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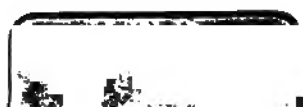




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A  
HANDBOOK  
OF  
LATIN POETRY,

CONTAINING SELECTIONS FROM  
OVID, VIRGIL, AND HORACE,  
*WITH NOTES AND GRAMMATICAL REFERENCES.*

BY  
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AND  
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## PREFACE.

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THIS book owes its existence to a popular demand. Soon after the publication of the Preparatory Latin Prose Book, the editor of that work began to be solicited by teachers in various parts of the country to prepare a book of Latin Poetry on the same plan. It was not, however, until these solicitations had become general and urgent, that the idea of undertaking the preparation of such a work was seriously entertained.

In the arrangement of the text, the editors have followed what they conceive to be the order of difficulty, so far as it relates to the authors themselves, and therefore the order in which they should be severally studied ; but in respect to the portions selected from each author, the arrangement found in most school editions has been followed. The advantages, in a classical and educational point of view, of reading an author comparatively easy, like Ovid, before taking poetry so difficult as that of Virgil and Horace, will not be overlooked by those who are desirous of finding and pursuing the best methods.

In the selection of materials, the aim has been to combine variety, interest, and utility. Accordingly, something — and that the portion deemed most interesting and profitable — has been drawn from every field in which our authors had distinguished themselves. In all cases, however, except the Metamorphoses of Ovid, entire poems or books have been taken. This course was preferred, not only as giving a completer view of the poem consid-

ered as a work of art, and as contributing to the interest of the student, but for the greater convenience of those who may wish to finish reading the author. The selections from Ovid are nearly, though not exactly, the same as in other school editions published in this country; all of which are based on the edition of the Rev. C. Bradley, published long ago in England. From Virgil, the 1st, 3d, 4th, 5th, 7th, and 9th Eclogues, the 1st and 2d books of the Georgics, and the first six books of the Aeneid have been taken. The quantity embraced in these selections is fully equal to that required for admission to most of the colleges of the country; and students intending to enter colleges requiring more can easily find an equivalent in other parts of the book.

In the Ovid text we have followed Loers, with an occasional reading from other editors. The Virgil text is that of Conington (London, 1863). The text of no ancient profane writer has had more of critical labor and talent expended upon it than that of Virgil; and we hazard nothing in saying that in our judgment Conington's text is by far the most perfect that has yet appeared. In the selections from Horace we have followed the reading and the pointing of Macleane's larger edition (London, 1853), except in a very few passages.

The Lives of Ovid and Virgil have been compiled from the best authorities, partially indicated by foot-notes. The Life of Horace is mainly abridged from Theo. Martin's, in the *Encyclopædia Britannica* (8th edition), reprinted with little change in his "Odes of Horace."

For the general character of the Notes, the reader is referred to the principles laid down in the Preface to the Preparatory Latin Prose Book, so far at least as those principles are applicable to a book of poetry. Those on Ovid are mostly original, Burmann, Loers, and Haupt being the authorities chiefly consulted. They are purposely elementary, largely grammatical, and contain few

references to disputed questions, which young pupils would not understand. They are intended, in short, for *elementary drill*.

The Notes on Virgil, as also the Introductions to the several poems and books, have been drawn for the most part from Conington, whose sound judgment and critical acumen justly entitle his authority to special consideration ; but Henry, Gossrau, Wagner, Forbiger, Heyne, Bryce, and Keightley have been constantly consulted. The Arguments prefixed to the several books of the Georgics and Aeneid have been taken chiefly from Bryce's "Notes on Virgil." The Virgil notes are less elementary than those on Ovid, though continuing the same sort of drill by more frequent grammatical references than are to be found in any school edition of Virgil yet published. Disputed points, critical questions, and various authorities on doubtful passages have been somewhat frequently introduced, giving the pupil an occasional glimpse of the broad field of classical learning and research which is opening before him.

In the Notes on Horace, the reading of the Ovid and Virgil, or at least considerable portions of them, has been presupposed. Less of mere grammatical drill would in that case be needed, except on the more unusual constructions, and those peculiar to Horace, especially his numerous Grecisms. The notes, therefore, are of a more miscellaneous character, relating rather to the collateral and incidental suggestions of the text. In short, the aim has been to awaken an interest in the whole range of classical Roman literature, and history, and life ; though the limits of the book allowed little more than the giving of suggestions for the student to follow out himself, — mere guide-posts to the many roads diverging from the main track.

The authorities on Horace have been Maclean (from whom many of the introductions to the Odes and many of the notes have been taken with little alteration except com-



pression), Orelli, Dillenburger (ed. 1860), and Ritter, with occasional use of the older German and English editions. Of American editions none have been used except the excellent one of Professor J. L. Lincoln, to which reference has been made in all cases where matter has been drawn directly from it. His *Life of Horace* and his *Prolegomena* are worthy of special commendation; and students wishing to read more of Horace can hardly find a better edition in compact form than that of Professor Lincoln.

In all cases, matter drawn from whatever source has been carefully studied, condensed, and recast, when necessary, to adapt it to our purposes. This has often exacted more labor than wholly original matter would have done.

Both editors are responsible for all parts of the work, all the matter having passed through the hands of both, and the work of each having been revised, corrected, and modified by the other. The publication of the book has been delayed in part by this determination of the editors to go individually over all that they had written, and, as far as possible, to give unity and symmetry to the whole.

With this brief general statement of the origin, plan, character, and sources of our work, we send it forth in the hope that it may meet the expectations of those who have desired its publication, and may aid in awakening and promoting a livelier interest in classical studies.

November 1, 1865.

J. H. HANSON,  
W. J. ROLFE.

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☞ Teachers and friends who may discover typographical or other errors, will confer a favor by calling our attention to them.

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P. OVIDII NASONIS  
METAMORPHOSES.

LIBER I.

\* \* \* \* \*

AUREA prima sata est aetas, quae vindice nullo,  
Sponte sua, sine lege fidem rectumque colebat. 90  
Poena metusque aberant, nec verba minantia fixo  
Aere legebantur, nec supplex turba timebat  
Judicis ora sui, sed erant sine iudice tuti.  
Nondum caesa suis, peregrinum ut viseret orbem,  
Montibus in liquidas pinus descenderat undas, 95  
Nullaque mortales praeter sua litora norant.  
Nondum praecipites cingebant oppida fossae ;  
Non tuba directi, non aeris cornua flexi,  
Non galeae, non ensis erat : sine militis usu  
Mollia securae peragebant otia gentes. 100  
Ipsa quoque immunis rastroque intacta, nec ullis  
Saucia vomeribus, per se dabat omnia tellus ;  
Contentique cibus nullo cogente creatis,  
Arbuteos foetus montanaque fraga legebant,  
Cornaque et in duris haerentia mora rubetis, 105  
Et quae deciderant patula Jovis arbore glandes.  
Ver erat aeternum, placidique tepentibus auris  
Mulcebant zephyri natos sine semine flores.  
Mox etiam fruges tellus inarata ferebat,  
Nec renovatus ager gravidis canebat aristis ; 110  
Flumina jam lactis, jam flumina nectaris ibant,  
Flavaque de viridi stillabant ilice mella.

Postquam, Saturno tenebrosa in Tartara misso,  
 Sub Jove mundus erat, subiit argentea proles,  
 Auro deterior, fulvo pretiosior aere. 115  
 Jupiter antiqui contraxit tempora veris,  
 Perque hiemes aestusque et inaequales autumnos  
 Et breve ver spatiis exegit quatuor annum.  
 Tum primum siccis aër fervoribus ustus  
 Canduit, et ventis glacies adstricta pependit. 120  
 Tum primum subiere domos : domus antra fuere  
 Et densi frutices et vinctae cortice virgae.  
 Semina tum primum longis Cerealia sulcis  
 Obruta sunt, pressique jugo gemuere juvenci.  
 Tertia post illas successit ahenea proles, 125  
 Saevior ingeniis et ad horrida promptior arma,  
 Non scelerata tamen. De duro est ultima ferro.  
 Protinus irrupit venae peioris in aevum  
 Omne nefas ; fugere pudor verumque fidesque ;  
 In quorum subiere locum fraudesque dolique 130  
 Insidiaeque et vis et amor sceleratus habendi.  
 Vela dabant ventis, nec adhuc bene noverat illos  
 Navita ; quaeque diu steterant in montibus altis,  
 Fluctibus ignotis insultavere carinae.  
 Communemque prius, ceu lumina solis et aurae, 135  
 Cautus humum longo signavit limite mensor.  
 Nec tantum segetes alimentaue debita dives  
 Poscebatur humus ; sed itum est in viscera terrae,  
 Quasque recondiderat Stygiisque admoverat umbris,  
 Effodiuntur opes, irritamenta malorum. 140  
 Jamque nocens ferrum, ferroque nocentius aurum  
 Prodierat ; prodit bellum, quod pugnat utroque,  
 Sanguineaue manu crepitantia concutit arma.  
 Vivitur ex rapto : non hospes ab hospite tutus,  
 Non socer a genero ; fratrum quoque gratia rara est. 145  
 Imminet exitio vir conjugis, illa mariti ;  
 Lurida terribiles miscent aconita novercae ;  
 Filius ante diem patrios inquiri in annos.

Victa jacet pietas, et Virgo caede madentes,  
Ultima coelestum, terras Astraea reliquit. 150  
Neve foret terris securior arduus aether,  
Affectasse ferunt regnum coeleste Gigantas,  
Altaque congestos struxisse ad sidera montes.  
Tum pater omnipotens misso perfregit Olympum  
Fulmine, et excussit subjecto Pelion Ossae. 155  
Obruta mole sua quum corpōra dira jacerent,  
Perfusam multo natorum sanguine Terram  
Immaduisse ferunt calidumque animasse cruorem,  
Et, ne nulla suae stirpis monumenta manerent,  
In faciem vertisse hominum. Sed et illa propago 160  
Contemtrix superum saevaeque avidissima caedis  
Et violenta fuit : scires e sanguine natos.  
Quae pater ut summa vidit Saturnius arce,  
Ingemit et, facto nondum vulgata recenti,  
Foeda Lycaoniae referens convivias mensae, 165  
Ingentes animo et dignas Jove concipit iras,  
Conciliumque vocat : tenuit mora nulla vocatos.  
Est via sublimis, coelo manifesta sereno ;  
Lactea nomen habet, candore notabilis ipso :  
Hac iter est superis ad magni tecta Tonantis 170  
Regalemque domum. Dextra laevaue deorum  
Atria nobilium valvis celebrantur apertis ;  
Plebs habitat diversa locis ; a fronte potentes  
Coelicolae clarique suos posuere penates.  
Hic locus est, quem, si verbis audacia detur, 175  
Haud timeam magni dixisse Palatia coeli.  
Ergo ubi marmoreo superi sedere recessu,  
Celsior ipse loco sceptroque innixus eburno  
Terrificam capitis concussit terque quaterque  
Caesariem, cum qua terram, mare, sidera movit. 180  
Talibus inde modis ora indignantia solvit :  
Non ego pro mundi regno magis anxius illa  
Tempestate fui, qua centum quisque parabat  
Injicere anguipedum captivo brachia coelo :

Nam, quanquam ferus hostis erat, tamen illud ab uno 185  
 Corpore et ex una pendebat origine bellum.  
 Nunc mihi, qua totum Nereus circumsonat orbem,  
 Perdendum est mortale genus. Per flumina juro  
 Infera, sub terras Stygio labentia luco,  
 Cuncta prius tentata : sed immedicabile vulnus 190  
 Ense recidendum est, ne pars sincera trahatur.  
 Sunt mihi Semidei, sunt rustica numina, Nymphae  
 Faunique Satyrique et monticolae Silvani :  
 Quos quoniam coeli nondum dignamur honore,  
 Quas dedimus, certe terras habitare sinamus. 195  
 An satis, O superi, tutos fore creditis illos,  
 Quum mihi, qui fulmen, qui vos habeoque regoque,  
 Struxerit insidias notus feritate Lycaon ?  
 Contremuere omnes, studiisque ardentibus ausum  
 Talia deprecant. Sic, quum manus impia saevit 200  
 Sanguine Caesareo Romanum extinguere nomen,  
 Attonitum tanto subitae terrore ruinae  
 Humanum genus est totusque perhorruit orbis ;  
 Nec tibi grata minus pietas, Auguste, tuorum,  
 Quam fuit illa Jovi. Qui postquam voce manuque 205  
 Murmura compressit, tenuere silentia cuncti.  
 Substitit ut clamor, pressus gravitate regentis,  
 Jupiter hoc iterum sermone silentia rupit :  
 Ille quidem poenas — curam hanc dimittite — solvit ;  
 Quod tamen admissum, quae sit vindicta, docebo. 210  
 Contigerat nostras infamia temporis aures ;  
 Quam cupiens falsam, summo delabor Olympo  
 Et deus humana lustris sub imagine terras.  
 Longa mora est, quantum noxae sit ubique repertum,  
 Enumerare : minor fuit ipsa infamia vero. 215  
 Maenala transieram, latebris horrenda ferarum,  
 Et cum Cyllene gelidi pineta Lycae ;  
 Arcados hinc sedes et inhospita tecta tyranni  
 Ingredior, traherent quum sera crepuscula noctem.  
 Signa dedi venisse deum, vulgusque precari 220

Cooperat ; irridet primo pia vota Lycaon,  
Mox ait, Experiar, deus hic, discrimine aperto,  
An sit mortalis, nec erit dubitabile verum.  
Nocte gravem somno nec opina perdere morte  
Me parat : haec illi placet experientia veri. 225  
Nec contentus eo, missi de gente Molossa  
Obsidis unius jugulum mucrone resolvit,  
Atque ita semineces partim ferventibus artus  
Mollit aquis partim subjecto torruit igni.  
Quos simul imposuit mensis, ego vindice flamma 230  
In dominum dignosque everti tecta Penates.  
Territus ipse fugit, nactusque silentia ruris  
Exululat frustra loqui conatur : ab ipso  
Colligit os rabiem, solitaeque cupidine caedis  
Vertitur in pecudes ; et nunc quoque sanguine gaudet. 235  
In villos abeunt vestes, in crura lacerti ;  
Fit lupo, et veteris servat vestigia formae :  
Canities eadem est, eadem violentia vultus,  
Idem oculi lucent, eadem feritatis imago.  
Occidit una domus ; sed non domus una perire 240  
Digna fuit : qua terra patet, fera regnat Erinys ;  
In facinus jurasse putes. Dent ocus omnes,  
Quas meruere pati — sic stat sententia — poenas.  
Dicta Jovis pars voce probant stimulosque frementi  
Adjiciunt ; alii partes assensibus implent. 245  
Est tamen humani generis jactura dolori  
Omnibus, et, quae sit terrae mortalibus orbae •  
Forma futura, rogant ; quis sit laturus in aras  
Tura ? ferisne paret populandas tradere terras ?  
Talia quaerentes — sibi enim fore cetera curae - 250  
Rex superum trepidare vetat, sobolemque priori  
Dissimilem populo promittit origine mira.  
Jamque erat in totas sparsurus fulmina terras ;  
Sed timuit, ne forte sacer tot ab ignibus aether  
Conciperet flammam, longusque ardesceret axis. 255  
Esse quoque in fatis reminiscitur, affore tempus,



Quo mare, quo tellus correptaque regia coeli  
 Ardeat et mundi moles operosa laboret.  
 Tela reponuntur manibus fabricata Cyclopum :  
 Poena placet diversa, genus mortale sub undis 260  
 Perdere et ex omni nimbos dimittere coelo.  
 Protinus Aeoliis Aquilonem claudit in antris  
 Et quaecumque fugant inductas flamina nubes,  
 Emittitque Notum. Madidis Notus evolat alis,  
 Terribilem picea tectus caligine vultum ; 265  
 Barba gravis nimbis, canis fluit unda capillis,  
 Fronte sedent nebulae, rorant pennaecque sinusque.  
 Utque manu late pendentia nubila pressit,  
 Fit fragor : hinc densi funduntur ab aethere nimbi.  
 Nuntia Junonis varios induta colores, 270  
 Concipit Iris aquas alimentaue nubibus affert.  
 Sternuntur segetes, et deplorata colonis  
 Vota jacent longique perit labor irritus anni.  
 Nec coelo contenta suo est Jovis ira ; sed illum  
 Caeruleus frater juvat auxiliaribus undis. 275  
 Convocat hic amnes : qui postquam tecta tyranni  
 Intravere sui, Non est hortamine longo  
 Nunc, ait, utendum : vires effundite vestras —  
 Sic opus est — aperite domos, ac mole remota  
 Fluminibus vestris totas immittite habenas. 280  
 Jusserat : hi redeunt, ac fontibus ora relaxant,  
 Et defrenato volvuntur in aequora cursu.  
 Ipse tridentæ suo terram percussit ; at illa  
 Intremuit motuque vias patefecit aquarum.  
 Exspatiata ruunt per apertos flumina campos, 285  
 Cumque satis arbusta simul pecudesque virosque  
 Tectaue, cumque suis rapiunt penetralia sacris.  
 Si qua domus mansit potuitque resistere tanto  
 Indejecta malo, culmen tamen altior hujus  
 Unda tegit, pressaeque latent sub gurgite turres. 290  
 Jamque mare et tellus nullum discrimen habebant :  
 Omnia pontus erat ; deerant quoque litora ponto.

Occupat hic collem ; cymba sedet alter adunca  
 Et ducit remos illic, ubi nuper ararat ;  
 Ille super segetes aut mersae culmina villae 295  
 Navigat ; hic summa piscem deprendit in ulmo.  
 Figitur in viridi, si fors tulit, ancora prato,  
 Aut subjecta terunt curvae vineta carinae ;  
 Et, modo qua graciles gramen carpsere capellae,  
 Nunc ibi deformes ponunt sua corpora phocae. 300  
 Mirantur sub aqua lucos urbesque domosque  
 Nereides, silvasque tenent delphines et altis  
 Incursant ramis agitataque robora pulsan.  
 Nat lupus inter oves, fulvos vehit unda leones,  
 Unda vehit tigres, nec vires fulminis apro 305  
 Crura nec ablato prosunt velocia cervo,  
 Quaesitisque diu terris, ubi sistere possit,  
 In mare lassatis volucris vaga decedit alis.  
 Obruerat tumulos immensa licentia ponti,  
 Pulsabantque novi montana cacumina fluctus. 310  
 Maxima pars unda rapitur ; quibus unda pepercit,  
 Illos longa domant inopi jejunia victu.  
 Separat Aonios Oetaeis Phocis ab arvis,  
 Terra ferax, dum terra fuit, sed tempore in illo  
 Pars maris et latus subitarum campus aquarum. 315  
 Mons ibi verticibus petit arduus astra duobus,  
 Nomine Parnasus, superatque cacumine nubes.  
 Hic ubi Deucalion — nam cetera texerat aequor —  
 Cum consorte tori parva rate vectus adhaesit,  
 Corycidas Nymphas et numina montis adorant 320  
 Fatidicamque Themis, quae tunc oracla tenebat.  
 Non illo melior quisquam nec amantior aequi  
 Vir fuit, aut illa metuentior ulla deorum.  
 Jupiter ut liquidis stagnare paludibus orbem,  
 Et superesse videt de tot modo millibus unum, 325  
 Et superesse videt de tot modo millibus unam,  
 Innocuos ambos, cultores numinis ambos,  
 Nubila disjecit, nimbisque aquilone remotis

Et coelo terras ostendit et aethera terris.  
 Nec maris ira manet, positoque tricuspide telo 330  
 Mulcet aquas rector pelagi, supraque profundum  
 Exstantem atque humeros innato murice tectum  
 Caeruleum Tritona vocat, conchaeque sonanti  
 Inspirare jubet fluctusque et flumina signo  
 Jam revocare dato. Cava buccina sumitur illi 335  
 Tortilis, in latum quae turbine crescit ab imo,  
 Buccina, quae medio concepit ubi aëra ponto,  
 Litora voce replet sub utroque jacentia Phoebō.  
 Tunc quoque, ut ora dei madida rorantia barba  
 Contigit et cecinit jussos inflata receptus, 340  
 Omnibus audita est telluris et aequoris undis,  
 Et quibus est undis audita, coërcuit omnes.  
 Jam mare litus habet, plenos capit alveus amnes,  
 Flumina subsidunt collesque exire videntur,  
 Surgit humus, crescunt loca decrescentibus undis, 345  
 Postque diem longam nudata cacumina silvae  
 Ostendunt limumque tenent in fronde relictum.  
 Redditus orbis erat. Quem postquam vidit apertum,  
 Et desolatas agere alta silentia terras,  
 Deucalion lacrimis ita Pyrrham affatur obortis : 350  
 O soror, O conjux, O femina sola superstes,  
 Quam commune mihi genus et patruelis origo,  
 Deinde torus junxit, nunc ipsa pericula jungunt,  
 Terrarum, quascumque vident occasus et ortus,  
 Nos duo turba sumus : possedit cetera pontus. 355  
 Haec quoque adhuc vitae non est fiducia nostrae  
 Certa satis : terrent etiam nunc nubila mentem.  
 Quid tibi, si sine me fatis erepta fuisses,  
 Nunc animi, miseranda, foret? Quo sola timorem  
 Ferre modo posses ; quo consolante doleres? 360  
 Namque ego — crede mihi — si te quoque pontus haberet,  
 Te sequerer, conjux, et me quoque pontus haberet.  
 O utinam possem populos reparare paternis  
 Artibus, atque animas formatae infundere terrae !

Nunc genus in nobis restat mortale duobus — 365  
Sic visum superis — hominumque exempla manemus.  
Dixerat, et flebant. Placuit coeleste precari  
Numen, et auxilium per sacras quaerere sortes.  
Nulla mora est : adeunt pariter Cephisidas undas,  
Ut nondum liquidas sic jam vada nota secantes. 370  
Inde ubi libatos irroravere liquores  
Vestibus et capiti, flectunt vestigia sanctae  
Ad delubra deae, quorum fastigia turpi  
Pallebant musco, stabantque sine ignibus arae.  
Ut templi tetigere gradus, procumbit uterque 375  
Pronus humi gelidoque pavens dedit oscula saxo,  
Atque ita, Si precibus, dixerunt, numina justis  
Victa remollescunt, si flectitur ira deorum,  
Dic, Themī, qua generis damnum reparabile nostri  
Arte sit, et mersis fer opem, mitissima, rebus. 380  
Mota dea est, sortemque dedit : Discedite templo,  
Et velate caput cinctasque resolvite vestes,  
Ossaque post tergum magnae jactate parentis.  
Obstupuere diu, rumpitque silentia voce  
Pyrrha prior jussisque deae parere recusat, 385  
Detque sibi veniam, pavido rogat ore, pavetque  
Laedere jactatis maternas ossibus umbras.  
Interea repetunt caecis obscura latebris  
Verba datae sortis secum inter seque volutant :  
Inde Promethiades placidis Epimethida dictis 390  
Mulcet et, Aut fallax, ait, est sollertia nobis,  
Aut pia sunt nullumque nefas oracula suadent.  
Magna parens terra est, lapides in corpore terrae  
Ossa reor dici : jacere hos post terga jubemur.  
Conjugis augurio quanquam Titania mota est, 395  
Spes tamen in dubio est : adeo coelestibus ambo  
Diffidunt monitis ; sed quid tentare nocebit ?  
Discedunt, velantque caput tunicasque recingunt,  
Et jussos lapides sua post vestigia mittunt.  
Saxa — quis hoc credat, nisi sit pro teste vetustas ? — 400

Ponere duritiem coepere suumque rigorem,  
 Mollisque mora mollitaque ducere formam.  
 Mox, ubi creverunt naturaque mitior illis  
 Contigit, ut quaedam sic non manifesta videri  
 Forma potest hominis, sed, uti de marmore coepta, 405  
 Non exacta satis rudibusque simillima signis.  
 Quae tamen ex illis aliquo pars humida suco,  
 Et terrena fuit, versa est in corporis usum ;  
 Quod solidum est flectique nequit, mutatur in ossa ;  
 Quae modo vena fuit, sub eodem nomine mansit. 410  
 Inque brevi spatio superiorum numine saxa  
 Missa viri manibus faciem traxere virorum,  
 Et de femineo reparata est femina jactu.  
 Inde genus durum sumus experiensque laborum,  
 Et documenta damus, qua simus origine nati. 415  
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## LIBER II.

REGIA Solis erat sublimibus alta columnis,  
 Clara micante auro flammasque imitante pyropo,  
 Cujus ebur nitidum fastigia summa tenebat,  
 Argenti bifores radiabant lumine valvae.  
 Materiem superabat opus : nam Mulciber illic 5  
 Aequora caelarat medias cingentia terras,  
 Terrarumque orbem, coelumque quod imminet orbi.  
 Caeruleos habet unda deos, Tritona canorum,  
 Proteaque ambiguum, balaenarumque prementem  
 Aegaeona suis immania terga lacertis, 10  
 Doridaeque et natas, quarum pars nare videntur,  
 Pars in mole sedens virides siccare capillos,  
 Pisce vehi quaedam ; facies non omnibus una,  
 Nec diversa tamen : qualem decet esse sororum.  
 Terra viros urbesque gerit silvasque ferasque 15

Fluminaque et nymphas et cetera numina ruris.  
Haec super imposita est coeli fulgentis imago,  
Signaque sex foribus dextris totidemque sinistris.  
Quo simul acclivo Clymeneia limite proles  
Venit, et intravit dubitati tecta parentis, 20  
Protinus ad patrios sua fert vestigia vultus,  
Consistitque procul : neque enim propiora ferebat  
Lumina. Purpurea velatus veste sedebat  
In solio Phoebus claris lucente smaragdis.  
A dextra laevaue Dies et Mensis et Annus 25  
Saeculaque et positae spatiis aequalibus Horae,  
Verque novum stabat cinctum florente corona ;  
Stabat nuda Aestas et spiceaserta gerebat ;  
Stabat et Autumnus calcatis sordidus uvis,  
Et glacialis Hiems, canos hirsuta capillos. 30  
Inde loco medius rerum novitate paventem  
Sol oculis juvenem, quibus adspicit omnia, vidit,  
Quaeque viae tibi causa? quid hac, ait, arce petisti,  
Progenies, Phaëthon, haud infitianda parenti?  
Ille refert : O lux immensi publica mundi, 35  
Phoebe pater, si das hujus mihi nominis usum  
Nec falsa Clymene culpam sub imagine celat,  
Pignora da, genitor, per quae tua vera propago  
Credar, et hunc animis errorem detrahe nostris.  
Dixerat ; at genitor circum caput omne micantes, 40  
Deposuit radios propiusque accedere jussit,  
Amplexuque dato, Nec tu meus esse negari  
Dignus es, et Clymene veros, ait, edidit ortus ;  
Quoque minus dubites, quodvis pete munus, et illud  
Me tribuente feres : promissi testis adesto 45  
Dis juranda palus, oculis incognita nostris.  
Vix bene desierat, currus petit ille paternos  
Inque diem alipedum jus et moderamen equorum.  
Poenituit jurasse patrem, qui terque quaterque  
Concutiens illustre caput, Temeraria, dixit, 50  
Vox mea facta tua est. Utinam promissa liceret

Non dare ! Confiteor, solum hoc tibi, nate, negarem.  
Dissuadere licet. Non est tua tuta voluntas.  
Magna petis, Phaëthon, et quae nec viribus istis  
Munera conveniunt nec tam puerilibus annis. 55  
Sors tua mortalis : non est mortale, quod optas.  
Plus etiam, quam quod superis contingere fas est,  
Nescius affectas. Placeat sibi quisque licebit ;  
Non tamen ignifero quisquam consistere in axe  
Me valet excepto. Vasti quoque rector Olympi, 60  
Qui fera terribili jaculatur fulmina dextra,  
Non agat hos currus : et quid Jove majus habemus ?  
Ardua prima via est et qua vix mane recentes  
Enituntur equi. Medio est altissima coelo ;  
Unde mare et terras ipsi mihi saepe videre 65  
Fit timor, et pavidam trepidat formidine pectus.  
Ultima prona via est, et eget moderamine certo.  
Tunc etiam, quae me subjectis excipit undis,  
Ne ferar in praeceps, Tethys solet ipsa vereri.  
Adde quod assidua rapitur vertigine coelum, 70  
Sideraque alta trahit celerique volumine torquet.  
Nitor in adversum, nec me, qui cetera, vincit  
Impetus, et rapido contrarius evehor orbi.  
Finge datos currus. Quid ages ? Poterisne rotatis  
Obvius ire polis, ne te citus auferat axis ? 75  
Forsitan et lucos illic urbesque deorum  
Concipias animo delubraque ditia donis  
Esse. Per insidias iter est formasque ferarum.  
Utque viam teneas nulloque errore traharis,  
Per tamen adversi gradieris cornua Tauri, 80  
Haemoniosque arcus, violentique ora Leonis,  
Saevaue circuitu curvantem brachia longo  
Scorpion, atque aliter curvantem brachia Cancrum.  
Nec tibi quadrupedes animosos ignibus illis,  
Quos in pectore habent, quos ore et naribus efflant, 85  
In promptu regere est : vix me patiuntur, ubi acres  
Incaluere animi, cervixque repugnat habenis.

At tu, funesti ne sim tibi muneris auctor,  
Nate, cave, dum resque sinit, tua corrige vota.  
Scilicet, ut nostro genitum te sanguine credas, 90  
Pignora certa petis : do pignora certa timendo,  
Et patrio pater esse metu probor. Adspice vultus  
Ecce meos, utinamque oculos in pectora posses  
Inserere et patrias intus deprendere curas !  
Denique quicquid habet dives, circumspice, mundus, 95  
Eque tot ac tantis coeli terraeque marisque  
Posce bonis aliquid : nullam patiēre repulsam.  
Deprecor hoc unum, quod vero nomine poena,  
Non honor est. Poenam, Phaëthon, pro munere poscis.  
Quid mea colla tenes blandis, ignare, lacertis ? 100  
Ne dubita : dabitur — Stygias juravimus undas —  
Quodcumque optaris ; sed tu sapientius opta.

Finierat monitus ; dictis tamen ille repugnat,  
Propositumque premit flagratque cupidine currus.  
Ergo, qua licuit, genitor cunctatus, ad altos 105  
Deducit juvenem, Vulcania munera, currus.  
Aureus axis erat, temo aureus, aurea summae  
Curvatura rotae, radiorum argenteus ordo ;  
Per juga chrysolithi positaeque ex ordine gemmae  
Clara repercusso reddebant lumina Phoebō. 110  
Dumque ea magnanimus Phaëthon miratur opusque  
Perspicit, ecce vigil rutilo patefecit ab ortu  
Purpureas Aurora fores et plena rosarum  
Atria. Diffugiunt stellae, quarum agmina cogit  
Lucifer et coeli statione novissimus exit. 115  
At pater, ut terras mundumque rubescere vidit  
Cornuaque extremae velut evanescere Lunae,  
Jungere equos Titan velocibus imperat Horis.  
Jussa deae celeres peragunt, ignemque vomentes,  
Ambrosiae suco saturos, praesepibus altis 120  
Quadrupedes ducunt, adduntque sonantia frena.  
Tum pater ora sui sacro medicamine nati  
Contigit et rapidae fecit patientia flammae,



Imposuitque comae radios, praesagaque luctus  
Pectore sollicito repetens suspiria dixit : 125  
Si potes his saltem monitis parere parentis,  
Parce, puer, stimulis, et fortius utere loris :  
Sponte sua properant ; labor est inhibere volentes.  
Nec tibi directos placeat via quinque per arcus.  
Sectus in obliquum est lato curvamine limes, 130  
Zonarumque trium contentus fine polumque  
Effugit australem junctamque aquilonibus Arcton.  
Hac sit iter ; manifesta rotae vestigia cernes.  
Utque ferant aequos et coelum et terra calores,  
Nec preme nec summum molire per aethera currum : 135  
Altius egressus coelestia tecta cremabis,  
Inferius terras ; medio tutissimus ibis.  
Neu te dexterior tortum declinet ad Anguem,  
Neve sinisterior pressam rota ducat ad Aram :  
Inter utrumque tene. Fortunae cetera mando, 140  
Quae juvet et melius quam tu tibi consulat, opto.  
Dum loquor, Hesperio positas in litore metas  
Humida nox tetigit. Non est mora libera nobis ;  
Poscimus, et fulget tenebris Aurora fugatis.  
Corripe lora manu, vel, si mutabile pectus 145  
Est tibi, consiliis, non curribus utere nostris,  
Dum potes et solidis etiam nunc sedibus adstas,  
Dumque male optatos nondum premis inscius axes.  
Quae tutus spectes, sine me dare lumina terris.  
Occupat ille levem juvenili corpore currum, 150  
Statque super manibusque datas contingere habenas  
Gaudet, et invito grates agit inde parenti.  
Interea volucres, Pyroëis, Eous, et Aethon,  
Solis equi, quartusque Phlegon, hinnitibus auras  
Flammiferis implent pedibusque repagula pulsan. 155  
Quae postquam Tethys, factorum ignara nepotis,  
Repulit, et facta est immensi copia mundi,  
Corripuere viam, pedibusque per aëra motis  
Obstantes scindunt nebulas, pennisque levati

Praetereunt ortos isdem de partibus Euros. 160  
Sed leve pondus erat, nec quod cognoscere possent  
Solis equi, solitaque jugum gravitate carebat ;  
Utque labant curvae justo sine pondere naves,  
Perque mare instabiles nimia levitate feruntur,  
Sic onere assueto vacuus dat in aëra saltus 165  
Succutiturque alte similisque est currus inani.  
Quod simulac sensere, ruunt tritumque relinquunt  
Quadrijugi spatium, nec, quo prius, ordine currunt.  
Ipse pavet, nec qua commissas flectat habenas,  
Nec scit qua sit iter, nec, si sciat, imperet illis. 170  
Tum primum radiis gelidi caluere Triones,  
Et vetito frustra tentarunt aequore tingi ;  
Quaeque polo posita est glaciali proxima Serpens,  
Frigore pigra prius nec formidabilis ulli,  
Incaluit sumsitque novas fervoribus iras. 175  
Te quoque turbatum memorant fugisse, Boote,  
Quamvis tardus eras et te tua Plaustra tenebant.  
Ut vero summo despexit ab aethere terras  
Infelix Phaëthon penitus penitusque jacentes,  
Palluit et subito genua intremuere timore, 180  
Suntque oculis tenebrae per tantum lumen obortae.  
Et jam mallet equos nunquam tetigisse paternos ;  
Jam cognosse genus piget, et valuisse rogando ;  
Jam Meropis dici cupiens, ita fertur, ut acta  
Praecipiti pinus borea, cui victa remisit 185  
Frena suos rector, quam dis votisque reliquit.  
Quid faciat? Multum coeli post terga relictum,  
Ante oculos plus est : animo metitur utrumque,  
Et modo, quos illi fatum contingere non est,  
Prospicit occasus, interdum respicit ortus ; 190  
Quidque agat ignarus, stupet, et nec frena remittit  
Nec retinere valet, nec nomina novit equorum ;  
Sparsa quoque in vario passim miracula coelo  
Vastarumque videt trepidus simulacra ferarum.  
Est locus, in geminos ubi brachia concavat arcus 195

Scorpis, et cauda flexisque utrimque lacertis  
 Porrigit in spatium signorum membra duorum.  
 Hunc puer ut nigri madidum sudore veneni  
 Vulnere curvata minitanti cuspide vidit,  
 Mentis inops gelida formidine lora remisit. 200  
 Quae postquam summo sensere jacentia tergo,  
 Exspatiantur equi, nulloque inhibente per auras  
 Ignotae regionis eunt, quaque impetus egit,  
 Hac sine lege ruunt, altoque sub aethere fixis  
 Incursant stellis rapiuntque per avia currum, 205  
 Et modo summa petunt, modo per decliva viasque  
 Praecipites spatio terrae propiore feruntur.  
 Inferiusque suis fraternos currere Luna  
 Admiratur equos, ambustaque nubila fumant;  
 Corripitur flammis, ut quaeque altissima, tellus, 210  
 Fissaque agit rimas et sucis aret ademptis;  
 Pabula canescunt, cum frondibus uritur arbos,  
 Materiamque suo praebet seges arida damno.  
 Parva queror: magnae pereunt cum moenibus urbes,  
 Cumque suis totas populis incendia gentes 215  
 In cinerem vertunt. Silvae cum montibus ardent:  
 Ardet Athos Taurusque Cilix et Tmolus et Oete,  
 Et tunc sicca, prius celeberrima fontibus, Ide,  
 Virgineusque Helicon et nondum Oeagrius Haemos;  
 Ardet in immensum geminatis ignibus Aetne, 220  
 Parnasusque biceps et Eryx et Cynthus et Othrys,  
 Et tandem Rhodope nivibus caritura, Mimasque  
 Dindymaque et Mycale natusque ad sacra Cithaeron;  
 Nec prosunt Scythiae sua frigora: Caucasus ardet,  
 Ossaque cum Pindo majorque ambobus Olympus, 225  
 Aëriaeque Alpes et nubifer Apenninus.  
 Tum vero Phaëthon cunctis e partibus orbem  
 Adspicit accensum, nec tantos sustinet aestus,  
 Ferventesque auras velut e fornace profunda  
 Ore trahit, currusque suos candescere sentit; 230  
 Et neque jam cineres ejectatamque favillam

Ferre potest, calidoque involvitur undique fumo ;  
 Quoque eat aut ubi sit, picea caligine tectus  
 Nescit, et arbitrio volucrum raptatur equorum.  
 Sanguine tunc credunt in corpora summa vocato 235  
 Aethiopum populos nigrum traxisse colorem ;  
 Tunc facta est Libye raptis humoribus aestu  
 Arida ; tunc Nymphae passis fontesque lacusque  
 Deflevere comis : quaerit Boeotia Dircen,  
 Argos Amymonen, Ephyre Pirenidas undas. 240  
 Nec sortita loco distantes flumina ripas  
 Tuta manent : mediis Tanais fumavit in undis,  
 Peneosque senex Teuthranteusque Caicus  
 Et celer Ismenos cum Psophideo Erymantho,  
 Arsurusque iterum Xanthus flavusque Lycormas, 245  
 Quique recurvatis ludit Maeandros in undis,  
 Mygdoniusque Melas et Taenarius Eurotas ;  
 Arsit et Euphrates Babylonius, arsit Orontes,  
 Thermodonque citus Gangesque et Phasis et Ister ;  
 Aestuat Alpheos, ripae Spercheides ardent ; 250  
 Quodque suo Tagus amne vehit, fluit ignibus, aurum ;  
 Et, quae Maeonias celebrabant carmine ripas,  
 Flumineae volucres medio caluere Caystro.  
 Nilus in extremum fugit perterritus orbem,  
 Occuluitque caput, quod adhuc latet : ostia septem 255  
 Pulverulenta vacant septem sine flumine valles.  
 Fors eadem Ismarios, Hebrum cum Strymone, siccant  
 Hesperiosque amnes, Rhenum Rhodanumque Padumque,  
 Cuique fuit rerum promissa potentia, Thybrin.  
 Dissilit omne solum, penetratque in Tartara rimis 260  
 Lumen et infernum terret cum conjuge regem ;  
 Et mare contrahitur, siccaeque est campus arenae  
 Quod modo pontus erat, quosque altum texerat aequor,  
 Exsistunt montes et sparsas Cycladas augent.  
 Ima petunt pisces, nec se super aequora curvi 265  
 Tollere consuetas audent delphines in auras.  
 Corpora phocarum summo resupina profundo

Exanimata natant. Ipsum quoque Nerea fama est  
 Doridaque et natas tepidis latuisse sub antris.  
 Ter Neptunus aquis cum torvo brachia vultu 270  
 Exserere ausus erat, ter non tulit aëris ignes.  
 Alma tamen Tellus, ut erat circumdata ponto,  
 Inter aquas pelagi contractosque undique fontes,  
 Qui se condiderant in opacae viscera matris,  
 Sustulit omniferos collo tenus arida vultus, 275  
 Opposuitque manum fronti, magnoque tremore  
 Omnia concutiens paullum subsedit et infra,  
 Quam solet esse, fuit, siccaque ita voce locuta est :  
 Si placet hoc meruique, quid o tua fulmina cessant,  
 Summe deum? Liceat periturae viribus ignis 280  
 Igne perire tuo, clademque auctore levare.  
 Vix equidem fauces haec ipsa in verba resolvo : —  
 Presserat ora vapor : — tostos en adspice crines,  
 Inque oculis tantum, tantum super ora favillae.  
 Hosne mihi fructus, hunc fertilitatis honorem 285  
 Officiiue refers, quod adunci vulnera aratri  
 Rastrorumque fero, totoque exerceor anno,  
 Quod pecori frondes, alimentaque mitia, fruges,  
 Humano generi, vobis quoque tura ministro?  
 Sed tamen exitium fac me meruisse : quid undae, 290  
 Quid meruit frater? Cur illi tradita sorte  
 Aequora decrescunt et ab aethere longius absunt?  
 Quod si nec fratris nec te mea gratia tangit,  
 At coeli miserere tui. Circumspice utrumque :  
 Fumat uterque polus ; quos si vitiaverit ignis, 295  
 Atria vestra ruent. Atlas en ipse laborat,  
 Vixque suis humeris candentem sustinet axem.  
 Si freta, si terrae pereunt, si regia coeli,  
 In chaos antiquum confundimur. Eripe flammis,  
 Si quid adhuc superest, et rerum consule summae. 300  
 Dixerat haec Tellus ; neque enim tolerare vaporem  
 Ulterius potuit nec dicere plura ; suumque  
 Retulit os in se propioraque manibus antra.

At pater omnipotens superos testatus et ipsum,  
Qui dederat currus, nisi opem ferat, omnia fato 305  
Interitura gravi, summam petit arduus arcem,  
Unde solet nubes latis inducere terris,  
Unde movet tonitrus vibrataque fulmina jactat.  
Sed neque, quas posset terris inducere, nubes  
Tunc habuit, nec, quos coelo dimitteret, imbres. 310  
Intonat, et dextra libratum fulmen ab aure  
Misit in aurigam, pariterque animaque rotisque  
Expulit, et saevis compescuit ignibus ignes.  
Consternantur equi, et saltu in contraria facto  
Colla jugo eripiunt abruptaque lora relinquunt. 315  
Illic frena jacent, illic temone revulsus  
Axis, in hac radii fractarum parte rotarum,  
Sparsaque sunt late laceri vestigia currus.  
At Phaëthon, rutilos flamma populante capillos,  
Volvitur in praeceps longoque per aëra tractu 320  
Fertur, ut interdum de coelo stella sereno,  
Etsi non cecidit, potuit cecidisse videri.  
Quem procul a patria diverso maximus orbe  
Excipit Eridanus, fumantiaque abluit ora.  
Naïdes Hesperiae trifida fumantia flamma 325  
Corpora dant tumulo, signant quoque carmine saxum:  
Hic situs est Phaëthon, currus auriga paterni:  
Quem si non tenuit, magnis tamen excidit ausis.  
Nam pater obductos, luctu miserabilis aegro,  
Condiderat vultus; et si modo credimus, unum 330  
Isse diem sine sole ferunt. Incendia lumen  
Praebabant, aliquisque malo fuit usus in illo.  
At Clymene, postquam dixit quaecunque fuerunt  
In tantis dicenda malis, lugubris et amens  
Et laniata sinus totum percensuit orbem, 335  
Exanimesque artus primo, mox ossa requirens,  
Reperit ossa tamen peregrina condita ripa,  
Incubuitque loco, nomenque in marmore lectum  
Perfudit lacrimis et aperto pectore fovit.

Nec minus Heliades fletus et, inania morti 340  
Munera, dant lacrimas, et caesae pectora palmis  
Non auditurum miseras Phaëthonta querelas  
Nocte dieque vocant, adsternunturque sepulcro.  
Luna quater junctis implerat cornibus orbem :  
Illae more suo — nam morem fecerat usus — 345  
Plangorem dederant. E quis Phaëthusa, sororum  
Maxima, quum vellet terrae procumbere, questa est  
Diriguisset pedes ; ad quam conata venire  
Candida Lampetie, subita radice retenta est ;  
Tertia, quum crinem manibus laniare pararet, 350  
Avellit frondes ; haec stipite crura teneri,  
Illa dolet fieri longos sua brachia ramos.  
Dumque ea mirantur, complectitur inguina cortex,  
Perque gradus uterum pectusque humerosque manusque  
Ambit, et exstabant tantum ora vocantia matrem. 355  
Quid faciat mater, nisi, quo trahat impetus illam,  
Huc eat atque illuc, et, dum licet, oscula jungat ?  
Non satis est : truncis avellere corpora tentat  
Et teneros manibus ramos abrumpit ; at inde  
Sanguineae manant tanquam de vulnere guttae. 360  
Parce, precor, mater, quaecunque est saucia clamat,  
Parce, precor : nostrum laceratur in arbore corpus.  
Jamque vale. — Cortex in verba novissima venit.  
Inde fluunt lacrimae, stillataque sole rigescunt  
De ramis electra novis, quae lucidus amnis 365  
Excipit et nuribus mittit gestanda Latinis.  
. Affuit huic monstro proles Stheneleia Cygnus,  
Qui tibi materno quamvis a sanguine junctus,  
Mente tamen, Phaëthon, propior fuit. Ille relicto —  
Nam Ligurum populos et magnas rexerat urbes — 370  
Imperio ripas virides amnemque querelis  
Eridanum implerat silvamque sororibus auctam ;  
Quum vox est tenuata viro, canaeque capillos  
Dissimulant plumae, collumque a pectore longe  
Porrigitur digitosque ligat junctura rubentes, 375

Penna latus velat, tenet os sine acumine rostrum.  
 Fit nova Cygnus avis, nec se coeloque Jovique  
 Credit, ut injuste missi memor ignis ab illo :  
 Stagna petit patulosque lacus, ignemque perosus,  
 Quae colat, elegit contraria flumina flammis.

380

Squalidus interea genitor Phaëthontis et expers  
 Ipse sui decoris, qualis, quum deficit orbem,  
 Esse solet, lucemque odit seque ipse diemque,  
 Datque animum in luctus, et luctibus adjicit iram,  
 Officiumque negat mundo. Satis, inquit, ab aevi  
 Sors mea principiis fuit irrequieta, pigetque  
 Actorum sine fine mihi, sine honore, laborum.  
 Quilibet alter agat portantes lumina currus.

385

Si nemo est, omnesque dei non posse fatentur,  
 Ipse agat, ut saltem, dum nostras tentat habenas,  
 Orbatura patres aliquando fulmina ponat.

390

Tum sciet, ignipedum vires expertus equorum,  
 Non meruisse necem, qui non bene rexit illos.

Talia dicentem circumstant omnia Solem

Numina, neve velit tenebras inducere rebus,

395

Supplice voce rogant ; missos quoque Jupiter ignes  
 Excusat, precibusque minas regaliter addit.

Colligit amentes et adhuc terrore paventes

Phoebus equos, stimuloque dolens et verbere saevit ;

Saevit enim, natumque objectat et imputat illis.

400

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### LIBER III.

JAMQUE deus posita fallacis imagine tauri  
 Se confessus erat, Dictaeaeque rura tenebat ;  
 Quum pater ignarus raptam perquirere Cadmo  
 Imperat, et poenam, si non invenerit, addit  
 Exsilium, facto pius et sceleratus eodem.

5



Orbe pererrato — quis enim deprendere possit  
 Furta Jovis? — profugus patriamque iramque parentis  
 Vitat Agenorides, Phoebique oracula supplex  
 Consulit et, quae sit tellus habitanda, requirit.  
 Bos tibi, Phoebus ait, solis occurret in arvis, 20  
 Nullum passa jugum curvique immunis aratri :  
 Hac duce carpe vias et, qua requieverit herba,  
 Moenia fac condas, Boeotiaque illa vocato.  
 Vix bene Castalio Cadmus descenderat antro,  
 Incustoditam lente videt ire juvencam, 25  
 Nullum servitii signum cervice gerentem.  
 Subsequitur pressoque legit vestigia gressu,  
 Auctoremque viae Phoebum taciturnus adorat.  
 Jam vada Cephisi Panopesque evaserat arva :  
 Bos stetit et, tollehs spatiosam cornibus altis 30  
 Ad coelum frontem, mugitibus impulit auras,  
 Atque ita, respiciens comites sua terga sequentes,  
 Procubuit teneraque latus submisit in herba.  
 Cadmus agit grates, peregrinaeque oscula terrae  
 Figit et ignotos montes agrosque salutat. 35  
 Sacra Jovi facturus erat : jubet ire ministros  
 Et petere e vivis libandas fontibus undas.  
 Silva vetus stabat, nulla violata securi,  
 Et specus in medio, virgis ac vimine densus,  
 Efficiens humilem lapidum compagibus arcum, 30  
 Uberibus fecundus aquis : ubi conditus antro  
 Martius anguis erat, cristis praesignis et auro ;  
 Igne micant oculi, corpus tumet omne veneno,  
 Tresque vibrant linguae, triplici stant ordine dentes.  
 Quem postquam Tyria lucum de gente profecti 35  
 Infausto tetigere gradu, demissaque in undas  
 Urna dedit sonitum, longo caput extulit antro  
 Caeruleus serpens horrendaque sibila misit.  
 Effluxere urnae manibus, sanguisque reliquit  
 Corpus et attonitos subitus tremor occupat artus. 40  
 Ille volubilibus squamosos nexibus orbes

Torquet, et immensos saltu sinuatur in arcus,  
Ac media plus parte leves erectus in auras  
Despicit omne nemus, tantoque est corpore, quanto,  
Si totum spectes, geminas qui separat Arctos. 45  
Nec mora ; Phoenicas, sive illi tela parabant  
Sive fugam, sive ipse timor prohibebat utrumque,  
Occupat : hos morsu, longis amplexibus illos,  
Hos necat afflati funesta tabe veneni.

Fecerat exiguas jam sol altissimus umbras : 50  
Quae mora sit sociis miratur Agenore natus,  
Vestigatque viros. Tegimen direpta leoni  
Pellis erat, telum splendenti lancea ferro  
Et jaculum, teloque animus praestantior omni.  
Ut nemus intravit, letataque corpora vidit, 55  
Victoremque supra spatiosi corporis hostem  
Tristia sanguinea lambentem vulnera lingua,  
Aut ultor vestrae, fidissima corpora, mortis  
Aut comes, inquit, ero. Dixit, dextraque molarem  
Sustulit, et magnum magno conamine misit. 60  
Illius impulsu cum turribus ardua celsis  
Moenia mota forent ; serpens sine vulnere mansit,  
Loricaeque modo squamis defensus et atrae  
Duritia pellis, validos cute repulit ictus.  
At non duritia jaculum quoque vicit eadem : 65  
Quod medio lentae spinae curvamine fixum  
Constitit, et totum descendit in ilia ferrum.  
Ille, dolore ferox, caput in sua terga retorsit  
Vulneraque adspexit, fixumque hastile momordit,  
Idque, ubi vi multa partem labefecit in omnem, 70  
Vix tergo eripuit ; ferrum tamen ossibus haesit.  
Tum vero, postquam solitas accessit ad iras  
Causa recens, plenis tumuerunt guttura venis,  
Spumaque pestiferos circumfluit albida rictus,  
Terraque rasa sonat squamis, quique halitus exit 75  
Ore niger Stygio vitiatas inficit herbas.  
Ipse modo immensum spiris facientibus orbem

Cingitur ; interdum longa trabe rectior exstat ;  
 Impete nunc vasto, ceu concitus imbris amnis  
 Fertur, et obstantes proturbat pectore silvas. 80  
 Cedit Agenorides paullum, spolioque leonis  
 Sustinet incursus, instantiaque ora retardat  
 Cuspide praetenta. Furit ille, et inania duro  
 Vulnere dat ferro, figitque in acumine dentes.  
 Jamque venenifero sanguis manare palato 85  
 Coeperat, et virides adspergine tinxerat herbas ;  
 Sed leve vulnus erat, quia se retrahebat ab ictu.  
 Laesaque colla dabat retro, plagamque sedere  
 Cedendo arcebat nec longius ire sinebat :  
 Donec Agenorides conjectum in gutture ferrum 90  
 Usque sequens pressit, dum retro quercus eunti  
 Obstitit, et fixa est pariter cum robore cervix.  
 Pondere serpentis curvata est arbor, et imae  
 Parte flagellari gemuit sua robora caudae.  
 Dum spatium victor victi considerat hostis, 95  
 Vox subito audita est : neque erat cognoscere promptum,  
 Unde ; sed audita est : Quid, Agenore nate, peremtum  
 Serpentem spectas ? Et tu spectabere serpens.  
 Ille, diu pavidus, pariter cum mente colorem  
 Perdiderat, gelidoque comae terrore rigeant. 100  
 Ecce, viri faulx, superas delapsa per auras  
 Pallas adest, motaeque jubet supponere terrae  
 Vipereos dentes, populi incrementa futuri.  
 Paret et, ut presso sulcum patefecit aratro,  
 Spargit humi jussos, mortalia semina, dentes. 105  
 Inde, fide majus, glebae coepere moveri,  
 Primaque de sulcis acies apparuit hastae,  
 Tegmina mox capitum picto nutantia cono ;  
 Mox humeri pectusque onerataque brachia telis  
 Exsistunt, crescitque seges clypeata virorum. 110  
 Sic, ubi tolluntur festis aulaea theatri,  
 Surgere signa solent, primumque ostendere vultus  
 Cetera paullatim, placidoque educta tenore

Tota patent, imoque pedes in margine ponunt.  
 Territus hoste novo Cadmus capere arma parabat : 115  
 Ne cape, de populo quem terra creaverat unus  
 Exclamat, nec te civilibus insere bellis !  
 Atque ita terrigenis rigido de fratribus unum  
 Cominus ense ferit ; jaculo cadit eminus ipse.  
 Hic quoque, qui dederat leto, non longius illo 120  
 Vivit, et expirat, modo quas acceperat, auras ;  
 Exemploque pari furit omnis turba, suoque  
 Marte cadunt subiti per mutua vulnera fratres.  
 Jamque brevis vitae spatium sortita juvenus  
 Sanguineam trepido plangebant pectore matrem, 125  
 Quinque superstitibus, quorum fuit unus Echion.  
 Is sua jecit humi monitu Tritonidis arma,  
 Fraternaeque fidem pacis petiitque deditque.  
 Hos operis comites habuit Sidonius hospes,  
 Quum posuit jussam Phoebeis sortibus urbem. 130

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Ille metu vacuus, Nomen mihi, dixit, Acoetes,  
 Patria Maeonia est, humili de plebe parentes.  
 Non mihi, quae duri colerent, pater, arva juvenci,  
 Lanigerosve greges, non ulla armenta reliquit : 585  
 Pauper et ipse fuit, linoque solebat et hamis  
 Decipere et calamo salientes ducere pisces ;  
 Ars illi sua census erat. Quum traderet artem,  
 Accipe quas habeo, studii successor et heres,  
 Dixit, opes, moriensque mihi nihil ille reliquit 590  
 Praeter aquas : unum hoc possum appellare paternum.  
 Mox ego, ne scopulis haererem semper in isdem,  
 Addidici regimen dextra moderante carinae  
 Flectere, et Oleniae sidus pluviale Capellae  
 Taygetenque Hyadasque oculis Arctonque notavi, 595  
 Ventorumque domos et portus puppibus aptos.  
 Forte petens Delon, Chiae telluris ad oras  
 Applicor, et dextris adducor litora remis,  
 Doque leves saltus udaeque immittor arenae.

Nox ubi consumpta est — Aurora rubescere primum 600  
 Coeperat — exsurgo, laticesque inferre recentes  
 Admoneo, monstroque viam quae ducat ad undas.  
 Ipse, quid aura mihi tumulto promittat ab alto  
 Prospicio, comitesque voco repetoque carinam.  
 Adsumus en ! inquit sociorum primus Opheltes, 605  
 Utque putat, praedam deserto nactus in agro,  
 Virginea puerum ducit per litora forma.  
 Ille, mero somnoque gravis, titubare videtur,  
 Vixque sequi. Specto cultum faciemque gradumque :  
 Nil ibi, quod credi posset mortale, videbam ; 610  
 Et sensi, et dixi sociis : Quod numen in isto  
 Corpore sit, dubito ; sed corpore numen in isto est.  
 Quisquis es, o faveas nostrisque laboribus adsis ;  
 His quoque des veniam ! — Pro nobis mitte precari !  
 Dictys ait, quo non alius conscendere summas 615  
 Ocior antennas, prensoque rudente relabi.  
 Hoc Libys, hoc flavus, prorae tutela, Melanthus,  
 Hoc probat Alcimedon et, qui requiemque modumque  
 Voce dabat remis, animorum hortator Epopeus,  
 Hoc omnes alii. Praedae tam caeca cupido est. 620  
 Non tamen hanc sacro violari pondere pinum  
 Perpetiar, dixi : pars hic mihi maxima juris.  
 Inque aditu obsisto. Furit audacissimus omni  
 De numero Lycabas, qui Tusca pulsus ab urbe  
 Exsilium dira poenam pro caede luebat. 625  
 Is mihi, dum resto, juvenili guttura pugno  
 Rupit ; et excussum misisset in aequora, si non  
 Haesissem, quamvis amens, in fune retentus.  
 Impia turba probat factum. Tum denique Bacchus —  
 Bacchus enim fuerat — veluti clamore solutus 630  
 Sit sopor aque mero redeant in pectora sensus,  
 Quid facitis ? Quis clamor ? ait, Qua, dicite, nautae,  
 Huc ope perveni ? Quo me deferre paratis ? —  
 Pone metum, Proreus, et quos contingere portus  
 Ede velis, dixit : terra sistere petita. 635

Naxon, ait Liber, cursus advertite vestros :  
 Illa mihi domus est ; vobis erit hospita tellus.  
 Per mare fallaces perque omnia numina jurant,  
 Sic fore, meque jubent pictae dare vela carinae.  
 Dexterâ Naxos erat : dextra mihi linthea danti, 640  
 Quid facis, o demens ? Quis te furor, inquit, Acoete,  
 Pro se quisque, tenet ? laevam pete ! Maxima nutu  
 Pars mihi significat, pars, quid velit, aure susurrat.  
 Obstupui, Capiatque aliquis moderamina ! dixi,  
 Meque ministerio scelerisque artisque removi. 645  
 Increpor a cunctis, totumque immurmurat agmen ;  
 E quibus Aethalion, Te scilicet omnis in uno  
 Nostra salus posita est ! ait, et subit ipse meumque  
 Explet opus, Naxoque petit diversa relictâ.  
 Tum deus illudens, tanquam modo denique fraudem 650  
 Senserit, e puppi pontum prospectat adunca,  
 Et flenti similis, Non haec mihi litora, nautae,  
 Promisistis, ait ; non haec mihi terra rogata est.  
 Quo merui poenam facto ? Quae gloria vestra est,  
 Si puerum juvenes, si multi fallitis unum ? 655  
 Jamdudum flebam ; lacrimas manus impia nostras  
 Ridet, et impellit properantibus aequora remis.  
 Per tibi nunc ipsum — neque enim praesentior illo  
 Est deus — adjuro, tam me tibi vera referre,  
 Quam veri majora fide : stetit aequore puppis 660  
 Haud aliter, quam si siccum navale teneret.  
 Illi admirantes remorum in verbere perstant,  
 Velaque deducunt, geminaque ope currere tentant :  
 Impediunt hederæ remos, nexuque recurvo  
 Serpunt et gravidis dstringunt vela corymbis. 665  
 Ipse, racemiferis frontem circumdatus uvis,  
 Pampineis agitat velatam frondibus hastam ;  
 Quem circa tigres simulacraque inania lyncum  
 Pictarumque jacent fera corpora pantherarum.  
 Exsiluere viri ; sive hoc insania fecit, 670  
 Sive timor ; primusque Medon nigrescere pinnis

Corpore depresso, et spinae curvamina flecti  
 Incipit. Huic Lycabas, In quae miracula, dixit,  
 Verteris? et lati rictus et panda loquenti  
 Naris erat, squamamque cutis durata trahebat. 675  
 At Libys, obstantes dum vult obvertere remos,  
 In spatium resilire manus breve vidit, et illas  
 Jam non esse manus, jam pinnas posse vocari.  
 Alter, ad intortos cupiens dare brachia funes,  
 Brachia non habuit, truncoque repandus in undas 680  
 Corpore desiluit; falcata novissima cauda est,  
 Qualia dimidia sinuantur cornua lunae.  
 Updique dant saltus, multaque adspergine rorant,  
 Emerguntque iterum redeuntque sub aequora rursus,  
 Inque chori ludunt speciem lascivaque jactant 685  
 Corpora, et acceptum patulis mare naribus efflant.  
 De modo viginti — tot enim ratis illa ferebat —  
 Restabam solus. Pavidum gelidumque trementi  
 Corpore, vixque meum firmat deus, Excute, dicens,  
 Corde metum, Diamque tene! Delatus in illam 690  
 Accessi sacris Baccheaque festa frequento.

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## LIBER IV.

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PYRAMUS et Thisbe, juvenum pulcherrimus alter, 55  
 Altera, quas Oriens habuit, praelata puellis,  
 Contiguas tenere domos, ubi dicitur altam  
 Coctilibus muris cinxisse Semiramis urbem.  
 Notitiam primosque gradus vicinia fecit,  
 Tempore crevit amor: taedae quoque jure coissent; 60  
 Sed vetuere patres. Quod non potuere vetare,  
 Ex aequo captis ardebant mentibus ambo.  
 Conscius omnis abest: nutu signisque loquuntur;

Quoque magis tegitur, tectus magis aestuat ignis.  
Fissus erat tenui rima, quam duxerat olim, 65  
Quum fieret, paries domui communis utrique :  
Id vitium nulli per saecula longa notatum —  
Quid non sentit amor? — primi vidistis amantes,  
Et vocis fecistis iter, tutaeque per illud  
Murmure blanditiae minimo transire solebant. 70  
Saepe, ut constiterant hinc Thisbe, Pyramus illinc,  
Inque vices fuerat captatus anhelitus oris,  
Invide, dicebant, paries, quid amantibus obstas?  
Quantum erat, ut sineres nos toto corpore jungi ;  
Aut hoc si nimium, vel ad oscula danda pateres ! 75  
Nec sumus ingrati : tibi nos debere fatemur,  
Quod datus est verbis ad amicas transitus aures.  
Talia diversa nequicquam sede locuti,  
Sub noctem dixere vale, partique dedere  
Oscula quisque suae, non pervenientia contra. 80  
Postera nocturnos Aurora removerat ignes,  
Solque pruinosas radiis siccaverat herbas ;  
Ad solitum coiere locum. Tum murmure parvo  
Multa prius questi, statuunt, ut nocte silenti  
Fallere custodes foribusque excedere tentent, 85  
Quumque domo exierint, urbis quoque claustra relinquant ;  
Neve sit errandum lato spatiantibus arvo,  
Convenient ad busta Nini, lateantque sub umbra  
Arboris : arbor ibi, niveis uberrima pomis,  
Ardua morus erat, gelido contermina fonti. 90  
Pacta placent, et lux, tarde discedere visa,  
Praecipitatur aquis, et aquis nox surgit ab isdem.  
Callida per tenebras versato cardine Thisbe  
Egreditur fallitque suos, adopertaque vultum  
Pervenit ad tumulum, dictaque sub arbore sedit. 95  
Audacem faciebat amor. Venit ecce recenti  
Caede leaena boum spumantes oblita rictus,  
Depositura sitim vicini fontis in unda.  
Quam procul ad lunae radios Babylonia Thisbe



Vidit, et obscurum timido pede fugit in antrum, 100  
Dumque fugit, tergo velamina lapsa reliquit.  
Ut lea saeva sitim multa compescuit unda,  
Dum redit in silvas, inventos forte sine ipsa  
Ore cruentato tenues laniavit amictus.  
Serius egressus vestigia videt in alto 105  
Pulvere certa ferae totoque expalluit ore  
Pyramus. Ut vero vestem quoque sanguine tinctam  
Reperit : Una duos, inquit, nox perdet amantes :  
E quibus illa fuit longa dignissima vita ;  
Nostra nocens anima est : ego te, miseranda, peremi, 110  
In loca plena metus qui jussi nocte venires,  
Nec prior huc veni. Nostrum divellite corpus,  
Et scelerata fero consumite viscera morsu,  
O quicumque sub hac habitatis rupe, leones !  
Sed timidi est optare necem ! — Velamina Thisbes 115  
Tollit, et ad pactae secum fert arboris umbram ;  
Utque dedit notae lacrimas, dedit oscula, vesti,  
Accipe nunc, inquit, nostri quoque sanguinis haustus !  
Quoque erat accinctus, demisit in ilia ferrum.  
Nec mora, ferventi moriens e vulnere traxit, 120  
Et jacuit resupinus humi : cruor emicat alte,  
Non aliter quam quum vitiato fistula plumbo  
Scinditur et tenui stridente foramine longas  
Ejaculatur aquas, atque ictibus aëra rumpit.  
Arborei fetus adspergine caedis in atram 125  
Vertuntur faciem, madefactaque sanguine radix  
Puniceo tingit pendentia mora colore.  
Ecce metu nondum posito, ne fallat amantem,  
Illa redit, juvenemque oculis animoque requirit,  
Quantaque vitarit narrare pericula gestit ; 130  
Utque locum et visam cognovit in arbore formam —  
Sic facit incertam pomi color — haeret, an haec sit.  
Dum dubitat, tremebunda videt pulsare cruentum  
Membra solum, retroque pedem tulit, oraque buxo  
Pallidiora gerens exhorruit aequoris instar, 135

Quod fremit exigua quum summum stringitur aura.  
 Sed postquam remorata suos cognovit amores,  
 Percutit indignos claro plangore lacertos,  
 Et, laniata comas amplexaque corpus amatum,  
 Vulnera supplevit lacrimis fletumque cruori 140  
 Miscuit, et gelidis in vultibus oscula figens,  
 Pyrame, clamavit, quis te mihi casus ademit?  
 Pyrame, responde : tua te carissima Thisbe  
 Nominat ! Exaudi, vultusque attolle jacentes !  
 Ad nomen Thisbes oculos jam morte gravatos 145  
 Pyramus erexit, visaque recondidit illa.  
 Quae postquam vestemque suam cognovit, et ense  
 Vidit ebur vacuum, Tua te manus, inquit, amorque  
 Perdidit, infelix. Est et mihi fortis in unum  
 Hoc manus, est et amor ; dabit hic in vulnera vires. 150  
 Persequar extinctum, letique miserrima dicar  
 Causa comesque tui ; quique a me morte revelli  
 Heu sola poteras, poteris nec morte revelli.  
 Hoc tamen amborum verbis estote rogati,  
 O multum miseri, meus illiusque, parentes, 155  
 Ut, quos certus amor, quos hora novissima junxit,  
 Componi tumulo non invideatis eodem.  
 At tu, quae ramis arbor miserabile corpus  
 Nunc tegis unius, mox es tectura duorum,  
 Signa tene caedis, pullosque et luctibus aptos 160  
 Semper habe fetus, gemini monumenta cruoris.  
 Dixit, et aptato pectus mucrone sub imum  
 Incubuit ferro, quod adhuc a caede tepebat.  
 Vota tamen tetigere deos, tetigere parentes :  
 Nam color in pomo est, ubi permaturuit, ater ; 165  
 Quodque rogis superest, una requiescit in urna.

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Sed tamen ambobus versae solatia formae  
 Magna nepos dederat, quem debellata colebat 605  
 India, quem positis celebrabat Achaia templis.  
 Solus Abantiades ab origine cretus eadem

Acrisius superest, qui moenibus arceat urbis  
 Argolicae, contraque deum ferat arma, genusque  
 Non putet esse deum : neque enim Jovis esse putabat 620  
 Persea, quem pluvio Danaë conceperat auro.  
 Mox tamen Acrisium — tanta est praesentia veri —  
 Tam violasse deum, quam non agnosce nepotem,  
 Poenitet : impositus jam coelo est alter ; at alter,  
 Viperei referens spoliū memorabile monstri, 625  
 Aëra carpebat tenerum stridentibus alis.  
 Quumque super Libycas victor penderet arenas,  
 Gorgonei capitis guttae cecidere cruentae ;  
 Quas humus exceptas varios animavit in angues :  
 Unde frequens illa est infestaque terra colubris. 630  
 Inde per immensum ventis discordibus actus  
 Nunc huc, nunc illuc, exemplo nubes aquosae  
 Fertur, et ex alto seductas aethere longe  
 Despectat terras, totumque supervolat orbem.  
 Ter gelidas Arctos, ter Cancri brachia vidit ; 635  
 Saepe sub occasus, saepe est ablatus in ortus ;  
 Jamque cadente die veritus se credere nocti  
 Constitit Hesperio, regnis Atlantis, in orbe,  
 Exiguamque petit requiem, dum Lucifer ignes  
 Evocet Aurorae, cursus Aurora diurnos. 640  
 Hic, hominum cunctos ingenti corpore praestans,  
 Iapetionides Atlas fuit. Ultima tellus  
 Rege sub hoc et pontus erat, qui Solis anhelis  
 Aequora subdit equis et fessos excipit axes.  
 Mille greges illi totidemque armenta per herbas 645  
 Errabant, et humum vicinia nulla premebant ;  
 Arboreae frondes auro radiante nitentes  
 Ex auro ramos, ex auro poma tegebant.  
 Hospes, ait Perseus illi, seu gloria tangit  
 Te generis magni, generis mihi Jupiter auctor ; 650  
 Sive es mirator rerum, mirabere nostras :  
 Hospitium, requiemque peto. Memor ille vetustae  
 Sortis erat : Themis hanc dederat Parnasia sortem :

Tempus, Atla, veniet, tua quo spoliabitur auro  
 Arbor ; et hunc praedae titulum Jove natus habebit. 645  
 Id metuens, solidis pomaria clauserat Atlas  
 Moenibus et vasto dederat servanda draconi,  
 Arcebatque suis externos finibus omnes.  
 Huic quoque, Vade procul, ne longe gloria rerum,  
 Quas mentiris, ait, longe tibi Jupiter absit ! 650  
 Vimque minis addit, manibusque expellere tentat  
 Cunctantem et placidis miscentem fortia dictis.  
 Viribus inferior — quis enim par esset Atlanti  
 Viribus ? — At quoniam parvi tibi gratia nostra est,  
 Accipe munus ! ait, laevaue a parte Medusae 655  
 Ipse retroversus squalentia protulit ora.  
 Quantus erat, mons factus Atlas : nam barba comaeque  
 In silvas abeunt ; juga sunt humerique manusque ;  
 Quod caput ante fuit, summo est in monte cacumen ;  
 Ossa lapis fiunt ; tum partes auctus in omnes 660  
 Crevit in immensum — sic Di statuistis — et omne  
 Cum tot sideribus coelum requievit in illo.

Clauserat Hippotades aeterno carcere ventos,  
 Admonitorque operum coelo clarissimus alto  
 Lucifer ortus erat : pennis ligat ille resumtis 665  
 Parte ab utraque pedes, teloque accingitur unco,  
 Et liquidum motis talaribus aëra findit.  
 Gentibus innumeris circumque infraque relictis,  
 Aethiopum populos Cepheaque conspicit arva.  
 Illic immeritam maternae pendere linguae 670  
 Andromeden poenas injustus jusserat Hammon.  
 Quam simul ad duras religatarum brachia cautes  
 Vidit Abantiades, — nisi quod levis aura capillos  
 Moverat, et trepido manabant lumina fletu,  
 Marmoreum ratus esset opus — trahit inscius ignes 675  
 Et stupet, et, visae correptus imagine formae,  
 Paene suas quaterere est oblitus in aëre pennas.  
 Ut stetit, O, dixit, non istis digna catenis,  
 Sed quibus inter se cupidi junguntur amantes,

Pande requirenti nomen terraeque tuumque, 680  
Et cur vincla geras. Primo silet illa, nec audet  
Appellare virum virgo ; manibusque modestos  
Celasset vultus, si non religata fuisset.  
Lumina, quod potuit, lacrimis implevit obortis.  
Saepius instanti, sua ne delicta fateri 685  
Nolle videretur, nomen terraeque suumque,  
Quantaque maternae fuerit fiducia formae,  
Indicat ; et, nondum memoratis omnibus, unda  
Insonuit, veniensque immenso bellua ponto  
Eminet et latum sub pectore possidet aequor. 690  
Conclamat virgo : genitor lugubris et una  
Mater adest, ambo miseri, sed justius illa ;  
Nec secum auxilium, sed dignos tempore fletus  
Plangoremque ferunt, vinctoque in corpore adhaerent.  
Quum sic hospes ait : Lacrimarum longa manere 695  
Tempora vos poterunt ; ad opem brevis hora ferendam est.  
Hanc ego si peterem Perseus Jove natus et illa,  
Quam clausam implevit fecundo Jupiter auro,  
Gorgonis anguicomae Perseus superator, et alis  
Aetherias ausus jactatis ire per auras, 700  
Praeferrer cunctis certe gener : addere tantis  
Dotibus et meritum — faveant modo numina — tento.  
Ut mea sit, servata mea virtute, paciscor.  
Accipiunt legem — quis enim dubitaret ? — et orant  
Promittuntque super regnum dotale parentes. 705  
Ecce, velut navis praefixo concita rostro  
Sulcat aquas, juvenum sudantibus acta lacertis,  
Sic fera, dimotis impulsu pectoris undis :  
Tantum aberat scopulis, quantum Balearica torto  
Funda potest plumbo medii transmittere coeli, 710  
Quum subito juvenis, pedibus tellure repulsa,  
Arduus in nubes abiit. Ut in aequore summo  
Umbra viri visa est, visam fera saevit in umbram.  
Utque Jovis praepes, vacuo quum vidit in arvo  
Praebentem Phoebo liventia terga draconem, 715

Occupat aversum, neu saeva retorqueat ora,  
Squamigeris avidos figit cervicibus ungues ;  
Sic celeri missus praeceps per inane volatu  
Terga ferae pressit, dextroque frementis in armo .  
Inachides ferrum curvo tenus abdidit hamo. 720  
Vulnere laesa gravi modo se sublimis in auras  
Attollit, modo subdit aquis, modo more ferocis  
Versat apri, quem turba canum circumsona terret.  
Ille avidos morsus velocibus effugit alis,  
Quaque patent, nunc terga cavis super obsita conchis, 725  
Nunc laterum costas, nunc qua tenuissima cauda  
Desinit in piscem, falcato verberat ense.  
Bellua puniceo mixtos cum sanguine fluctus  
Ore vomit. Maduere graves adspergine pennae ;  
Nec bibulis ultra Perseus talaribus ausus 730  
Credere, conspexit scopulum, qui vertice summo  
Stantibus exstat aquis, operitur ab aequore moto :  
Nixus eo rupisque tenens juga prima sinistra,  
Ter quater exegit repetita per ilia ferrum.  
Litora cum plausu clamor superasque deorum 735  
Implevere domos : gaudent generumque salutant,  
Auxiliumque domus servatoremque fatentur  
Cassiope Cepheusque pater. Resoluta catenis  
Incedit virgo, pretiumque et causa laboris.  
Ipse manus hausta victrices abluit unda ; 740  
Anguiferumque caput nuda ne laedat arena,  
Mollit humum foliis natasque sub aequore virgas  
Sternit, et imponit Phorcynidos ora Medusae.  
Virga recens bibulaque etiamnum viva medulla  
Vim rapuit monstri, tactuque induruit hujus, 745  
Percepitque novum ramis et fronde rigorem.  
At pelagi Nymphae factum mirabile tentant  
Pluribus in virgis, et idem contingere gaudent,  
Seminaque ex illis iterant jactata per undas.  
Nunc quoque curaliis eadem natura remansit, 750  
Duritiam tacto capiant ut ab aëre, quodque

Vimen in aequore erat fiat super aequora saxum.

Dis tribus ille focos totidem de cespite ponit,  
 Laevum Mercurio, dextrum tibi, bellica Virgo ;  
 Ara Jovis' media est. Mactatur vacca Minervae, 755  
 Alipedi vitulus, taurus tibi, summe deorum.  
 Protinus Andromeden et tanti praemia facti  
 Indotata rapit : taedas Hymenaeus Amorque  
 Praecutiunt ; largis satiantur odoribus ignes,  
 Sertaque dependent tectis, et ubique lyraeque 760  
 Tibiaque et cantus, animi felicia laeti  
 Argumenta, sonant ; reseratis aurea valvis  
 Atria tota patent, pulchroque instructa paratu  
 Cephenum proceres ineunt convivia regis.  
 Postquam epulis functi generosi munere Bacchi 765  
 Diffudere animos, cultusque genusque locorum  
 Quaerit Abantiades : quaerenti protinus unus  
 Narrat, Lyncides, moresque habitumque virorum.  
 Quae simul edocuit, Nunc, o fortissime, dixit,  
 Fare precor, Perseu, quanta virtute quibusque 770  
 Artibus abstuleris crinita draconibus ora.  
 Narrat Agenorides, gelido sub Atlante jacentem  
 Esse locum, solidae tutum munimine molis,  
 Cujus in introitu geminas habitasse sorores  
 Phorcidas, unius sortitas luminis usum ; 775  
 Id se sollerti furtim, dum traditur, astu  
 Supposita cepisse manu, perque abdita longe  
 Deviaque et silvis horrentia saxa fragosis  
 Gorgoneas tetigisse domos, passimque per agros  
 Perque vias vidisse hominum simulacra ferarumque 780  
 In silicem ex ipsis visa conversa Medusa ;  
 Se tamen horrendae clypei, quod laeva gerebat,  
 Aere percusso formam adspexisse Medusae,  
 Dumque gravis somnus colubras ipsamque tenebat,  
 Eripuisse caput collo ; pennisque fugacem 785  
 Pegason et fratrem matris de sanguine natos  
 Addidit, et longi non falsa pericula cursus,

Quae freta, quas terras sub se vidisset ab alto,  
Et quae jactatis tetigisset sidera pennis.

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## LIBER V.

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PRIMA Ceres unco glebam dimovit aratro,  
Prima dedit fruges alimentaque mitia terris,  
Prima dedit leges ; Cereris sunt omnia munus :  
Illa canenda mihi est. Utinam modo dicere possem  
Carmina digna dea ! Certe dea carmine digna est. 345  
Vasta Giganteis injecta est insula membris  
Trinacris, et magnis subjectum molibus urget  
Aetherias ausum sperare Typhoëa sedes.  
Nititur ille quidem pugnatque resurgere saepe ;  
Dextra sed Ausonio manus est subjecta Peloro, 350  
Laeva, Pachyne, tibi, Lilybaeo crura premuntur,  
Degravat Aetna caput : sub qua resupinus arenas  
Ejectat flammamque fero vomit ore Typhoëus.  
Saepe remoliri luctatur pondera terrae,  
Oppidaque et magnos devolvere corpore montes. 355  
Inde tremit tellus, et rex pavet ipse silentum,  
Ne pateat latoque solum retegatur hiatu,  
Immissusque dies trepidantes terreat umbras.  
Hanc metuens cladem tenebrösa sede tyrannus  
Exierat, curruque atrorum vectus equorum 360  
Ambibat Siculae cautus fundamina terrae.  
Postquam exploratum satis est, loca nulla labare,  
Depositique metus, videt hunc Erycina vagantem  
Monte suo residens, natumque amplexa volucrem,  
Arma manusque meae, mea, nate, potentia, dixit, 365  
Illa, quibus superas omnes, cape tela, Cupido,  
Inque dei pectus celeres molire sagittas,



Cui triplicis cessit fortuna novissima regni.  
 Tu superos ipsumque Jovem, tu numina ponti  
 Victa domas ipsumque, regit qui numina ponti. 370  
 Tartara quid cessant? Cur non matrisque tuumque  
 Imperium profers? Agitur pars tertia mundi.  
 Et tamen in coelo, quae jam patientia nostra est,  
 Spernimur, ac mecum vires minuuntur Amoris.  
 Pallada nonne vides jaculatricemque Dianam 375  
 Abscessisse mihi? Cereris quoque filia virgo,  
 Si patiemur, erit: nam spes affectat easdem.  
 At tu, pro socio si qua est tibi gratia regno,  
 Junge deam patruo. Dixit Venus; ille pharetram  
 Solvit, et arbitrio matris de mille sagittis 380  
 Unam seposuit, sed qua nec acutior ulla  
 Nec minus incerta est, nec quae magis audiat arcum;  
 Oppositoque genu curvavit flexile cornum,  
 Inque cor hamata percussit arundine Ditem.  
 Haud procul Hennaeis lacus est a moenibus altae, 385  
 Nomine Pergus, aquae; non illo plura Caystros  
 Carmina cygnorum labentibus audit in undis;  
 Silva coronat aquas, cingens latus omne, suisque  
 Frondibus, ut velo, Phoebeos submovet ignes;  
 Frigora dant rami, varios humus humida flores; 390  
 Perpetuum ver est. Quo dum Proserpina luco  
 Ludit et aut violas aut candida lilia carpit,  
 Dumque puellari studio calathosque sinumque  
 Implet, et aequales certat superare legendo,  
 Paene simul visa est dilectaque raptaque Diti: 395  
 Usque adeo properatur amor. Dea territa maesto  
 Et matrem et comites, sed matrem saepius, ore  
 Clamat, et, ut summa vestem laniarat ab ora,  
 Collecti flores tunicis cecidere remissis;  
 Tantaque simplicitas puerilibus affuit annis, 400  
 Haec quoque virgineum movit jactura dolorem.  
 Raptor agit currus et nomine quemque vocatos  
 Exhortatur equos, quorum per colla jubasque

Excutit obscura tinctas ferrugine habenas,  
Perque lacus altos et olentia sulfure fertur  
Stagna Palicorum, rupta ferventia terra,  
Et qua Bacchiadae, bimari gens orta Corinθο,  
Inter inaequales posuerunt moenia portus.

Est medium Cyanes et Pisaeae Arethusae,  
Quod coit angustis inclusum cornibus, aequor :  
Hic fuit, a cuius stagnum quoque nomine dictum est,  
Inter Sicelidas Cyane celeberrima Nymphas.

Gurgite quae medio summa tenus exstitit alvo,  
Agnovitque deam, Nec longius ibitis : inquit,  
Non potes invitae Cereris gener esse : roganda,  
Non rapienda fuit. Quod si componere magnis  
Parva mihi fas est, et me dilexit Anapis ;

Exorata tamen nec, ut haec, exterrita nupsi.

Dixit, et in partes diversas brachia tendens

Obstitit. Haud ultra tenuit Saturnius iram,

Terribilesque hortatus equos, in gurgitis ima

Contortum valido sceptrum regale lacerto

Condidit : icta viam tellus in Tartara fecit,

Et pronos currus medio cratere recepit.

At Cyane, raptamque deam contemtaque fontis

Jura sui maerens, inconsolabile vulnus

Mente gerit tacita, lacrimisque absumitur omnis,

Et, quarum fuerat magnum modo numen, in illas

Extenuatur aquas. Molliri membra videres,

Ossa pati flexus, ungues posuisse rigorem ;

Primaque de tota tenuissima quaeque liquescunt,

Caerulei crines digitique et crura pedesque :

Nam brevis in gelidas membris exilibus undas

Transitus est. Post haec humeri tergumque latusque

Pectoraque in tenues abeunt evanida rivos ;

Denique pro vivo vitiatas sanguine venas

Lympha subit, restatque nihil quod prendere possis.

Interea pavidae nequicquam filia matri  
Omnibus est terris, omni quaesita profundo.

Illam non udis veniens Aurora capillis 440  
 Cessantem vidit, non Hesperus; illa duabus  
 Flammiferas pinus manibus succendit ab Aetna,  
 Perque pruinosas tulit irrequieta tenebras;  
 Rursus, ubi alma dies hebetarat sidera, natam  
 Solis ad occasus solis quaerebat ab ortu. 445  
 Fessa labore sitim collegerat, oraque nulli  
 Colluerant fontes, quum tectam stramine vidit  
 Forte casam, parvasque fores pulsavit: at inde  
 Prodit anus, divamque videt, lymphamque roganti  
 Dulce dedit, tosta quod coxerat ante polenta. 450  
 Dum bibit illa datum, duri puer oris et audax  
 Constitit ante deam, risitque avidamque vocavit.  
 Offensa est, neque adhuc epota parte loquentem  
 Cum liquido mixta perfudit diva polenta.  
 Combibit os maculas, et, qua modo brachia gessit, 455  
 Crura gerit; cauda est mutatis addita membris;  
 Inque brevem formam, ne sit vis magna nocendi,  
 Contrahitur, parvaeque minor mensura lacerta est.  
 Mirantem flentemque et tangere monstra parantem  
 Fugit anum, latebramque petit aptumque colori 460  
 Nomen habet, variis stellatus corpora guttis.  
 Quas dea per terras et quas erraverit undas,  
 Dicere longa mora est: quaerenti defuit orbis.  
 Sicaniā repetit, dumque omnia lustrat eundo,  
 Venit et ad Cyanen. Ea, ni mutata fuisset, 465  
 Omnia narrasset; sed et os et lingua volenti  
 Dicere non aderant, nec quo loqueretur habebat.  
 Signa tamen manifesta dedit, notamque parenti,  
 Illo forte loco delapsam in gurgite sacro,  
 Persephones zonam summis ostendit in undis. 470  
 Quam simul agnovit, — tanquam tum denique raptam  
 Scisset, — inornatos laniavit diva capillos,  
 Et repetita suis percussit pectora palmis.  
 Nec scit adhuc ubi sit; terras tamen increpat omnes,  
 Ingratasque vocat nec frugum munere dignas, 475

Trinacriam ante alias, in qua vestigia damni  
Reperit. Ergo illic saeva vertentia glebas  
Fregit aratra manu, parilique irata colonos  
Ruricolasque boves leto dedit, arvaque jussit  
Fallere depositum, vitiataque semina fecit. 480  
Fertilitas terrae, latum vulgata per orbem,  
Cassa jacet : primis segetes moriuntur in herbis,  
Et modo sol nimius, nimius modo corripit imber ;  
Sideraque ventique nocent, avidaeque volucres  
Semina jacta legunt ; lolium tribulique fatigant 485  
Triticeas messes et inexpugnabile gramen.  
Tum caput Eleis Alpheias extulit undis,  
Rorantesque comas a fronte removit ad aures,  
Atque ait : O toto quaesitae virginis orbe  
Et frugum genitrix, immensos siste labores, 490  
Neve tibi fidae violenta irascere terrae.  
Terra nihil meruit, patuitque invita rapinae.  
Nec sum pro patria supplex : huc hospita veni :  
Pisa mihi patria est, et ab Elide ducimus ortus ;  
Sicaniam peregrina colo, sed gratior omni 495  
Haec mihi terra solo est : hos nunc Arethusa penates,  
Hanc habeo sedem, quam tu, mitissima, serva.  
Mota loco cur sim tantique per aequoris undas  
Advehar Ortygiam, veniet narratibus hora  
Tempestiva meis ; quum tu curisque levata 500  
Et vultus melioris eris. Mihi pervia tellus  
Praebet iter, subterque imas ablata cavernas  
Hic caput attollo desuetaque sidera cerno.  
Ergo, dum Stygio sub terris gurgite labor,  
Visa tua est oculis illic Proserpina nostris. 505  
Illa quidem tristis nec adhuc interrita vultu,  
Sed regina tamen, sed opaci maxima mundi,  
Sed tamen inferni pollens matrona tyranni.  
Mater ad auditas stupuit, ceu saxea, voces,  
Attonitaeque diu similis fuit. Utque dolore 510  
Pulsa gravi gravis est amentia, curribus auras

Exit in aetherias. Ibi toto nubila vultu  
 Ante Jovem passis stetit invidiosa capillis,  
 Proque meo veni supplex tibi, Japiter, inquit,  
 Sanguine, proque tuo. Si nulla est gratia matris, 515  
 Nata patrem moveat, neu sit tibi cura, precamur,  
 Vilior illius, quod nostro est edita partu.  
 En quaesita diu tandem mihi nata reperta est ;  
 Si reperire vocas amittere certius, aut si  
 Scire ubi sit reperire vocas. Quod rapta, feremus ; 520  
 Dummodo reddat eam : neque enim praedone marito  
 Filia digna tua est, si jam mea filia non est.  
 Jupiter excepit : Commune est pignus onusque  
 Nata mihi tecum ; sed, si modo nomina rebus  
 Addere vera placet, non hoc injuria factum, 525  
 Verum amor est ; neque erit nobis gener ille pudori :  
 Tu modo, diva, velis. Ut desint cetera, quantum est  
 Esse Jovis fratrem ! Quid, quod non cetera desunt,  
 Nec cedit nisi sorte mihi ? — Sed tanta cupido  
 Si tibi discidii est, repetet Proserpina coelum : 530  
 Lege tamen certa, si nullos contigit illic  
 Ore cibos : nam sic Parcarum foedere cautum est.  
 Dixerat ; at Cereri certum est educere natam.  
 Non ita fata sinunt, quoniam jejunia virgo  
 Solverat et, cultis dum simplex errat in hortis, 535  
 Puniceum curva decerpserat arbore pomum,  
 Sumtaque pallenti septem de cortice grana  
 Presserat ore suo. Solusque ex omnibus illud  
 Ascalaphus vidit — quem quondam dicitur Orphne,  
 Inter Avernales haud ignotissima Nymphas, 540  
 Ex Acheronte suo furvis peperisse sub antris —  
 Vidit et indicio reditum crudelis ademit.  
 Ingemuit regina Erebi, testemque profanam  
 Fecit avem, sparsumque caput Phlegethontide lympa  
 In rostrum et plumas et grandia lumina vertit. 545  
 Ille sibi ablatus fulvis amicitur ab alis,  
 Inque caput crescit longosque reflectitur ungues,

Vixque movet natas per inertia brachia pennas ;  
 Foedaque fit volucris, venturi nuntia luctus,  
 Ignavus bubo, dirum mortalibus omen.

550

Hic tamen indicio poenam linguaue videri .  
 Commeruisse potest ; vobis, Acheloides, unde  
 Pluma pedesque avium, quum virginis ora geratis ?  
 An quia, quum legeret vernos Proserpina flores,  
 In comitum numero mixtae, Sirenes, eratis ?

555

Quam postquam toto frustra quaesistis in orbe,  
 Protinus, ut vestram sentirent aequora curam,  
 Posse super fluctus alarum insistere remis  
 Optastis, facilesque deos habuistis, et artus  
 Vidistis vestros subitis flavescere pennis.

560

Ne tamen ille canor, mulcendas natus ad aures,  
 Tantaque dos oris linguae deperderet usum,  
 Virginei vultus et vox humana remansit.

At medius fratrisque sui maestaeque sororis  
 Jupiter ex aequo volventem dividit annum.  
 Nunc dea, regnorum numen commune duorum,  
 Cum matre est totidem, totidem cum conjuge menses.  
 Vertitur extemplo facies et mentis et oris :  
 Nam, modo quae poterat Diti quoque maesta videri,  
 Laeta deae frons est : ut Sol, qui tectus aquosis  
 Nubibus ante fuit, victis ubi nubibus exit.

565

570

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## LIBER VI.

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LYDIA tota fremit, Phrygiaeque per oppida facti  
 Rumor it et magnum sermonibus occupat orbem.  
 Ante suos Niobe thalamos cognoverat illam,  
 Tunc quum Maeoniam virgo Sipylumque colebat ;

Nec tamen admonita est poena popularis Arachnes, 150  
 Cedere coelitibus verbisque minoribus uti.  
 Multa dabant animos : sed enim nec conjugis artes  
 Nec genus amborum magnique potentia regni  
 Sic placuere illi — quamvis ea cuncta placerent —  
 Ut sua progenies. Et felicissima matrum 155  
 Dicta foret Niobe, si non sibi visa fuisset.  
 Nam sata Tiresia, venturi praescia, Manto  
 Per medias fuerat, divino concita motu,  
 Vaticinata vias : Ismenides, ite frequentes,  
 Et date Latonæ Latonigenisque duobus 160  
 Cum prece tura pia, lauroque innectite crinem !  
 Ore meo Latona jubet. Paretur, et omnes  
 Thebaides jussis sua tempora frondibus ornant,  
 Turaque dant sanctis et verba precantia flammis.  
 Ecce, venit comitum Niobe celeberrima turba, 165  
 Vestibus intexto Phrygiis spectabilis auro,  
 Et, quantum ira sinit, formosa movensque decoro  
 Cum capite immissos humerum per utrumque capillos,  
 Constitit ; utque oculos circumtulit alta superbos,  
 Quis furor auditos, inquit, praeponere visis 170  
 Coelestes ? Aut cur colitur Latona per aras,  
 Numen adhuc sine ture meum est ? Mihi Tantalus auctor,  
 Cui licuit soli superiorum tangere mensas ;  
 Pleiadum soror est genitrix mea ; maximus Atlas  
 Est avus, aetherium qui fert cervicibus axem ; 175  
 Jupiter alter avus ; socero quoque gloriior illo.  
 Me gentes metuunt Phrygiae ; me regia Cadmi  
 Sub domina est, fidibusque mei commissa mariti  
 Moenia cum populis a meque viroque reguntur.  
 In quamcumque domus adverto lumina partem, 180  
 Immensae spectantur opes. Accedit eodem  
 Digna dea facies. Huc natas adjice septem  
 Et totidem juvenes, et mox generosque nurusque.  
 Quaerite nunc, habeat quam nostra superbia causam !  
 Quoque modo audetis genitam Titanida Coeo 185

Latonam praeferre mihi, cui maxima quandam  
 Exiguam sedem pariturae terra negavit?  
 Nec coelo nec humo nec aquis dea vestra recepta est;  
 Exul erat mundi, donec, miserata vagantem,  
 Hospita tu terris erras; ego, dixit, in undis! 190  
 Instabilemque locum Delos dedit. Illa duorum  
 Facta parens: uteri pars haec est septima nostri.  
 Sum felix: quis enim neget hoc? felixque manebo.  
 Hoc quoque quis dubitet? Tutam me copia fecit:  
 Major sum, quam cui possit Fortuna nocere; 195  
 Multaque ut eripiat, multo mihi plura relinquet.  
 Excessere metum mea jam bona. Fingite demi  
 Huic aliquid populo natorum posse meorum,  
 Non tamen ad numerum redigar spoliata duorum  
 [Latonae. Turba quae quantum distat ab orba?] 200  
 Ite sacris, properate sacris, laurumque capillis  
 Ponite! — Deponunt et sacra infecta relinquunt,  
 Quodque licet, tacito venerantur murmure numen.  
 Indignata dea est, summoque in vertice Cynthi  
 Talibus est dictis gemina cum prole locuta: 205  
 En ego, vestra parens, vobis animosa creatis,  
 Et nisi Junoni nulli cessura dearum,  
 An dea sim, dubitor, perque omnia secula cultis  
 Arceor, o nati, nisi vos succurritis, aris.  
 Nec dolor hic solus: diro convicia facto 210  
 Tantalus adjecit, vosque est postponere natis  
 Ausa suis, et me, quod in ipsam recidat, orbam  
 Dixit, ex exhibuit linguam scelerata paternam.  
 Adjectura preces erat his Latona relatis;  
 Desine: Phoebus ait, poenae mora longa querela est. 215  
 Dixit idem Phoebe; celerique per aëra lapsu  
 Contigerant tecti Cadmeida nubibus arcem.  
 Planus erat lateque patens prope moenia campus,  
 Assiduus pulsatus equis, ubi turba rotarum  
 Duraque mollierat subjectas ungula glebas. 220  
 Pars ibi de septem genitis Amphione fortes



Conscondunt in equos, Tyrioque rubentia suco  
 Terga premunt auroque graves moderantur habenas.  
 E quibus Ismenos, qui matri sarcina quondam  
 Prima suae fuerat, dum certum flectit in orbem 235  
 Quadrupedis cursus spumantiaque ora coërcet,  
 Hei mihi! conclamat medioque in pectore fixus  
 Tela gerit, frenisque manu moriente remissis  
 In latus a dextro paullatim defluit armo.  
 Proximus, audito sonitu per inane pharetrae, 230  
 Frena dabat Sipylus, veluti quum praescius imbris  
 Nube fugit visa pendentiaque undique rector  
 Carbasa deducit, ne qua levis effluat aura.  
 Frena tamen dantem non evitabile telum  
 Consequitur, summaque tremens cervice sagitta 235  
 Haesit, et exstabat nudum de gutture ferrum.  
 Ille, ut erat pronus, per colla admissa jubaque  
 Volvitur, et calido tellurem sanguine foedat.  
 Phaediinus infelix et aviti nominis heres  
 Tantalus, ut solito finem imposuere labori, 240  
 Transierant ad opus nitidae juvenile palaestrae;  
 Et jam contulerant arto luctantia nexu  
 Pectora pectoribus, quum tento concita nervo,  
 Sicut erant juncti, trajecit utrumque sagitta.  
 Ingemuere simul, simul incurvata dolore 245  
 Membra solo posuere, simul suprema jacentes  
 Lumina versarunt, animam simul exhalarunt.  
 Adspicit Alphenor laniataque pectora plangens  
 Advolat, ut gelidos complexibus allevet artus,  
 Inque pio cadit officio: nam Delius illi 250  
 Intima fatifero rupit praecordia ferro;  
 Quod simul eductum est, pars est pulmonis in hamis  
 Eruta, cumque anima cruor est effusus in auras.  
 At non intonsum simplex Damasichthona vulnus  
 Afficit: ictus erat, qua crus esse incipit et qua 255  
 Mollia nodosus facit internodia poples,  
 Dumque manu tentat trahere exitiabile telum,

Altera per jugulum pennis tenuis acta sagitta est.  
Expulit hanc sanguis, seque ejaculatus in altum  
Emicat et longe terebrata prosilit aura. 260  
Ultimus Ilioneus non profectura precando  
Brachia sustulerat, Dique o communiter omnes,  
Dixerat, ignarus non omnes esse rogandos,  
Parcite ! Motus erat, quum jam revocabile telum  
Non fuit, Arcitenens ; minimo tamen occidit ille 265  
Vulnere, non alte percusso corde sagitta.  
Fama mali populiue dolor lacrimaeque suorum  
Tam subitae matrem certam fecere ruinae,  
Mirantem potuisse, irascentemque quod ausi  
Hoc essent superi, quod tantum juris haberent. 270  
Nam pater Amphion ferro per pectus adacto  
Finierat moriens pariter cum luce dolorem.  
Heu, quantum haec Niobe Niobe distabat ab illa,  
Quae modo Latois populum submoverat aris  
Et mediam tulerat gressus resupina per urbem, 275  
Invidiosa suis ! At nunc miseranda vel hosti  
Corporibus gelidis incumbit, et ordine nullo  
Oscula dispensat natos suprema per omnes.  
A quibus ad coelum liventia brachia tendens,  
Pascere, crudelis, nostro, Latona, dolore, 280  
[Pascere, ait, satiaque meo tua pectora luctu,]  
Corque ferum satia ! dixit : Per funera septem  
Efferor : exsulta, victrixque inimica triumphat !  
Cur autem victrix ? Miserae mihi plura supersunt,  
Quam tibi felici : post tot quoque funera vinco. 285  
Dixerat ; et sonuit contento nervus ab arcu,  
Qui praeter Nioben unam conterruit omnes ;  
Illa malo est audax. Stabant cum vestibus atris  
Ante toros fratrum demisso crine sorores.  
E quibus una, trahens haerentia viscere tela, 290  
Imposito fratri moribunda relanguit ore.  
Altera, solari miseram conata parentem,  
Conticuit subito, duplicataque vulnere caeco est,

Oraque non pressit, sibi postquam spiritus exit.  
 Haec frustra fugiens collabitur, illa sorori 295  
 Immoritur ; latet haec, illam trepidare videres.  
 Sexque datis leto diversaue vulnera passis,  
 Ultima restabat ; quam toto corpore mater  
 Tota veste tegens, Unam minimamque relinque !  
 De multis minimam posco, clamavit, et unam. 300  
 Dumque rogat, pro qua rogat, occidit. Orba resedit  
 Exanimes inter natos natasque virumque,  
 Diriguitque malis : nullos movet aura capillos,  
 In vultu color est sine sanguine, lumina maestis  
 Stant immota genis, nihil est in imagine vivum. 305  
 Ipsa quoque interius cum duro lingua palato  
 Congelat, et venae desistunt posse moveri ;  
 Nec flecti cervix, nec brachia reddere gestus,  
 Nec pes ire potest ; intra quoque viscera saxum est.  
 Flet tamen, et validi circumdata turbine venti 310  
 In patriam rapta est : ubi fixa cacumine montis  
 Liquitur, et lacrimas etiam nunc marmora manant.

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## LIBER VIII.

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DAEDALUS interea Creten longumque perosus  
 Exilium, tactusque soli natalis amore,  
 Clausus erat pelago. Terras licet, inquit, et undas 185  
 Obstruat, at coelum certe patet : ibimus illac !  
 Omnia possideat, non possidet aëra Minos !  
 Dixit, et ignotus animum dimittit in artes,  
 Naturamque novat : nam ponit in ordine pennas  
 A minima coeptas, longam brevior sequente, 190  
 Ut clivo crevisse putes. Sic rustica quondam  
 Fistula disparibus paullatim surgit avenis.

Tum lino medias et ceris alligat imas,  
 Atque ita compositas parvo curvamine flectit,  
 Ut veras imitetur aves. Puer Icarus una 205  
 Stabat et, ignarus sua se tractare pericla,  
 Ore renidenti modo, quas vaga moverat aura,  
 Captabat plumas, flavam modo pollice ceram  
 Mollibat lusuque suo mirabile patris  
 Impediebat opus. Postquam manus ultima coeptis 200  
 Imposita est, geminas opifex libravit in alas  
 Ipse suum corpus, motaque pependit in aura.  
 Instruit et natum, Medioque ut limite curras,  
 Icare, ait, moneo, ne, si demissior ibis,  
 Unda gravet pennas ; si celsior, ignis adurat. 205  
 Inter utrumque vola ! Nec te spectare Booten  
 Aut Helicen jubeo strictumque Orionis ensem ;  
 Me duce carpe viam ! Pariter praecepta volandi  
 Tradit, et ignotas humeris accommodat alas.  
 Inter opus monitusque genae maduere seniles 210  
 Et patriae tremuere manus. Dedit oscula nato  
 Non iterum repetenda suo, pennisque levatus  
 Ante volat, comitique timet, velut ales, ab alto  
 Quae teneram prolem produxit in aëra nido  
 Hortaturque sequi damnosasque erudit artes, 215  
 Et movet ipse suas et nati respicit alas.  
 Hos aliquis, tremula dum captat arundine pisces,  
 Aut pastor baculo stivave innixus arator  
 Videt et obstupuit, quique aethera carpere possent,  
 Credidit esse deos. Et jam Junonia laeva 220  
 Parte Samos fuerant Delosque Parosque relictæ,  
 Dextra Lebynthos erat fecundaque melle Calymne,  
 Quum puer audaci coepit gaudere volatu  
 Deseruitque ducem, coelique cupidine tactus  
 Altius egit iter. Rapidi vicinia solis 225  
 Mollit odoratas, pennarum vincula, ceras.  
 Tabuerant cerae : nudos quatit ille lacertos,  
 Remigioque carens non ullas percipit auras ;

Oraque caerulea patrum clamantia nomen  
 Excipiuntur aqua, quae nomen traxit ab illo. 23x  
 At pater infelix, nec jam pater, Icare ! dixit,  
 Icare, dixit, ubi es ? Qua te regione requiram,  
 Icare ! dicebat : pennas conspexit in undis,  
 Devovitque suas artes, corpusque sepulcro  
 Condidit ; et tellus a nomine dicta sepulti. 23!

\* \* \* \* \*

Immensa est finemque potentia coeli  
 Non habet, et quicquid superi voluere, peractum est. 6x  
 Quoque minus dubites, tiliae contermina quercus  
 Collibus est Phrygiis, modico circumdata muro.  
 Ipse locum vidi : nam me Pelopeia Pittheus  
 Misit in arva, suo quondam regnata parenti.  
 Haud procul hinc stagnum, tellus habitabilis olim ; 62!  
 Nunc celebres mergis fulicisque palustribus undae.  
 Jupiter huc specie mortali, cumque parente  
 Venit Atlantiades positus caducifer alis.  
 Mille domos adiere, locum requiemque petentes ;  
 Mille domos clausere serae. Tamen una recepit, 6  
 Parva quidem, stipulis et canna tecta palustri ;  
 Sed pia Baucis anus parilique aetate Philemon  
 Illa sunt annis juncti juvenilibus, illa  
 Consenuere casa, paupertatemque fatendo  
 Effecere levem nec iniqua mente ferendam.  
 Nec refert, dominos illic famulosne requiras :  
 Tota domus duo sunt, idem parentque jubentque.  
 Ergo ubi coelicolae parvos tetigere penates,  
 Submissoque humiles intrarunt vertice postes,  
 Membra senex posito jussit relevare sedili,  
 Quo superinjecit textum rude sedula Baucis.  
 Inde foco tepidum cinerem dimovit, et ignes  
 Suscitatur hesternos, foliisque et cortice sicco  
 Nutrit, et ad flammam anima producit anili,  
 Multifidasque faces ramaliaque arida tecto  
 Detulit, et minuit parvoque admovit aheni ;

Quodque suus conjux riguo collegerat horto,  
Truncat olus foliis. Furca levat ille bicorni  
Sordida terga suis, nigro pendentia tigno,  
Servatoque diu resecat de tergore partem 650  
Exiguam, sectamque domat ferventibus undis.  
Interea medias fallunt sermonibus horas,  
Sentirique moram prohibent. Erat alveus illic  
Fagineus, dura clavo suspensus ab ansa :  
Is tepidis impletur aquis, artusque fovendos 655  
Accipit. In medio torus est de mollibus ulvis,  
Impositus lecto, sponda pedibusque salignis :  
Vestibus hunc velant, quas non nisi tempore festo  
Sternere consuerant ; sed et haec vilisque vetusque  
Vestis erat, lecto non indignanda saligno. 660  
Accubuere dei : mensam succincta tremensque  
Ponit anus ; mensae sed erat pes tertius impar :  
Testa parem fecit. Quae postquam subdita clivum  
Sustulit, aequatam mentae tersere virentes.  
Ponitur hic bicolor sinceræ bacca Minervae, 665  
Conditaque in liquida corna autumnalia faece,  
Intubaque et radix et lactis massa coacti,  
Ovaeque non acri leviter versata favilla :  
Omnia fictilibus. Post haec caelatus eodem  
Sistitur argento crater, fabricataque fago 670  
Pocula, qua cava sunt, flaventibus illita ceris.  
Parva mora est, epulasque foci misere calentes.  
Nec longae rursus referuntur vina senectae,  
Dantque locum mensis paullum seducta secundis.  
Hic nux, hic mixta est rugosis carica palmis, 675  
Prunaeque et in patulis redolentia mala canistris,  
Et de purpureis collectae vitibus uvae ;  
Candidus in medio favus est. Super omnia vultus  
Accessere boni, nec iners pauperque voluntas.  
Interea toties haustum cratera repleti 680  
Sponte sua per seque vident succrescere vina :  
Attoniti novitate pavent, manibusque supinis

Concipiunt Baucisque preces timidusque Philemon,  
 Et veniam dapibus nullisque paratibus orant.  
 Unicus anser erat, minimae custodia villae, 683  
 Quem dis hospitibus domini mactare parabant.  
 Ille celer penna tardos aetate fatigat,  
 Eluditque diu, tandemque est visus ad ipsos  
 Confugisse deos. Superi vetuere necari,  
 Dique sumus, meritasque luet vicinia poenas 692  
 Impia, dixerunt, vobis immunibus hujus  
 Esse mali dabitur : modo vestra relinquit tecta  
 Ac nostros comitate gradus, et in ardua montis  
 Ite simul ! Parent et, dis praeceuntibus, ambo  
 Membra levant baculis, tardique senilibus annis 698  
 Nituntur longo vestigia ponere clivo.  
 Tantum aberant summo, quantum semel ire sagitta  
 Missa potest : flexere oculos, et mersa palude  
 Cetera prospiciunt, tantum sua tecta manere.  
 Dumque ea mirantur, dum deflent fata suorum, 700  
 Illa vetus, dominis etiam casa parva duobus,  
 Vertitur in templum : furcas subiere columnae,  
 Stramina flavescent aurataque tecta videntur,  
 Caelataeque fores adopertaque marmore tellus.  
 Talia tum placido Saturnius edidit ore : 705  
 Dicite, juste senex et femina conjuge justo  
 Digna, quid optetis. Cum Baucide pauca locutus,  
 Judicium Superis aperit commune Philemon :  
 Esse sacerdotes delubraque vestra tueri  
 Poscimus ; et quoniam concordēs egimus annos, 710  
 Auferat hora duos eadem, nec conjugis unquam  
 Busta meae videam, neu sim tumultandus ab illa.  
 Vota fides sequitur : templi tutela fuere,  
 Donec vita data est. Annis aevoque soluti  
 Ante gradus sacros quum starent forte locique 715  
 Narrarent casus, frondere Philemona Baucis,  
 Baucida conspexit senior frondere Philemon :  
 Jamque super geminos crescente cacumine vultus,

Mutua, dum licuit, reddebant dicta, Valeque,  
 O conjux! dixere simul, simul abdita textit 720  
 Ora frutex. Ostendit adhuc Tyaneius illic  
 Incola de gemino vicinos corpore truncos.  
 Haec mihi non vani — nec erat cur fallere vellent —  
 Narravere senes; equidem pendentia vidi  
 Serta super ramos, ponensque recentia dixi: 725  
 Cura pii Dis sunt, et, qui coluere, coluntur.  
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## LIBER X.

INDE per immensum croceo velatus amictu  
 Aëra digreditur Ciconumque Hymenaeus ad oras  
 Tendit, et Orphea nequicquam voce vocatur.  
 Affuit ille quidem; sed nec sollennia verba  
 Nec laetos vultus nec felix attulit omen; 5  
 Fax quoque, quam tenuit, lacrimoso stridula fumo  
 Usque fuit nullosque invenit motibus ignes.  
 Exitus auspicio gravior: nam nupta per herbas  
 Dum nova Naiadum turba comitata vagatur,  
 Occidit in talum serpentis dente recepto. 10  
 Quam satis ad superas postquam Rhodopeius auras  
 Deflevit vates, ne non tentaret et umbras,  
 Ad Styga Taenaria est ausus descendere porta,  
 Perque leves populos simulacraque functa sepulcris  
 Persephonen adiit inamoenaque regna tenentem 15  
 Umbrarum dominum, pulsisque ad carmina nervis  
 Sic ait: O positi sub terra numina mundi,  
 In quem decidimus quicquid mortale creamur,  
 Si licet et falsi positis ambagibus oris  
 Verba loqui sinitis, non huc, ut opaca viderem 20  
 Tartara, descendi, nec uti villosa colubris  
 Terna Medusaei vincirem guttura monstri:



Causa viae conjux, in quam calcata venenum  
Vipera diffudit crescentesque abstulit annos.  
Posse pati volui, nec me tentasse negabo ; 25  
Vicit Amor. Supera deus hic bene notus in ora est ;  
An sit et hic, dubito, sed et hic tamen auguror esse ;  
Famaque si veteris non est mentita rapinae,  
Vos quoque junxit Amor. Per ego haec loca plena timoris,  
Per chaos hoc ingens vastique silentia regni, 30  
Eurydices, oro, properata retexite fata !  
Omnia debemur vobis, paullumque morati,  
Seriùs aut citius sedem properamus ad unam.  
Tendimus huc omnes, haec est domus ultima, vosque  
Humani generis longissima regna tenetis. 35  
Haec quoque, quum iustos matura peregerit annos,  
Juris erit vestri ; pro munere poscimus usum.  
Quod si fata negant veniam pro conjuge, certum est  
Nolle redire mihi : leto gaudete duorum.  
Talia dicentem nervosque ad verba moventem 40  
Exsanguis flebant animae : nec Tantalus undam  
Captavit refugam, stupuitque Ixionis orbis,  
Nec carpere jecur volucres, urnisque vacarunt  
Belides, inque tuo sedisti, Sisyphè, saxo.  
Tunc primum lacrimis victarum carmine fama est 45  
Eumenidum maduisse genas ; nec regia conjux  
Sustinet oranti nec, qui regit ima, negare,  
Eurydicenque vocant. Umbras erat illa recentes  
Inter, et incessit passu de vulnere tardo.  
Hanc simul et legem Rhodopeius accipit heros, 50  
Ne flectat retro sua lumina, donec Avernas  
Exierit valles ; aut irrita dona futura.  
Carpitur acclivis per muta silentia trames,  
Arduus, obscurus, caligine densus opaca.  
Nec procul abfuerant telluris margine summae : 55  
Hic, ne deficeret, metuens, avidusque videndi  
Flexit amans oculos ; et protinus illa relapsa est,  
Brachiaque intendens, prendique et prendere captans,

Nil nisi cedentes infelix arripit auras.

Jamque iterum moriens non est de conjugē quicquam 60

Questa suo : quid enim nisi se quereretur amatam ?

Supremumque vale, quod jam vix auribus ille

Acciperet, dixit, revolutaque rursus eodem est.

Non aliter stupuit gemina nece conjugis Orpheus,

Quam tria qui timidus, medio portante catenas, 65

Colla canis vidit : quem non pavor ante reliquit,

Quam natura prior, saxo per corpus oborto ;

Quique in se crimen traxit voluitque videri

Olenos esse nocens, tuque, o confisa figurae

Infelix Lethaea tuae, junctissima quondam 70

Pectora, nunc lapides, quos humida sustinet Ide.

Orantem frustra iterum transire volentem

Portitor arcuerat ; septem tamen ille diebus

Squalidus in ripa Cereris sine munere sedit :

Cura dolorque animi lacrimaeque alimenta fuere. 75

Esse deos Erebi crudeles questus, in altam

Se recipit Rhodopen pulsumque Aquilonibus Haemon.

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## LIBER XI.

CARMINE dum tali silvas animosque ferarum

Threicius vates et saxa sequentia ducit,

Ecce nurus Ciconum, tectae lymphata ferinis

Pectora velleribus, tumuli de vertice cernunt

Orphea percussis sociantem carmina nervis. 5

E quibus una, levem jactato crine per auram,

En, ait, en hic est nostri contemtor ! et hastam

Vatis Apollinei vocalia misit in ora,

Quae foliis praesuta notam sine vulnere fecit.

Alterius telum lapis est, qui missus in ipso 10

Aëre concentu victus vocisque lyraeque est,

Ac veluti supplex pro tam furialibus ausis  
Ante pedes jacuit. Sed enim temeraria crescunt  
Bella, modusque abiit insanaque regnat Erinnyes.  
Cunctaque tela forent cantu mollita, sed ingens 15  
Clamor et inflato Berecynthia tibia cornu  
Tympanaque et plausus et Bacchei ululatus  
Obstrepuere sono citharae. Tum denique saxa  
Non exauditi rubuerunt sanguine vatis.  
Ac primum attonitas etiamnum voce canentis 20  
Innumeras volucres anguesque agmenque ferarum  
Maenades Orphei titulum rapuere theatri ;  
Inde cruentatis vertuntur in Orphea dextris,  
Et coeunt, ut aves, si quando luce vagantem  
Noctis avem cernunt, structoque utrimque theatro 25  
Ut matutina cervus periturus arena  
Praeda canum est ; vatemque petunt, et fronde virentes  
Conjiciunt thyrsos non haec in munera factos.  
Hae glebas, illae direptos arbore ramos,  
Pars torquent silices. Neu desint tela furori, 30  
Forte boves presso subigebant vomere terram,  
Nec procul hinc, multo fructum sudore parantes,  
Dura lacertosi fodiebant arva coloni :  
Agmine qui viso fugiunt operisque relinquunt  
Arma sui, vacuosque jacent dispersa per agros 35  
Sarculaque rastrique graves longique ligones.  
Quae postquam rapuere ferae, cornuque minaces  
Divellere boves, ad vatis fata recurrunt,  
Tendentemque manus atque illo tempore primum  
Irrita dicentem nec quicquam voce moventem 40  
Sacrilegae perimunt ; perque os — pro Jupiter ! — illud,  
Auditum saxis intellectumque ferarum  
Sensibus, in ventos anima exhalata recessit.  
Te maestae volucres, Orpheu, te turba ferarum,  
Te rigidi silices, tua carmina saepe secutae 45  
Fleverunt silvae ; positis te frondibus arbos  
Tonsa comam luxit ; lacrimis quoque flumina dicunt

Increvisse suis, obscuraque carbasa pullo  
 Naides et Dryades passosque habuere capillos.  
 Membra jacent diversa locis. Caput, Hebre, lyramque 30  
 Excipis, et — mirum — medio dum labitur amne,  
 Flebile nescio quid queritur lyra, flebile lingua  
 Murmurat exanimis, respondent flebile ripae.  
 Jamque mare invectae flumen popolare relinquunt,  
 Et Methymnaeae potiuntur litore Lesbi : 55  
 Hic ferus expositum peregrinis anguis arenis  
 Os petit et sparsos stillanti rore capillos.  
 Tandem Phoebus adest morsusque inferre parantem  
 Arcet, et in lapidem rictus serpentis apertos  
 Congelat, et patulos, ut erant, indurat hiatus. 60  
 Umbra subit terras et, quae loca viderat ante,  
 Cuncta recognoscit, quaerensque per arva piorum  
 Invenit Eurydicen cupidisque amplexatur ulnis.  
 Hic modo conjunctis spatiantur passibus ambo,  
 Nunc praecedentem sequitur, nunc praevious anteit 65  
 Eurydicenque suam jam tuto respicit Orpheus.

Non impune tamen scelus hoc sinit esse Lyaeus ;  
 Amissoque dolens sacrorum vate suorum,  
 Protinus in silvis matres Edonidas omnes,  
 Quae videre nefas, torta radice ligavit. 70  
 Quippe pedum digitos, in quantum est quaeque secuta,  
 Traxit et in solidam detrusit acumine terram.  
 Utque suum laqueis, quos callidus abdidit auceps,  
 Crus ubi commisit volucris sensitque teneri,  
 Plangitur, ac trepidans adstringit vincula motu : 75  
 Sic, quaecunque solo de fixa cohaeserat harum,  
 Exsternata fugam frustra tentabat ; at illam  
 Lenta tenet radix exsultantemque coërcet.  
 Dumque ubi sint digiti, dum pes ubi, quaerit, et ungues,  
 Adspicit in teretes lignum succedere suras, 80  
 Et conata femur maerenti plangere dextra,  
 Robora percussit ; pectus quoque robora fiunt,  
 Robora sunt humeri, porrectaque brachia veros  
 Esse putes ramos et non fallare putando.

Nec satis hoc Baccho est : ipsos quoque deserit agros, 85  
Cumque choro meliore sui vineta Tymoli  
Pactolonque petit, quamvis non aureus illo  
Tempore nec caris erat invidiosus arenis.  
Hunc assueta cohors, Satyri Bacchaeque, frequentant ;  
At Silenus abest. Titubantem annisque meroque 90  
Ruricolae cepere Phryges, vinctumque coronis  
Ad regem duxere Midan, cui Thracius Orpheus  
Orgia tradiderat cum Cecropio Eumolpo.  
Qui simul agnovit socium comitemque sacrorum,  
Hospitis adventu festum genialiter egit 95  
Per bis quinque dies et junctas ordine noctes.  
Et jam stellarum sublime coëgerat agmen  
Lucifer undecimus, Lydos quum laetus in agros  
Rex venit, et juveni Silenum reddit alumno.  
Huic deus optandi gratum, sed inutile, fecit 100  
Muneris arbitrium, gaudens altore recepto.  
Ille, male usus donis, ait : Effice, quicquid  
Corpore contigero, fulvum vertatur in aurum.  
Annuit optatis, nocituraque munera solvit  
Liber, et indoluit quod non meliora petisset. 105  
Laetus abit gaudetque malo Berecynthius heros,  
Pollicitique fidem tangendo singula tentat.  
Vixque sibi credens, non alta fronde virentem  
Ilice detraxit virgam ; virga aurea facta est.  
Tollit humo saxum ; saxum quoque palluit auro : 110  
Contigit et glebam ; contactu gleba potenti  
Massa fit : arentes Cereris decerpsit aristas ;  
Aurea messis erat : dentum tenet arbore pomum ;  
Hesperidas donasse putes : si postibus altis  
Admovit digitos, postes radiare videntur. 115  
Ille etiam liquidis palmas ubi laverat undis,  
Unda fluens palmas Danaën eludere posset.  
Vix spes ipse suas animo capit, aurea fingens  
Omnia. Gaudenti mensas posuere ministri,  
Exstructas dapibus nec tostae frugis egentes. 120  
Tum vero sive ille sua Cerealia dextra

Munera contigerat, Cerealia dona rigeant ;  
Sive dapes avido convellere dente parabat.  
Lamina fulva dapes admoto dente premebat.  
Miscuerat puris auctorem muneris undis ; 135  
Fusile per rictus aurum fluitare videres.  
Attonitus novitate mali, divesque miserque  
Effugere optat opes et, quae modo voverat, odit.  
Copia nulla famem relevat ; sitis arida guttur  
Urit, et invisio meritis torquetur ab auro. 130  
Ad coelumque manus et splendida brachia tollens,  
Da veniam, Lenaeae pater ! Peccavimus ; inquit,  
Sed miserere, precor, speciosoque eripe damno !  
Mite deum numen, Bacchus peccasse fatentem  
Restituit, factaque fide data munera solvit. 135  
Neve male optato maneat circumlitus auro,  
Vade, ait, ad magnis vicinum Sardibus amnem,  
Perque jugum ripae labentibus obvius undis  
Carpe viam, donec venias ad fluminis ortus ;  
Spumigeroque tuum fonti, qua plurimus exit, 140  
Subde caput, corpusque simul, simul elue crimen.  
Rex jussae succedit aquae. Vis aurea tinxit  
Flumen et humano de corpore cessit in amnem.  
Nunc quoque jam veteris percepto semine venae  
Arva rigent, auro madidis pallentia glebis. 145  
Ille, perosus opes, silvas et rura colebat  
Panaque montanis habitantem semper in antris.  
Pingue sed ingenium mansit ; nocituraque, ut ante,  
Rursus erant domino stolidae praecordia mentis.  
Nam freta prospiciens, late riget arduus alto 150  
Tmolus in adscensu, clivoque extentus utroque,  
Sardibus hinc, illinc parvis finitur Hypaepis.  
Pan ibi dum teneris jactat sua carmina Nymphis,  
Et leve cerata modulatur arundine carmen,  
Ausus Apollineos prae se contemnere cantus, 155  
Judice sub Tmolo certamen venit ad impar.  
Monte suo senior judex consedit, et aures

Liberat arboribus : quercu coma caerula tantum  
 Cingitur, et pendent circum cava tempora glandes.  
 Isque deum pecoris spectans, In iudice, dixit, 160  
 Nulla mora est. Calamis agrestibus insonat ille,  
 Barbaricoque Midan — aderat nam forte canenti —  
 Carmine delenit. Post hunc sacer ora retorsit  
 Tmolus ad os Phoebi : vultum sua silva secuta est.  
 Ille, caput flavum lauro Parnaside vinctus, 165  
 Verrit humum Tyrio saturata murice palla,  
 Distinctamque lyram gemmis et dentibus Indis  
 Sustinuit laeva, tenuit manus altera plectrum.  
 Artificis status ipse fuit. Tum stamina docto  
 Pollice sollicitat : quorum dulcedine captus 170  
 Pana jubet Tmolus citharae submittere cannas.  
 Iudicium sanctique placet sententia montis  
 Omnibus ; arguitur tamen atque injusta vocatur  
 Unius sermone Midae. Nec Delius aures  
 Humanam stolidas patitur retinere figuram ; 175  
 Sed trahit in spatium, villisque albentibus implet,  
 Instabilesque imo facit et dat posse moveri.  
 Cetera sunt hominis ; partem damnatur in unam,  
 Induiturque aures lente gradientis aselli.

Ille quidem celat, turpique onerata pudore 180  
 Tempora purpureis tentat velare tiaris ;  
 Sed solitus longos ferro resecare capillos  
 Viderat hoc famulus. Qui quum nec prodere visum  
 Dedecus auderet, cupiens efferre sub auras,  
 Nec posset reticere tamen, secedit humumque 185  
 Effodit et, domini quales adspexerit aures,  
 Voce refert parva, terraeque immurmurat haustae ;  
 Indiciumque suae vocis tellure regesta  
 Obruit, et scrobibus tacitus discedit opertis.  
 Creber arundinibus tremulis ibi surgere lucus 190  
 Coepit et, ut primum pleno maturuit aevo,  
 Prodidit agricolam : leni nam motus ab Austro  
 Obruta verba refert dominique coarguit aures.

\* \* \* \* \*

# P. OVIDII NASONIS

## TRISTIUM LIBER IV.

### ELEGIA X.

ILLE ego, qui fuerim, tenerorum lusor amorum,  
Quem legis, ut noris, accipe, posteritas.  
Sulmo mihi patria est, gelidis uberrimus undis,  
Millia qui novies distat ab Urbe decem :  
Editus hinc ego sum ; nec non, ut tempora noris, 5  
Quum cecidit fato consul uterque pari ;  
Si quid id est, usque a proavis vetus ordinis heres,  
Non modo Fortunae munere factus eques.  
Nec stirps prima fui ; genito sum fratre creatus,  
Qui tribus ante quater mensibus ortus erat. 10  
Lucifer amborum natalibus affuit idem ;  
Una celebrata est per duo liba dies.  
Haec est armiferae festis de quinque Minervae,  
Quae fieri pugna prima cruenta solet.  
Protinus excolimur teneri, curaue parentis 15  
Imus ad insignes Urbis ab arte viros.  
Frater ad eloquium viridi tendebat ab aevo,  
Fortia verbosi natus ad arma fori.  
At mihi jam puero coelestia sacra placebant,  
Inque suum furtim Musa trahebat opus. 20  
Saepe pater dixit : Studium quid inutile tentas ?  
Maeonides nullas ipse reliquit opes.  
Motus eram dictis, totoque Helicone relicto,  
Scribere conabar verba soluta modis :



Sponte sua carmen numeros veniebat ad aptos, 25  
Et, quod tentabam scribere, versus erat.  
Interea tacito passu labentibus annis,  
Liberior fratri sumta mihique toga est,  
Induiturque humerus cum lato purpura clavo ;  
Et studium nobis, quod fuit ante, manet. 30  
Jamque decem vitae frater geminaverat annos,  
Quum perit, et coepi parte carere mei.  
Cepimus et tenerae primos aetatis honores,  
Deque viris quondam pars tribus una fui.  
Curia restabat ; clavi mensura coacta est : 35  
Majus erat nostris viribus illud onus.  
Nec patiens corpus nec mens fuit apta labori,  
Sollicitaeque fugax ambitionis eram ;  
Et petere Aoniae suadebant tuta Sorores  
Otia, judicio semper amata meo. 40  
Temporis illius colui fovique poëtas,  
Quotque aderant vates, rebar adesse deos.  
Saepe suas volucres legit mihi grandior aevo,  
Quaeque necet serpens, quae juvet herba, Macer ;  
Saepe suos solitus recitare Propertius ignes, 45  
Jure sodalitii qui mihi junctus erat.  
Ponticus heroo, Bassus quoque clarus iambo,  
Dulcia convictus membra fuere mei ;  
Et tenuit nostras numerosus Horatius aures,  
Dum ferit Ausonia carmina culta lyra. 50  
Virgilium vidi tantum ; nec amara Tibullo  
Tempus amicitiae fata dedere meae.  
Successor fuit hic tibi, Galle, Propertius illi ;  
Quartus ab his serie temporis ipse fui.  
Utque ego majores, sic me coluere minores, 55  
Notaque non tarde facta Thalia mea est.  
Carmina quum primum populo juvenilia legi,  
Barba resecta mihi bisve semelve fuit.  
Moverat ingenium totam cantata per Urbem  
Nomine non verò dicta Corinna mihi. 60

Multa quidem scripsi ; sed, quae vitiosa putavi,  
Emendaturis ignibus ipse dedi.  
Tunc quoque, quum fugerem, quaedam placitura cremavi,  
Iratus studio carminibusque meis.  
Molle, Cupidineis nec inexpugnabile telis 65  
Cor mihi, quodque levis causa moveret, erat.  
Quum tamen hic essem, minimoque accenderer igne,  
Nomine sub nostro fabula nulla fuit.  
Paene mihi puero nec digna nec utilis uxor  
Est data, quae tempus per breve nupta fuit. 70  
Illi successit quamvis sine crimine conjux,  
Non tamen in nostro firma futura toro.  
Ultima, quae mecum seros permansit in annos,  
Sustinuit conjux exsulis esse viri.  
Filia me mea bis prima secunda juventa, 75  
Sed non ex uno conjuge, fecit avum.  
Et jam complerat genitor sua fata, novemque  
Addiderat lustris altera lustra novem.  
Non aliter flevi, quam me fleturus ademtum  
Ille fuit. Matri proxima justa tuli. 80  
Felices ambo, tempestiveque sepulti,  
Ante diem poenae quod periere meae !  
Me quoque felicem, quod non viventibus illis  
Sum miser, et de me quod doluere nihil !  
Si tamen extinctis aliquid nisi nomina restat, 85  
Et gracilis structos effugit umbra rogos ;  
Fama, parentales, si vos mea contigit, umbrae,  
Et sunt in Stygio crimina nostra foro ;  
Scite, precor, causam — nec vos mihi fallere fas est —  
Errorem jussae, non scelus, esse fugae. 90  
Manibus hoc satis est. Ad vos, studiosa, revertor,  
Pectora, quae vitae quaeritis acta meae.  
Jam mihi canities, pulsus melioribus annis,  
Venerat, antiquas miscueratque comas,  
Postque meos ortus Pisaea vinctus oliva 95  
Abstulerat decies praemia victor equus,

Quum maris Euxini positos ad laeva Tomitas  
 Quaerere me laesi Principis ira jubet.  
 Causa meae cunctis nimium quoque nota ruinae  
 Indicio non est testificanda meo. 100  
 Quid referam comitumque nefas famulosque nocentes?  
 Ipsa multa tuli non leviora fuga.  
 Indignata malis mens est succumbere, seque  
 Praestitit invictam viribus usa suis;  
 Oblitusque mei ductaeque per otia vitae, 105  
 Insolita cepi temporis arma manu;  
 Totque tuli terra casus pelagoque, quot inter  
 Occultum stellae conspicuumque polum.  
 Tacta mihi tandem longis erroribus acto  
 Juncta pharetratis Sarmatis ora Getis. 110  
 Hic ego, finitimis quamvis circumsoner armis,  
 Tristia, quo possum, carmine fata levo.  
 Quod quamvis nemo est cujus referatur ad aures,  
 Sic tamen absumo decipioque diem.  
 Ergo, quod vivo durisque laboribus obsto, 115  
 Nec me sollicitae taedia lucis habent,  
 Gratia, Musa, tibi: nam tu solatia praebes;  
 Tu curae requies, tu medicina venis:  
 Tu dux et comes es; tu nos abducis ab Istro,  
 In medioque mihi das Helicone locum. 120  
 Tu mihi, quod rarum, vivo sublime dedisti  
 Nomen, ab exsequiis quod dare fama solet;  
 Nec, qui detrectat praesentia, livor iniquo  
 Ullum de nostris dente momordit opus.  
 Nam tulerint magnos quum secula nostra poëtas, 125  
 Non fuit ingenio fama maligna meo;  
 Quumque ego praeponam multos mihi, non minor illis  
 Dicor, et in toto plurimus orbe legor.  
 Si quid habent igitur vatum praesagia veri,  
 Protinus ut moriar, non ero, terra, tuus. 130  
 Sive favore tuli, sive hanc ego carmine famam  
 Jure, tibi grates, candide lector, ago.

# P. VIRGILII MARONIS

## BUCOLICON LIBER.



### ECLOGA I.

#### TITYRUS.

#### MELIBOEUS. TITYRUS.

#### MELIBOEUS.

TITYRE, tu patulae recubans sub tegmine fagi  
Silvestrem tenui Musam meditaris avena ;  
Nos patriae fines et dulcia linquimus arva :  
Nos patriam fugimus ; tu, Tityre, lentus in umbra  
Formosam resonare doces Amaryllida silvas.

5

#### TITYRUS.

O Meliboe, deus nobis haec otia fecit.  
Namque erit ille mihi semper deus ; illius aram  
Saepe tener nostris ab ovilibus imbuet agnus.  
Ille meas errare boves, ut cernis, et ipsum  
Ludere, quae vellem, calamo permisit agresti.

10

#### MELIBOEUS.

Non equidem invideo ; miror magis : undique totis  
Usque adeo turbatur agris. En, ipse capellas  
Protinus aeger ago ; hanc etiam vix, Tityre, duco.  
Hic inter densas corylos modo namque gemellos,  
Spem gregis, ah ! silice in nuda connixa reliquit.  
Saepe malum hoc nobis, si mens non laeva fuisset,  
De coelo tactas memini praedicere quercus.  
[Saepe sinistra cava praedixit ab ilice cornix.]  
Sed tamen, iste deus qui sit, da, Tityre, nobis.

15

TITYRUS.

Urbem, quam dicunt Romam, Meliboeae, putavi 20  
 Stultus ego huic nostrae similem, quo saepe solemus  
 Pastores ovium teneros depellere fetus.  
 Sic canibus catulos similes, sic matribus haedos  
 Noram, sic parvis componere magna solebam.  
 Verum haec tantum alias inter caput extulit urbes, 25  
 Quantum lenta solent inter viburna cupressi.

MELIBOEUS.

Et quae tanta fuit Romam tibi caussa videndi?

TITYRUS.

Libertas ; quae sera, tamen respexit inertem,  
 Candidior postquam tondenti barba cadebat ;  
 Respexit tamen, et longo post tempore venit, 30  
 Postquam nos Amaryllis habet, Galatea reliquit.  
 Namque, fatebor enim, dum me Galatea tenebat,  
 Nec spes libertatis erat, nec cura peculi.  
 Quamvis multa meis exiret victima saeptis,  
 Pinguis et ingratae premeretur caseus urbi, 35  
 Non umquam gravis aere domum mihi dextra redibat.

MELIBOEUS.

Mirabar, quid maesta deos, Amarylli, vocares,  
 Cui pendere sua patereris in arbore poma :  
 Tityrus hinc aberat. Ipsae te, Tityre, pinus,  
 Ipsi te fontes, ipsa haec arbusta vocabant. 40

TITYRUS.

Quid facerem ? neque servitio me exire licebat,  
 Nec tam praesentes alibi cognoscere divos.  
 Hic illum vidi juvenem, Meliboeae, quot annis  
 Bis senos cui nostra dies altaria fumant.  
 Hic mihi responsum primus dedit ille petenti : 45  
 Pascite, ut ante, boves, pueri, submitte tauros.

MELIBOEUS.

Fortunate senex, ergo tua rura manebunt,  
 Et tibi magna satis, quamvis lapis omnia nudus  
 Limosoque palus obducat pascua junco !

Non insueta graves tentabunt pabula fetas,  
Nec mala vicini pecoris contagia laedent.  
Fortunate senex, hic, inter flumina nota  
Et fontes sacros, frigus captabis opacum !  
Hinc tibi, quae semper, vicino ab limite, saepes  
Hyblaeis apibus florem depasta salicti,  
Saepi levi somnum suadebit inire susurro ;  
Hinc alta sub rupe canet frondator ad auras ;  
Nec tamen interea raucae, tua cura, palumbes,  
Nec gemere aëria cessabit turtur ab ulmo.

50

55

TITYRUS.

Ante leves ergo pascentur in aethere cervi,  
Et freta destituent nudos in litore pisces,  
Ante, pererratis amborum finibus, exsul  
Aut Ararim Parthus bibet, aut Germania Tigrim,  
Quam nostro illius labatur pectore vultus.

60

MELIBOEUS.

At nos hinc alii sitientes ibimus Afros,  
Pars Scythiam et rapidum Cretae veniemus Oaxen,  
Et penitus toto divisos orbe Britannos.  
En umquam patrios longo post tempore fines,  
Pauperis et tuguri congestum caespite culmen,  
Post aliquot, mea regna videns, mirabor aristas ?  
Impius haec tam culta novalia miles habebit ?  
Barbarus has segetes ? En, quo discordia cives  
Produxit miseros ! en, quis consevimus agros !  
Insere nunc, Meliboe, puros, pone ordine vites.  
Ite meae, felix quondam pecus, ite capellae.  
Non ego vos posthac, viridi projectus in antro,  
Dumosa pendere procul de rupe videbo ;  
Carmina nulla canam ; non, me pascente, capellae,  
Florentem cytisum et salices carpetis amaras.

65

70

75

TITYRUS.

Hic tamen hanc mecum poteras requiescere noctem  
Fronde super viridi : sunt nobis mitia poma,  
Castaneae molles, et pressi copia lactis ;

80

Et jam summa procul villarum culmina fumant,  
Majoresque cadunt altis de montibus umbrae.

### ECLOGA III.

#### PALAEEMON.

MENALCAS. DAMOETAS. PALAEMON.

MENALCAS.

Dic mihi, Damoeta, cujum pecus? an Meliboei?

DAMOETAS.

Non, verum Aegonis; nuper mihi tradidit Aegon.

MENALCAS.

Infelix o semper, oves, pecus! ipse Neaeram  
Dum fovet, ac, ne me sibi praeferat illa; veretur,  
Hic alienus oves custos bis mulget in hora,  
Et sucus pecori et lac subducitur agnis. 5

DAMOETAS.

Parcius ista viris tamen objicienda memento.  
Novimus, et qui te, transversa tuentibus hircis,  
Et quo — sed faciles Nymphae risere — sacello.

MENALCAS.

Tum, credo, quum me arbustum videre Miconis  
Atque mala vites incidere falce novellas. 10

DAMOETAS.

Aut hic ad veteres fagos quum Daphnidis arcum  
Fregisti et calamos: quae tu, perverse Menalca,  
Et, quum vidisti puero donata, dolebas,  
Et, si non aliqua nocuisses, mortuus esses. 15

MENALCAS.

Quid domini faciant, audent quum talia fures!  
Non ego te vidi Damonis, pessime, caprum  
Excipere insidiis, multum latrante Lycisca?  
Et quum clamarem: Quo nunc se proripit ille?  
Tityre, coge pecus; tu post carecta latebas. 20

## DAMOETAS.

An mihi cantando victus non redderet ille,  
 Quem mea carminibus meruisset fistula caprum?  
 Si nescis, meus ille caper fuit; et mihi Damon  
 Ipse fatebatur: sed reddere posse negabat.

## MENALCAS.

Cantando tu illum? aut umquam tibi fistula cera 25  
 Juncta fuit? non tu in triviis, indocte, solebas  
 Stridenti miserum stipula disperdere carmen?

## DAMOETAS.

Vis ergo, inter nos, quid possit uterque, vicissim  
 Experiamur? ego hanc vitulam — ne forte recuses,  
 Bis venit ad mulctram, binos alit ubere fetus — 30  
 Depono: tu dic, mecum quo pignore certes.

## MENALCAS.

De grege non ausim quicquam deponere tecum:  
 Est mihi namque domi pater, est injusta noverca;  
 Bisque die numerant ambo pecus, alter et haedos.  
 Verum, id quod multo tute ipse fatebere majus, 35  
 Insanire libet quoniam tibi, pocula ponam  
 Fagina, caelatum divini opus Alcimedontis:  
 Lenta quibus torno facili superaddita vitis  
 Diffusos hedera vestit pallente corymbos.  
 In medio duo signa, Conon, et — quis fuit alter, 40  
 Descripsit radio totum qui gentibus orbem,  
 Tempora quae messor, quae curvus arator haberet?  
 Necdum illis labra admovi, sed condita servo.

## DAMOETAS.

Et nobis idem Alcimedon duo pocula fecit,  
 Et molli circum est ansas amplexus acantho, 45  
 Orpheaque in medio posuit silvasque sequentes.  
 Necdum illis labra admovi, sed condita servo.  
 Si ad vitulam spectas, nihil est, quod pocula laudes.

## MENALCAS.

Nunquam hodie effugies; veniam, quocumque vocaris.  
 Audiat haec tantum — vel qui venit, ecce, Palaemon. 50



Efficiam posthac ne quemquam voce laccessas.

DAMOETAS.

Quin age, si quid habes, in me mora non erit ulla,  
Nec quemquam fugio : tantum, vicine Palaemon,  
Sensibus haec imis — res est non parva — reponas.

PALAEEMON.

Dicite, quandoquidem in molli consedimus herba. 55  
Et nunc omnis ager, nunc omnis parturit arbos ;  
Nunc frondent silvae ; nunc formosissimus annus.  
Incipe, Damoeta ; tu deinde sequere, Menalca.  
Alternis dicetis ; amant alterna Camenae.

DAMOETAS.

Ab Jove principium, Musae ; Jovis omnia plena ; 60  
Ille colit terras ; illi mea carmina curae.

MENALCAS.

Et me Phoebus amat ; Phoebo sua semper apud me  
Munera sunt, lauri et suave rubens hyacinthus.

DAMOETAS.

Malo me Galatea petit, lasciva puella,  
Et fugit ad salices, et se cupit ante videri. 65

MENALCAS.

At mihi sese offert ultro, meus ignis, Amyntas,  
Notior ut jam sit canibus non Delia nostris.

DAMOETAS.

Parta meae Veneri sunt munera : namque notavi  
Ipse locum, aëriae quo conguessere palumbes.

MENALCAS.

Quod potui, puero silvestri ex arbore lecta 70  
Aurea mala decem misi ; cras altera mittam.

DAMOETAS.

O quoties et quae nobis Galatea locuta est !  
Partem aliquam, venti, divum referatis ad aures !

MENALCAS.

Quid prodest, quod me ipse animo non spernis, Amynta,  
Si, dum tu sectaris apros, ego retia servo ? 75

DAMOETAS.

Phyllida mitte mihi : meus est natalis, Iolla ;  
Quum faciam vitula pro frugibus, ipse venito.

MENALCAS.

Phyllida amo ante alias ; nam me discedere flevit,  
Et longum Formose, vale, vale, inquit, Iolla.

DAMOETAS.

Triste lupus stabulis, maturis frugibus imbres,  
Arboribus venti, nobis Amaryllidis irae.

80

MENALCAS.

Dulce satis humor, depulsis arbutus haedis,  
Lenta salix feto pecori, mihi solus Amyntas.

DAMOETAS.

Pollio amat nostram, quamvis est rustica, Musam :  
Pierides, vitulam lectori pascite vestro.

83

MENALCAS.

Pollio et ipse facit nova carmina : pascite taurum,  
Jam cornu petat et pedibus qui spargat arenam.

DAMOETAS.

Qui te, Pollio, amat, veniat, quo te quoque gaudet  
Mella fluant illi, ferat et rubus asper amomum.

MENALCAS.

Qui Bavium non odit, amet tua carmina, Maevi,  
Atque idem jungat vulpes et mulgeat hircos.

90

DAMOETAS.

Qui legitis flores et humi nascentia fraga,  
Frigidus, o pueri, fugite hinc, latet anguis in herba.

MENALCAS.

Parcite, oves, nimium procedere : non bene ripae  
Creditor ; ipse aries etiam nunc vellera siccatur.

95

DAMOETAS.

Tityre, pascentes a flumine reice capellas :  
Ipse, ubi tempus erit, omnes in fonte lavabo.

MENALCAS.

Cogite oves, pueri ; si lac praeceperit aestus,  
Ut nuper, frustra pressabimus ubera palmis.

DAMOETAS.

Heu, heu, quam pingui macer est mihi taurus in ervo !  
Idem amor exitium pecori pecorisque magistro.

MENALCAS.

His certe neque amor caussa est ; vix ossibus haerent.  
Nescio quis teneros oculus mihi fascinat agnos.

DAMOETAS.

Dic, quibus in terris — et eris mihi magnus Apollo —  
Tres pateat coeli spatium non amplius ulnas.

MENALCAS.

Dic, quibus in terris inscripti nomina regum  
Nascantur flores, et Phyllida solus habeto.

PALAEMON.

Non nostrum inter vos tantas componere lites.  
Et vitula tu dignus, et hic, et quisquis amores  
Aut metuet dulces, aut experietur amaros.  
Claudite jam rivos, pueri : sat prata biberunt.

## ECLOGA IV.

POLLIO.

SICELIDES Musae, paulo majora canamus !  
Non omnes arbusta juvant humilesque myricae ;  
Si canimus silvas, silvae sint Consule dignae.

Ultima Cumaei venit jam carminis aetas ;  
Magnus ab integro saeculorum nascitur ordo.  
Jam redit et Virgo, redeunt Saturnia regna :  
Jam nova progenies coelo demittitur alto.  
Tu modo nascenti puero, quo ferrea primum  
Desinet ac toto surget gens aurea mundo,  
Casta fave Lucina : tuus jam regnat Apollo.  
Teque adeo decus hoc aevi, te Consule, inibit,  
Pollio, et incipient magni procedere menses ;  
Te duce, si qua manent sceleris vestigia nostri,  
Irrita perpetua solvent formidine terras.

Ille deum vitam accipiet divisque videbit  
Permixtos heroas et ipse videbitur illis,  
Pacatumque reget patriis virtutibus orbem.  
At tibi prima, puer, nullo munuscula cultu  
Errantes hederas passim cum bacchare tellus  
Mixtaque ridenti colocasia fundet acantho.  
Ipsae lacte domum referent distenta capellae  
Ubera, nec magnos metuent armenta leones.  
Ipsa tibi blandos fundent cunabula flores.  
Occidet et serpens, et fallax herba veneni  
Occidet ; Assyrium vulgo nascetur amomum.  
At simul heroum laudes et facta parentis  
Jam legere et quae sit poteris cognoscere virtus  
Molli paulatim flavescet campus arista,  
Incultisque rubens pendebit sentibus uva,  
Et durae quercus sudabunt roscida mella.  
Pauca tamen suberunt priscae vestigia fraudis,  
Quae tentare Thetim ratibus, quae cingere muris  
Oppida, quae jubeant telluri infindere sulcos.  
Alter erit tum Tiphys, et altera quae vehat Argo  
Delectos heroas ; erunt etiam altera bella,  
Atque iterum ad Trojam magnus mittetur Achilles.  
Hinc, ubi jam firmata virum te fecerit aetas,  
Cedet et ipse mari vector, nec nautica pinus  
Mutabit merces : omnis feret omnia tellus.  
Non rastros patietur humus, non vinea falcem ;  
Robustus quoque jam tauris juga solvet arator ;  
Nec varios discet mentiri lana colores,  
Ipse sed in pratis aries jam suave rubenti  
Murice, jam croceo mutabit vellera luto ;  
Sponte sua sandyx pascentes vestiet agnos.  
Talia saecula, suis dixerunt, currite, fuis  
Concordes stabili fatorum numine Parcae.  
Aggredere o magnos — aderit jam tempus — honores,  
Cara deum suboles, magnum Jovis incrementum !  
Adspice convexo nutantem pondere mundum,

Terrasque tractusque maris coelumque profundum,  
 Adspice, venturo laetantur ut omnia saeclo !  
 O mihi tam longae maneat pars ultima vitae,  
 Spiritus et, quantum sat erit tua dicere facta :  
 Non me carminibus vincet nec Thracius Orpheus, 55  
 Nec Linus, huic mater quamvis atque huic pater adsit,  
 Orphei Calliopea, Lino formosus Apollo.  
 Pan etiam, Arcadia mecum si iudice certet,  
 Pan etiam Arcadia dicat se iudice victum.  
 Incipe, parve puer, risu cognoscere matrem : 60  
 Matri longa decem tulerunt fastidia menses ;  
 Incipe, parve puer : cui non risere parentes,  
 Nec deus hunc mensa, dea nec dignata cubili est.

## ECLOGA V.

### DAPHNIS.

MENALCAS. MOPSUS.

MENALCAS.

CUR non, Mopse, boni quoniam convenimus ambo,  
 Tu calamos inflare leves, ego dicere versus,  
 Hic corylis mixtas inter considimus ulmos ?

MOPSUS.

Tu major ; tibi me est aequum parere, Menalca,  
 Sive sub incertas Zephyris motantibus umbras,  
 Sive antro potius succedimus. Adspice, ut antrum  
 Silvestris raris sparsit labrusca racemis.

MENALCAS.

Montibus in nostris solus tibi certat Amyntas.

MOPSUS.

Quid, si idem certet Phoebum superare canendo ?

MENALCAS.

Incipe, Mopse, prior, si quos aut Phyllidis ignes,  
 Aut Alconis habes laudes, aut jurgia Codri.

Incipe ; pascentes servabit Tityrus haedos.

MOPSUS.

Immo haec, in viridi nuper quae cortice fagi  
Carmina descripsi et modulans alterna notavi,  
Experiar : tu deinde iubeto ut certet Amyntas.

15

MENALCAS.

Lenta salix quantum pallenti cedit olivae,  
Puniceis humilis quantum saliunca rosetis,  
Judicio nostro tantum tibi cedit Amyntas.

MOPSUS.

Sed tu desine plura, puer ; successimus antro.

Exstinctum Nymphae crudeli funere Daphnim  
Flebant ; vos coryli testes et flumina Nymphis ;  
Quum complexa sui corpus miserabile nati  
Atque deos atque astra vocat crudelia mater.

20

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina ; nulla nec amnem  
Libavit quadrupes, nec graminis attigit herbam.

25

Daphni, tuum Poenos etiam ingemuisse leones  
Interitum montesque feri silvaeque loquuntur.

Daphnis et Armenias curru subjungere tigres

Instituit, Daphnis thiasos inducere Bacchi

30

Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvae,

Ut gregibus tauri, segetes ut pinguibus arvis,

Tu decus omne tuis. Postquam te fata tulerunt,

Ipsa Pales agros atque ipse reliquit Apollo.

35

Grandia saepe quibus mandavimus hordea sulcis,

Infelix lolium et steriles nascuntur avenae ;

Pro molli viola, pro purpureo narcisso,

Carduus et spinis surgit paliurus acutis.

Spargite humum foliis, inducite fontibus umbras,

40

Pastores ; mandat fieri sibi talia Daphnis ;

Et tumulum facite, et tumulo superaddite carmen :

Daphnis ego in silvis, hinc usque ad sidera notus,

Formosī pecoris custos, formosior ipse.

## MENALCAS.

Tale tuum carmen nobis, divine poeta, 45  
 Quale sopor fessis in gramine, quale per aestum  
 Dulcis aquae saliente sitim restinguere rivo.  
 Nec calamis solum aequiparas, sed voce magistrum.  
 Fortunate puer, tu nunc eris alter ab illo.  
 Nos tamen haec quocumque modo tibi nostra vicissim 50  
 Dicemus, Daphnimque tuum tollemus ad astra ;  
 Daphnin ad astra feremus : amavit nos quoque Daphnis.

## MOPSUS.

An quicquam nobis tali sit munere majus ?  
 Et puer ipse fuit cantari dignus, et ista  
 Jam pridem Stimicon laudavit carmina nobis. 55

## MENALCAS.

Candidus insuetum miratur limen Olympi  
 Sub pedibusque videt nubes et sidera Daphnis.  
 Ergo alacris silvas et cetera rura voluptas  
 Panaque pastoresque tenet Dryadasque puellas.  
 Nec lupus insidias pecori, nec retia cervis 60  
 Ulla dolum meditantur ; amat bonus otia Daphnis.  
 Ipsi laetitia voces ad sidera jactant  
 Intonsi montes ; ipsae jam carmina rupes,  
 Ipsa sonant arbusta : deus, deus ille, Menalca !  
 Sis bonus o felixque tuis ! en quattuor aras : 65  
 Ecce duas tibi, Daphni, duas altaria Phoebos.  
 Pocula bina novo spumantia lacte quot annis  
 Craterasque duos statuam tibi pinguis oliva,  
 Et multo in primis hilarans convivia Baccho,  
 Ante focum, si frigus erit, si messis, in umbra, 70  
 Vina novum fundam calathis Ariusia nectar.  
 Cantabunt mihi Damoetas et Lyctius Aegon ;  
 Saltantes Satyros imitabitur Alphesiboeus.  
 Haec tibi semper erunt, et quum sollemnia vota  
 Reddemus Nymphis, et quum lustrabimus agros. 75  
 Dum juga montis aper, fluvios dum piscis amabit,  
 Dumque thymo pascentur apes, dum rore cicadae,

Semper honos nomenque tuum laudesque manebunt.  
 Ut Baccho Cererique, tibi sic vota quot annis  
 Agricolae facient ; damnabis tu quoque votis.

80

MOPSUS.

Quae tibi, quae tali reddam pro carmine dona ?  
 Nam neque me tantum venientis sibilus austri,  
 Nec percussa juvant fluctu tam litora, nec quae  
 Saxosas inter decurrunt flumina valles.

MENALCAS.

Hac te nos fragili donabimus ante cicuta.  
 Haec nos, Formosum Corydon ardebat Alexim,  
 Haec eadem docuit, Cujum pecus ? an Meliboei ?

85

MOPSUS.

At tu sume pedum, quod, me quum saepe rogaret,  
 Non tulit Antigenes — et erat tum dignus amari —  
 Formosum paribus nodis atque aere, Menalca.

90

## ECLOGA VII.

MELIBOEUS.

MELIBOEUS. CORYDON. THYRSIS.

MELIBOEUS.

FORTE sub arguta consederat ilice Daphnis,  
 Compulerantque greges Corydon et Thyrsis in unum,  
 Thyrsis oves, Corydon distentas lacte capellas,  
 Ambo florentes aetatibus, Arcades ambo,  
 Et cantare pares, et respondere parati.  
 Huc mihi, dum teneras defendo a frigore myrtos,  
 Vir gregis ipse caper deerraverat ; atque ego Daphnim  
 Adspicio. Ille ubi me contra videt : Ocius, inquit,  
 Huc ades, o Meliboe ! caper tibi salvus et haedi ;  
 Et, si quid cessare potes, requiesce sub umbra.  
 Huc ipsi potum venient per prata juvenci ;

5

10



Hic virides tenera praetexit arundine ripas  
 Mincius, eque sacra resonant examina quercu.  
 Quid facerem? neque ego Alcippen, neque Phyllida habebam,  
 Depulsos a lacte domi quae clauderet agnos ; 15  
 Et certamen erat, Corydon cum Thyrside, magnum.  
 Posthabui tamen illorum mea seria ludo.  
 Alternis igitur contendere versibus ambo  
 Coepere; alternos Musae meminisse volebant.  
 Hos Corydon, illos referebat in ordine Thyrsis. 20

CORYDON.

Nymphae, noster amor, Libethrides, aut mihi carmen,  
 Quale meo Codro, concedite ; proxima Phoebi  
 Versibus ille facit ; aut, si non possumus omnes,  
 Hic arguta sacra pendebit fistula pinu.

THYRSIS.

Pastores, hedera nascentem ornate poetam, 25  
 Arcades, invidia rumpantur ut ilia Codro ;  
 Aut, si ultra placitum laudarit, bacchare frontem  
 Cingite, ne vati noceat mala lingua futuro.

CORYDON.

Saetosi caput hoc apri tibi, Delia, parvus  
 Et ramosa Micon vivacis cornua cervi. 30  
 Si proprium hoc fuerit, levi de marmore tota  
 Puniceo stabis suras evincta cothurno.

THYRSIS.

Sinum lactis et haec te liba, Priape, quot annis  
 Exspectare sat est : custos es pauperis horti.  
 Nunc te marmoreum pro tempore fecimus ; at tu, 35  
 Si fetura gregem suppleverit, aureus esto.

CORYDON.

Nerine Galatea, thymo mihi dulcior Hyblae,  
 Candidior cycnis, hedera formosior alba,  
 Quum primum pasti repetent praesepia tauri,  
 Si qua tui Corydonis habet te cura, venito. 40

THYRSIS.

Immo ego Sardoniis videar tibi amarior herbis,

Horridior rusco, projecta vilior alga,  
Si mihi non haec lux toto jam longior anno est.  
Ite domum pasti, si quis pudor, ite juvenci.

CORYDON.

Muscosi fontes et somno mollior herba, 45  
Et quae vos rara viridis tegit arbutus umbra,  
Solstitium pecori defendite ; jam venit aestas  
Torrida, jam laeto turgent in palmite gemmae.

THYRSIS.

Hic focus et taedae pingues, hic plurimus ignis  
Semper, et adsidua postes fuligine nigri ; 50  
Hic tantum Boreae curamus frigora, quantum  
Aut numerum lupo, aut torrentia flumina ripas.

CORYDON.

Stant et juniperi et castaneae hirsutae ;  
Strata jacent passim sua quaque sub arbore poma ;  
Omnia nunc rident ; at si formosus Alexis. 55  
Montibus his abeat, videas et flumina sicca.

THYRSIS.

Aret ager ; vitio moriens sitit aëris herba ;  
Liber pampineas invidit collibus umbras :  
Phyllidis adventu nostrae nemus omne virebit,  
Juppiter et laeto descendet plurimus imbri. 60

CORYDON.

Populus Alcidae gratissima, vitis Iaccho,  
Formosae myrtus Veneri, sua laurea Phoebos ;  
Phyllis amat corylos ; illas dum Phyllis amabit,  
Nec myrtus vincet corylos, nec laurea Phoebi.

THYRSIS.

Fraxinus in silvis pulcherrima, pinus in hortis, 65  
Populus in fluviis, abies in montibus altis ;  
Saepius at si me, Lycida formose, revisas,  
Fraxinus in silvis cedat tibi, pinus in hortis.

MELIBOEUS.

Haec memini, et victum frustra contendere Thyrsim.  
Ex illo Corydon Corydon est tempore nobis. 70

## ECLOGA IX.

MOERIS.

LYCIDAS. MOERIS.

LYCIDAS.

Quo te, Moeri, pedes? an, quo via ducit, in urbem?

MOERIS.

O Lycida, vivi pervenimus, advena nostri,  
Quod numquam veriti sumus, ut possessor agelli  
Diceret: Haec mea sunt; veteres migrate coloni.  
Nunc victi, tristes, quoniam Fors omnia versat,  
Hos illi — quod nec vertat bene — mittimus haedos.

LYCIDAS.

Certe equidem audieram, qua se subducere colles  
Incipiunt, mollique jugum demittere clivo,  
Usque ad aquam et veteres, jam fracta cacumina, fagos  
Omnia carminibus vestrum servasse Menalcan.

MOERIS.

Audieras, et fama fuit; sed carmina tantum  
Nostra valent, Lycida, tela inter Martia, quantum  
Chaonias dicunt aquila veniente columbas.  
Quod nisi me quacumque novas incidere lites  
Ante sinistra cava monuisset ab ilice cornix,  
Nec tuus hic Moeris, nec veveret ipse Menalcas.

LYCIDAS.

Heu, cadit in quemquam tantum scelus? heu, tua nobis  
Paene simul tecum solatia rapta, Menalca?  
Quis caneret Nymphas? quis humum florentibus herbis  
Spargeret, aut viridi fontes induceret umbra?  
Vel quae sublegi tacitus tibi carmina nuper,  
Cum te ad delicias ferres, Amaryllida, nostras?  
“Tityre, dum redeo — brevis est via — pasce capellas,  
Et potum pastas age, Tityre, et inter agendum  
Occursare capro — cornu ferit ille — caveto.”

## MOERIS.

Immo haec, quae Varo necdum perfecta canebat :  
 "Vare, tuum nomen, superet modo Mantua nobis,  
 Mantua, vae, miserae nimium vicina Cremonae,  
 Cantantes sublime ferent ad sidera cycni."

## LYCIDAS.

Sic tua Cyrneas fugiant examina taxos, 30  
 Sic cytiso pastae distendant ubera vaccae,  
 Incipe, si quid habes. Et me fecere poetam  
 Pierides ; sunt et mihi carmina ; me quoque dicunt  
 Vatem pastores ; sed non ego credulus illis.  
 Nam neque adhuc Vario videor, nec dicere Cinna 35  
 Digna, sed argutos inter strepere anser olores.

## MOERIS.

Id quidem ago et tacitus, Lycida, mecum ipse voluto,  
 Si valeam meminisse ; neque est ignobile carmen.  
 "Huc ades, o Galatea ; quis est nam ludus in undis ?  
 Hic ver purpureum, varios hic flumina circum 40  
 Fundit humus flores, hic candida populus antro  
 Imminet, et lentae texunt umbracula vites ;  
 Huc ades ; insani feriant sine litora fluctus."

## LYCIDAS.

Quid, quae te pura solum sub nocte canentem  
 Audieram ? numeros memini, si verba tenerem. 45

## MOERIS.

"Daphni, quid antiquos signorum suspicis ortus ?  
 Ecce Dionaei processit Caesaris astrum,  
 Astrum, quo segetes gauderent frugibus, et quo  
 Duceret apricis in collibus uva colorem.  
 Insere, Daphni, piros ; carpent tua poma nepotes." 50  
 Omnia fert aetas, animum quoque : saepe ego longos  
 Cantando puerum memini me condere soles :  
 Nunc oblita mihi tot carmina ; vox quoque Moerim  
 Jam fugit ipsa ; lupi Moerim videre priores.  
 Sed tamen ista satis referet tibi saepe Menalcas. 55

## LYCIDAS.

Caussando nostros in longum ducis amores.  
Et nunc omne tibi stratum silet aequor, et omnes,  
Aspice, ventosi ceciderunt murmuris aurae ;  
Hinc adeo media est nobis via ; namque sepulchrum  
Incipit apparere Bianoris : hic, ubi densas 60  
Agricolae stringunt frondes, hic, Moeri, canamus ;  
Hic haedos depone, tamen veniemus in urbem.  
Aut si, nox pluviam ne colligat ante, veremur,  
Cantantes licet usque — minus via laedit — eamus ;  
Cantantes ut eamus, ego hoc te fasce levabo. 65

## MOERIS.

Desine plura, puer, et quod nunc instat agamus ;  
Carmina tum melius, cum venerit ipse, canemus.

# P. VIRGILII MARONIS

## GEORGICA.

### LIBER I.

Quid faciat laetas segetes, quo sidere terram  
Vertere, Maecenas, ulmisque adjungere vites  
Conveniat, quae cura boum, qui cultus habendo  
Sit pecori, apibus quanta experientia parcis,  
Hinc canere incipiam. Vos, o clarissima mundi 5  
Lumina, labentem coelo quae ducitis annum ;  
Liber et alma Ceres, vestro si munere tellus  
Chaoniam pingui glandem mutavit arista,  
Poculaque inventis Acheloia miscuit uvis ;  
Et vos, agrestum praesentia numina, Fauni, 10  
Ferte simul Faunique pedem Dryadesque puellae :  
Munera vestra cano. Tuque o, cui prima frementem  
Fudit equum magno tellus percussa tridenti,  
Neptune ; et cultor nemorum, cui pingua Ceae  
Ter centum nivei tondent dumeta juvenci ; 15  
Ipse, nemus linquens patrium saltusque Lycae,  
Pan, ovium custos, tua si tibi Maenala curae,  
Adsis, o Tegeaeae, favens, oleaeque Minerva  
Inventrix, uncique puer monstrator aratri,  
Et teneram ab radice ferens, Silvane, cupressum, 20  
Dique deaeque omnes, studium quibus arva tueri,  
Quique novas alitis non ullo semine fruges,  
Quique satis largum coelo demittitis imbrem ;  
Tuque adeo, quem mox quae sint habitura deorum  
Concilia, incertum est, urbesne invisere, Caesar, 25

Terrarumque velis curam, et te maximus orbis  
 Auctorem frugum tempestatumque potentem  
 Accipiat, cingens materna tempora myrto,  
 An deus immensi venias maris, ac tua nautae  
 Numina sola colant, tibi serviat ultima Thule, 35  
 Teque sibi generum Tethys emat omnibus undis,  
 Anne novum tardis sidus te mensibus addas,  
 Qua locus Erigonen inter Chelasque sequentes  
 Panditur ; ipse tibi jam brachia contrahit ardens  
 Scorprios, et coeli justa plus parte reliquit ; 36  
 Quidquid eris, — nam te nec sperant Tartara regem,  
 Nec tibi regnandi veniat tam dira cupido ;  
 Quamvis Elysios miretur Graecia campos,  
 Nec repetita sequi curet Proserpina matrem —  
 Da facilem cursum, atque audacibus adnue coeptis, 37  
 Ignarosque viae mecum miseratus agrestes  
 Ingredere, et votis jam nunc adsuesce vocari.

Vere novo, gelidus canis quum montibus humor  
 Liquitur et Zephyro putris se glaeba resolvit,  
 Depresso incipiat jam tum mihi taurus aratro 38  
 Ingemere, et sulco attritus splendescere vomer.  
 Illa seges demum votis respondet avari  
 Agricolae, bis quae solem, bis frigora sensit ;  
 Illius immensae ruperunt horrea messes.  
 At prius ignotum ferro quam scindimus aequor,  
 Ventos et varium coeli praediscere morem  
 Cura sit ac patrios cultusque habitusque locorum,  
 Et quid quaeque ferat regio et quid quaeque recuset.  
 Hic segetes, illic veniunt felicius uvae ;  
 Arborei fetus alibi, atque injussa virescunt  
 Gramina. Nonne vides, croceos ut Tmolus odores,  
 India mittit ebur, molles sua tura Sabaei,  
 At Chalybes nudi ferrum, virosaque Pontus  
 Castorea, Eliadum palmas Epiros equarum ?  
 Continuo has leges aeternaque foedera certis  
 Imposuit natura locis, quo tempore primum

Deucalion vacuum lapides jactavit in orbem,  
Unde homines nati, durum genus. Ergo age, terrae  
Pingue solum primis extemplo a mensibus anni  
Fortes invertant tauri, glaebasque jacentes 65  
Pulverulenta coquat maturis solibus aestas ;  
At si non fuerit tellus fecunda, sub ipsum  
Arcturum tenui sat erit suspendere sulco :  
Illic, officiant laetis ne frugibus herbae,  
Hic, sterilem exiguus ne deserat humor arenam. 70  
Alternis idem tonsas cessare nouales,  
Et segnem patiēre situ durescere campum ;  
Aut ibi flava seres mutato sidere farra,  
Unde prius laetum siliqua quassante legumen  
Aut tenuis fetus viciae tristisque lupini 75  
Sustuleris fragiles calamos silvamque sonantem.  
Urit enim lini campum seges, urit avenae,  
Urunt Lethaeo perfusa papavera somno :  
Sed tamen alternis facilis labor ; arida tantum  
Ne saturare fimo pingui pudeat sola, neve 80  
Effetos cinerem immundum jactare per agros.  
Sic quoque mutatis requiescunt fetibus arva,  
Nec nulla interea est inaratae gratia terrae.  
Saepe etiam steriles incendere profuit agros  
Atque levem stipulam crepitantibus urere flammis : 85  
Sive inde occultas vires et pabula terrae  
Pinguia concipiunt ; sive illis omne per ignem  
Excoquitur vitium, atque exsudat inutilis humor ;  
Seu plures calor ille vias et caeca relaxat  
Spiramenta, novas veniat qua sucus in herbas ; 90  
Seu durat magis, et venas adstringit hiantes,  
Ne tenues pluviae, rapidive potentia solis  
Acrior, aut Boreae penetrabile frigus adurat.  
Multum adeo, rastris glaebas qui frangit inertes  
Vimineasque trahit crates, juvat arva ; neque illum 95  
Flava Ceres alto nequidquam spectat Olympo ;  
Et qui, proscisso quae suscitāt aequore terga,



Rursus in obliquum verso perrumpit aratro,  
Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia atque hiemes orate serenas, 100  
Agricolae ; hiberno laetissima pulvere farra,  
Laetus ager : nullo tantum se Mysia cultu  
Jactat et ipsa suas mirantur Gargara messes.

Quid dicam, jacto qui semine comminus arva /  
Insequitur cumulosque ruit male pinguis arenae, 105

Deinde satis fluvium inducit rivosque sequentes,  
Et, quum exustus ager morientibus aestuat herbis,  
Ecce supercilio clivosi tramitis undam  
Elicit? illa cadens raucum per levia murmur  
Saxa ciet, scatebrisque arentia temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis,  
Luxuriem segetum tenera depascit in herba,  
Quum primum sulcos aequant sata? quique paludis  
Collectum humorem bibula deducit arena,  
Praesertim incertis si mensibus amnis abundans 115  
Exit, et obducto late tenet omnia limo,  
Unde cavae tepido sudant humore lacunae?

Nec tamen, haec quum sint hominumque boumque labores  
Versando terram experti, nihil improbus anser  
Strymoniaeque grues et amaris intuba fibris 120  
Officiunt aut umbra nocet. Pater ipse colendi  
Haud facilem esse viam voluit, primusque per artem  
Movit agros, curis acuens mortalia corda,  
Nec torpere gravi passus sua regna veterno.

Ante Jovem nulli subigebant arva coloni ; 125  
Ne signare quidem aut partiri limite campum  
Fas erat : in medium quaerebant, ipsaque tellus  
Omnia liberius, nullo poscente, ferebat.

Ille malum virus serpentibus addidit atris,  
Praedarique lupos jussit, pontumque moveri, 130  
Mellaque decussit foliis, ignemque removit,  
Et passim rivis currentia vina repressit,  
Ut varias usus meditando extunderet artes

Paulatim, et sulcis frumenti quaereret herbam, .  
Ut silicis venis abstrusum excuderet ignem. 135  
Tunc alnos primum fluvii sensere cavatas ;  
Navita tum stellis numeros et nomina fecit,  
Pleiadas, Hyadas, claramque Lycaonis Arcton ;  
Tum laqueis captare feras, et fallere visco  
Inventum, et magnos canibus circumdare saltus. 140  
Atque alius latum funda jam verberat amnem,  
Alta petens, pelagoque alius trahit humida lina.  
Tum ferri rigor atque argutae lamina serrae, —  
Nam primi cuneis scindebant fissile lignum —  
Tum variae venere artes. Labor omnia vicit 145  
Inprobus et duris urguens in rebus egestas.  
Prima Ceres ferro mortales vertere terram  
Instituit, quum jam glandes atque arbuta sacrae  
Deficerent silvae et victum Dodona negaret.  
Mox et frumentis labor additus, ut mala culmos 150  
Esset robigo segnisque horreret in arvis  
Carduus ; intereunt segetes, subit aspera silva,  
Lappaeque tribulique, interque nitentia culta  
Infelix lolium et steriles dominantur avenae.  
Quod nisi et assiduis herbam insectabere rastris, 155  
Et sonitu terrebis aves, et ruris opaci  
Falce premes umbram, votisque vocaveris imbrem,  
Heu, magnum alterius frustra spectabis acervum,  
Concussaue famen in silvis solabere quercu.  
Dicendum et, quae sint duris agrestibus arma, 160  
Quis sine nec potuere seri nec surgere messes :  
Vomis et inflexi primum grave robur aratri,  
Tardaque Eleusinae matris volventia plaustra,  
Tribulaque, traheaeque, et iniquo pondere rastri ;  
Virgea praeterea Celei vilisque supellex, 165  
Arbuteae crates et mystica vannus Iacchi.  
Omnia quae multo ante memor provisa repones,  
Si te digna manet divini gloria ruris.  
Continuo in silvis magna vi flexa domatur

In burim et curvi formam accipit ulmus aratri. 170  
 Huic ab stirpe pedes temo protentus in octo,  
 Binae aures, duplici aptantur dentalia dorso.  
 Caeditur et tilia ante jugo levis, altaque fagus  
 Stivaque, quae cursus a tergo torqueat imos ;  
 Et suspensa focus explorat robora fumus. 175

Possum multa tibi veterum praecepta referre,  
 Ni refugis tenuesque piget cognoscere curas.  
 Area cum primis ingenti aequanda cylindro  
 Et vertenda manu et creta solidanda tenaci,  
 Ne subeant herbae, neu pulvere victa fatiscat. 180  
 Tum variae illudant pestes : saepe exiguus mus  
 Sub terris posuitque domos atque horrea fecit ;  
 Aut oculis capti fodere cubilia talpae ;  
 Inventusque cavis bufo, et quae plurima terrae  
 Monstra ferunt ; populatque ingentem farris acervum 185  
 Curculio, atque inopi metuens formica senectae.  
 Contemplator item, quum se nux plurima silvis  
 Induet in florem et ramos curvabit olentes :  
 Si superant fetus, pariter frumenta sequentur,  
 Magnaque cum magno veniet tritura calore ; 190  
 At si luxuria foliorum exuberat umbra,  
 Nequidquam pingues palea teret area culmos.  
 Semina vidi equidem multos medicare serentes  
 Et nitro prius et nigra perfundere amurca,  
 Grandior ut fetus siliquis fallacibus esset, 195  
 Et, quamvis igni exiguo, properata maderent.  
 Vidi lecta diu et multo spectata labore  
 Degenerare tamen, ni vis humana quot annis  
 Maxima quaeque manu legeret. Sic omnia fatis  
 In pejus ruere, ac retro sublapsa referri ; 200  
 Non aliter, quam qui adverso vix flumine lembum  
 Remigiis subigit, si brachia forte remisit,  
 Atque illum in praeceps prono rapit alveus amni.

Praeterea tam sunt Arcturi sidera nobis  
 Haedorumque dies servandi et lucidus Anguis, 205

Quam quibus in patriam ventosa per aequora vectis  
Pontus et ostriferi fauces tentantur Abydi.  
Libra die somnique pares ubi fecerit horas,  
Et medium luci atque umbris jam dividit orbem,  
Exercete, viri, tauros, serite hordea campis, 210  
Usque sub extremum brumae intractabilis imbrem ;  
Nec non et lini segetem et Cereale papaver  
Tempus humo tegere, et jamdudum incumbere aratris,  
Dum sicca tellure licet, dum nubila pendent.  
Vere fabis satio ; tum te quoque, Medica, putres 215  
Accipiunt sulci, et milio venit annua cura,  
Candidus auratis aperit quum cornibus annum  
Taurus, et adverso cedens Canis occidit astro.  
At si triticeam in messem robustaque farra  
Exercebis humum solisque instabis aristis, 220  
Ante tibi Eoae Atlantides abscondantur  
Gnosiaque ardentis decedat stella Coronae,  
Debita quam sulcis committas semina, quamque  
Invitae properes anni spem credere terrae.  
Multi ante occasum Maiae coepere ; sed illos 225  
Expectata seges vanis elusit aristis.  
Si vero viciamque seres vilemque phaselum  
Nec Pelusiacae curam aspernabere lentis,  
Haud obscura cadens mittet tibi signa Bootes :  
Incipe, et ad medias sementem extende pruinas. 230  
Idcirco certis dimensum partibus orbem  
Per duodena regit mundi Sol aureus astra.  
Quinque tenent coelum zonae ; quarum una corusco  
Semper sole rubens et torrida semper ab igni ;  
Quam circum extremae dextra laevaue trahuntur, 235  
Caerulea glacie concretae atque imbribus atris ;  
Has inter mediamque duae mortalibus aegris  
Munere concessae divum, et via secta per ambas,  
Obliquus qua se signorum verteret ordo.  
Mundus, ut ad Scythiam Rhipaeasque arduus arces 240  
Consurgit, premitur Libyae devexus in austros.

Hic vertex nobis semper sublimis ; at illum  
 Sub pedibus Styx atra videt Manesque profundi.  
 Maximus hic flexu sinuoso elabitur Anguis  
 Circum perque duas in morem fluminis Arctos, 245  
 Arctos Oceani metuentes aequore tingui.  
 Illic, ut perhibent, aut intempesta silet nox  
 Semper, et obtenta densantur nocte tenebrae,  
 Aut redit a nobis Aurora diemque reducit,  
 Nosque ubi primus equis Oriens afflavit anhelis, 250  
 Illic sera rubens accendit lumina Vesper.  
 Hinc tempestates dubio praediscere coelo  
 Possumus, hinc messisque diem tempusque serendi,  
 Et quando infidum remis impellere marmor  
 Conveniat, quando armatas deducere classes, 255  
 Aut tempestivam silvis evertere pinum :  
 Nec frustra signorum obitus speculamur et ortus,  
 Temporibusque parem diversis quattuor annum.  
 Frigidus agricolam si quando continet imber,  
 Multa, forent quae mox coelo properanda sereno, 260  
 Maturare datur : durum procudit arator  
 Vomeris obtunsi dentem, cavat arbore lintres,  
 Aut pecori signum aut numeros impressit acervis.  
 Exacuunt alii vallos furcasque bicornes,  
 Atque Amerina parant lentae retinacula viti. 265  
 Nunc facilis rubea texatur fiscina virga ;  
 Nunc torrete igni fruges, nunc frangite saxo.  
 Quippe etiam festis quaedam exercere diebus  
 Fas et jura sinunt : rivos deducere nulla  
 Religio vetuit, segeti praetendere saepem, 270  
 Insidias avibus moliri, incendere vepres,  
 Balantumque gregem fluvio mersare salubri.  
 Saepe oleo tardi costas agitator aselli  
 Vilibus aut onerat pomis, lapidemque revertens  
 Incusum aut atrae massam picis urbe reportat. 275  
 Ipsa dies alios alio dedit ordine Luna  
 Felices operum. Quintam fuge : pallidus Orcus

Eumenidesque satae ; tum partu Terra nefando  
 Coeumque Iapetumque creat, saevumque Typhoea,  
 Et conjuratos coelum rescindere fratres. 280  
 Ter sunt conati imponere Pelio Ossam  
 Scilicet, atque Ossae frondosum involvere Olympum ;  
 Ter Pater exstructos disjecit fulmine montes.  
 Septima post decimam felix et ponere vitem,  
 Et prensos domitare boves, et licia telae 285  
 Addere ; nona fugae melior, contraria furtis.  
 Multa adeo gelida melius se nocte dedere,  
 Aut quum sole novo terras irrorat Eous.  
 Nocte leves melius stipulae, nocte arida prata  
 Tondentur ; noctes lentus non deficit humor. 290  
 Et quidam seros hiberni ad luminis ignes  
 Pervigilat, ferroque faces inspicat acuto ;  
 Interea longum cantu solata laborem  
 Arguto conjux percurrit pectine telas,  
 Aut dulcis musti Vulcano decoquit humorem 295  
 Et foliis undam trepidi despumat aëni.  
 At rubicunda Ceres medio succiditur aestu,  
 Et medio tostas aestu terit area fruges.  
 Nudus ara, sere nudus ; hiems ignava colono.  
 Frigoribus parto agricolae plerumque fruuntur, 300  
 Mutuaque inter se laeti convivia curant ;  
 Invitat genialis hiems curasque resolvit :  
 Ceu pressae quum jam portum tetigere carinae,  
 Puppibus et laeti nautae imposuere coronas.  
 Sed tamen et quernas glandes tum stringere tempus 305  
 Et lauri baccas oleamque cruentaue myrta ;  
 Tum gruibus pedicas et retia ponere cervis,  
 Auritosque sequi lepores ; tum figere damas,  
 Stuppea torquentem Balearis verbera fundae,  
 Quum nix alta jacet, glaciem quum flumina trudunt. 310  
 Quid tempestates autumnii et sidera dicam,  
 Atque, ubi jam breviorque dies et mollior aestas,  
 Quae vigilanda viris ? vel quum ruit imbriferum ver,

Spicea jam campis quum messis inhorruit, et quum  
 Frumenta in viridi stipula lactentia turgent? 315  
 Saepe ego, quum flavis messorum induceret arvis  
 Agricola et fragili jam stringeret hordea culmo,  
 Omnia ventorum concurrere proelia vidi,  
 Quae gravidam late segetem ab radicibus imis  
 Sublimem expulsam eruerent; ita turbine nigro 320  
 Ferret hiems culmumque levem stipulasque volantes.  
 Saepe etiam immensum coelo venit agmen aquarum,  
 Et foedam glomerant tempestatem imbribus atris  
 Collectae ex alto nubes; ruit arduus aether,  
 Et pluvia ingenti sata laeta boumque labores 325  
 Diluit; implentur fossae, et cava flumina crescunt  
 Cum sonitu, fervetque fretis spirantibus aequor.  
 Ipse Pater media nimborum in nocte corusca  
 Fulmina molitur dextra; quo maxima motu  
 Terra tremit, fugere ferae, et mortalia corda 330  
 Per gentes humilis stravit pavor; ille flagranti  
 Aut Athon, aut Rhodopen, aut alta Ceraunia telo  
 Dejicit; ingeminant austri et densissimus imber;  
 Nunc nemora ingenti vento, nunc litora plangunt.  
 Hoc metuens, coeli menses et sidera serva, 335  
 Frigida Saturni sese quo stella receptet,  
 Quos ignis coeli Cyllenius erret in orbes.  
 In primis venerare deos, atque annua magnae  
 Sacra refer Cereri laetis operatus in herbis,  
 Extremae sub casum hiemis, jam vere sereno. 340  
 Tum pingues agni, et tum mollissima vina;  
 Tum somni dulces densaeque in montibus umbrae.  
 Cuncta tibi Cererem pubes agrestis adoret,  
 Cui tu lacte favos et miti dilue Baccho,  
 Terque novas circum felix eat hostia fruges, 345  
 Omnis quam chorus et socii comitentur ovantes,  
 Et Cererem clamore vocent in tecta; neque ante  
 Falcem maturis quisquam supponat aristis,  
 Quam Cereri torta redimitus tempora quercu

Det motus incompósitos et carmina dicat.

350

Atque haec ut certis possemus discere signis,  
Aestusque, pluviasque, et agentes frigora ventos,  
Ipse Pater statuit, quid menstrua Luna moneret ;  
Quo signo caderent austri ; quid saepe videntes  
Agricolae propius stabulis armenta tenerent.  
Continuo, ventis surgentibus, aut freta ponti  
Incipiunt agitata tumescere et aridus altis  
Montibus audiri fragor, aut resonantia longe  
Litora misceri et nemorum increbrescere murmur.  
Jam sibi tum a curvis male temperat unda carinis,  
Quum medio celeres revolant ex aequore mergi  
Clamoremq̃ ferunt ad litora, quumque marinae  
In sicco ludunt fulicae, notasque paludes  
Deserit atque altam supra volat ardea nubem.  
Saepe etiam stellas, vento impendente, videbis  
Praecipites coelo labi, noctisque per umbram  
Flammarum longos a tergo albescere tractus ;  
Saepe levem paleam et frondes volitare caducas,  
Aut summa nantes in aqua colludere plumas.  
At Boreae de parte trucis quum fulminat, et quum  
Eurique Zephyrique tonat domus, omnia plenis  
Rura natant fossis, atque omnis navita ponto  
Humida vela legit. Numquam imprudentibus imber  
Obfuit : aut illum surgentem vallibus imis  
Aëriae fugere grues, aut bucula coelum  
Suspiciens patulis captavit naribus auras,  
Aut arguta lacus circumvolitavit hirundo,  
Et veterem in limo ranae cecinere querelam.  
Saepius et tectis penetralibus extulit ova  
Angustum formica terens iter, et bibit ingens  
Arcus, et e pastu decedens agmine magno  
Corvorum increpuit densis exercitus alis.  
Jam varias pelagi volucres, et quae Asia circum  
Dulcibus in stagnis rimantur prata Caystri,  
Certatim largos humeris infundere rores,

355

360

365

370

375

380

385



Nunc caput objectare fretis, nunc currere in undas,  
Et studio incassum videas gestire lavandi.  
Tum cornix plena pluviam vocat improba voce  
Et sola in sicca secum spatatur arena.

Ne nocturna quidem carpentes pensa puellae  
Nescivere hiemem, testa quum ardente viderent  
Scintillare oleum et putres concrescere fungos.

399

Nec minus ex imbri soles et aperta serena  
Prospicere et certis poteris cognoscere signis :  
Nam neque tum stellis acies obtunsa videtur,  
Nec fratris radiis obnoxia surgere Luna,  
Tenuia nec lanae per coelum vellera ferri ;  
Non tepidum ad solem pennas in litore pandunt  
Dilectae Thetidi alcyones, non ore solutos  
Immundi meminere sues jactare maniplos.

395

400

At nebulae magis ima petunt campoque recumbunt,  
Solis et occasum servans de culmine summo  
Nequidquam seros exercet noctua cantus.

Apparet liquido sublimis in aëre Nisus,  
Et pro purpureo poenas dat Scylla capillo ;  
Quacumque illa levem fugiens secatur aethera pennis,  
Ecce inimicus, atrox, magno stridore per auras  
Insequitur Nisus ; qua se fert Nisus ad auras,  
Illa levem fugiens raptim secatur aethera pennis.

405

Tum liquidas corvi presso ter gutture voces  
Aut quater ingeminant, et saepe cubilibus altis,  
Nescio qua praeter solitum dulcedine laeti,  
Inter se in foliis strepitant ; juvat imbribus actis  
Progeniem parvam dulcesque revisere nidos ;  
Haud, equidem credo, quia sit divinitus illis  
Ingenium aut rerum fato prudentia major ;

410

415

Verum, ubi tempestas et coeli mobilis humor  
Mutavere vias et Juppiter uvidus austris  
Denset, erant quae rara modo, et quae densa, relaxat,  
Vertuntur species animorum, et pectora motus  
Nunc alios, alios, dum nubila ventus agebat,

420

Concipiunt : hinc ille avium concentus in agris,  
Et laetae pecudes, et ovantes gutture corvi.

Si vero solem ad rapidum lunasque sequentes  
Ordine respicies, numquam te crastina fallet  
Hora, neque insidiis noctis capiere serенаe.

425

Luna, revertentes quum primum colligit ignes,  
Si nigrum obscuro comprehenderit aëra cornu,  
Maximus agricolis pelagoque parabitur imber ;

At si virgineum suffuderit ore ruborem,

430

Ventus erit ; vento semper rubet aurea Phoebe.

Sin ortu quarto, namque is certissimus auctor,

Pura neque obtunsis per coelum cornibus ibit,

Totus et ille dies, et qui nascentur ab illo

Exactum ad mensem, pluvia ventisque carebunt,

435

Votaque servati solvent in litore nautae

Glauco et Panopeae et Inoo Melicertae.

Sol quoque et exoriens, et quum se condet in undas,

Signa dabit ; solem certissima signa sequuntur,

Et quae mane refert, et quae surgentibus astris.

440

Ille ubi nascentem maculis variaverit ortum

Conditus in nubem, medioque refugerit orbe,

Suspecti tibi sint imbres ; namque urguet ab alto

Arboribusque satisque Notus pecorique sinister.

Aut ubi sub lucem densa inter nubila sese

445

Diversi rumpent radii, aut ubi pallida surget

Tithoni croceum linquens Aurora cubile,

Heu, male tum mites defendet pampinus uvas :

Tam multa in tectis crepitans salit horrida grando.

Hoc etiam, emenso quum jam decedit Olympo,

450

Profuerit meminisse magis ; nam saepe videmus

Ipsius in vultu varios errare colores ;

Caeruleus pluviam denuntiat, igneus Euros ;

Sin maculae incipient rutilo immiscerier igni,

Omnia tum pariter vento nimisque videbis

455

Fervere. Non illa quisquam me nocte per altum

Ire, neque a terra moneat convellere funem.

At si, quum referetque diem condetque relatum,  
 Lucidus orbis erit, frustra terrebere nimbis,  
 Et claro silvas cernes Aquilone moveri. 460  
 Denique, quid vesper serus vekat, unde serenas  
 Ventus agat nubes, quid cogitet humidus Auster,  
 Sol tibi signa dabit. Solem quis dicere falsum  
 Audeat? Ille etiam caecos instare tumultus  
 Saepe monêt, fraudemque et operta tumescere bella 465  
 Ille etiam extincto miseratus Caesare Romam,  
 Quum caput obscura nitidum ferrugine texit,  
 Impiaque aeternam timuerunt saecula noctem.  
 Tempore quamquam illo tellus quoque et aequora ponti,  
 Obscenaque canes, importunaeque volucres 470  
 Signa dabant. Quoties Cyclopum effervere in agros  
 Vidimus undantem ruptis fornacibus Aetnam,  
 Flammarumque globos liquefactaque volvere saxa!  
 Armorum sonitum toto Germania coelo  
 Audiit; insolitis tremuerunt motibus Alpes. 475  
 Vox quoque per lucos vulgo exaudita silentes,  
 Ingens, et simulacra modis pallentia miris  
 Visa sub obscurum noctis; pecudesque locutae,  
 Infandum! sistunt amnes, terraeque dehiscunt,  
 Et maestum illacrimat templis ebur, aeraque sudant. 480  
 Proluit insano contorquens vertice silvas  
 Fluviorum rex Eridanus, camposque per omnes  
 Cum stabulis armenta tulit. Nec tempore eodem  
 Tristibus aut extis fibrae apparere minaces,  
 Aut puteis manare cruor cessavit, et altae 485  
 Per noctem resonare lupis ululantibus urbes.  
 Non alias coelo ceciderunt plura sereno  
 Fulgura nec diri toties arsere cometae.  
 Ergo inter sese paribus concurrere telis  
 Romanas acies iterum videre Philippi; 490  
 Nec fuit indignum superis, bis sanguine nostro  
 Emathiam et latos Haemi pinguescere campos.  
 Scilicet et tempus veniet, quum finibus illis

Agricola, incurvo terram molitus aratro,  
 Exesa inveniet scabra robigine pila, 495  
 Aut gravibus rastris galeas pulsabit inanes,  
 Grandiaque effossis mirabitur ossa sepulchris.  
 Di patrii, Indigetes, et Romule Vestaque mater,  
 Quae Tuscum Tiberim et Romana Palatia servas,  
 Hunc saltem everso juvenem succurrere saeclo 500  
 Ne prohibete ! Satis jam pridem sanguine nostro  
 Laomedontae luimus perjuria Trojae ;  
 Jam pridem nobis coeli te regia, Caesar,  
 Invidet, atque hominum queritur curare triumphos ;  
 Quippe ubi fas versum atque nefas : tot bella per orbem, 505  
 Tam multae scelerum facies ; non ullus aratro  
 Dignus honos ; squalent abductis arva colonis,  
 Et curvae rigidum falces conflantur in ensem.  
 Hinc movet Euphrates, illinc Germania bellum ;  
 Vicinae ruptis inter se legibus urbes 510  
 Arma ferunt ; saevit toto Mars impius orbe ;  
 Ut quum carceribus sese effudere quadrigae,  
 Addunt in spatia, et frustra retinacula tendens  
 Fertur equis auriga, neque audit currus habenas.

## LIBER II.

HACTENUS arvorum cultus et sidera coeli,  
 Nunc te, Bacche, canam, nec non silvestria tecum  
 Virgulta et prolem tarde crescentis olivae.  
 Huc, pater o Lenaeae ; tuis hic omnia plena  
 Muneribus, tibi pampineo gravidus autumnus 5  
 Floret ager, spumat plenis vindemia labris ;  
 Huc, pater o Lenaeae, veni, nudataque musto  
 Tingue novo mecum dereptis crura cothurnis.  
 Principio arboribus varia est natura creandis.  
 Namque aliae, nullis hominum cogentibus, ipsae 10

Sponte sua veniunt camposque et flumina late  
 Curva tenent, ut molle siler, lentaeque genestae,  
 Populus et glauca canentia fronde salicta ;  
 Pars autem posito surgunt de semine, ut altae  
 Castaneae, nemorumque Jovi quae maxima frondet 25  
 Aesculus, atque habitae Graiis oracula quercus.  
 Pullulat ab radice aliis densissima silva,  
 Ut cerasis ulmisque ; etiam Parnasia laurus  
 Parva sub ingenti matris se subjicit umbra.  
 Hos natura modos primum dedit ; his genus omne 30  
 Silvarum fruticumque viret nemorumque sacrorum.  
 Sunt alii, quos ipse via sibi reperit usus.  
 Hic plantas tenero abscindens de corpore matrum  
 Deposuit sulcis ; hic stirpes obruit arvo,  
 Quadrifidasque sudes, et acuto robore vallos ; 35  
 Silvarumque aliae pressos propaginis arcus  
 Exspectant et viva sua plantaria terra ;  
 Nil radice egent aliae, summumque putator  
 Haud dubitat terrae referens mandare cacumen ;  
 Quin et caudicibus sectis — mirabile dictu — 40  
 Truditur e sicco radix oleagina ligno ;  
 Et saepe alterius ramos impune videmus  
 Vertere in alterius, mutatamque insita mala  
 Ferre pirum, et prunis lapidosa rubescere corna.  
 Quare agite o, proprios generatim discite cultus, 45  
 Agricolae, fructusque feros mollite colendo,  
 Neu segnes jaceant terrae. Juvat Ismara Baccho  
 Conserere, atque olea magnum vestire Taburnum.  
 Tuque ades, inceptumque una decurre laborem,  
 O decus, o famae merito pars maxima nostrae, 50  
 Maecenas, pelagoque volans da vela patenti.  
 Non ego cuncta meis amplecti versibus opto,  
 Non, mihi si linguae centum sint, oraque centum,  
 Ferrea vox ; ades, et primi lege litoris oram ;  
 In manibus terrae ; non hic te carmine ficto 55  
 Atque per ambages et longa exorsa tenebo.

Sponte sua quae se tollunt in luminis oras,  
Infecunda quidem, sed laeta et fortia surgunt ;  
Quippe solo natura subest. Tamen haec quoque, si quis  
Inserat, aut scrobibus mandet mutata subactis, 50  
Exuerint silvestrem animum, cultuque frequenti  
In quascumque voces artes haud tarda sequentur.  
Nec non et sterilis, quae stirpibus exit ab imis,  
Hoc faciet, vacuos si sit digesta per agros ;  
Nunc altae frondes et rami matris opacant, 55  
Crescentique adimunt fœtus, uruntque ferentem.  
Jam, quae seminibus jactis se sustulit arbos,  
Tarda venit, seris factura nepotibus umbram,  
Pomaque degenerant sucos oblita priores,  
Et turpes avibus praedam fert uva racemos. 60

Scilicet omnibus est labor impendendus, et omnes  
Cogendae in sulcum, ac multa mercede domandae.  
Sed truncis oleae melius, propagine vites  
Respondent, solido Paphiae de robore myrtus ;  
Plantis et durae coryli nascuntur, et ingens 65  
Fraxinus, Herculeaeque arbos umbrosa coronae,  
Chaoniiue patris glandes ; etiam ardua palma  
Nascitur, et casus abies visura marinos.  
Inseritur vero et nucis arbutus horrida fetu,  
Et steriles platani malos gessere valentes ; 70  
Castaneae fagus, ornusque incanuit albo  
Flore piri, glandemque sues fregere sub ulmis.

Nec modus inserere atque oculos imponere simplex.  
Nam, qua se medio trudunt de cortice gemmae  
Et tenues rumpunt tunicas, angustus in ipso 75  
Fit nudo sinus : huc aliena ex arbore germen  
Includunt, udoque docent inolescere libro.  
Aut rursum enodes trunci resecantur, et alte  
Finditur in solidum cuneis via, deinde feraces  
Plantae immittuntur : nec longum tempus, et ingens 80  
Exiit ad coelum ramis felicibus arbos,  
Miraturque novas frondes et non sua poma.

Praeterea genus haud unum, nec fortibus ulmis,  
 Nec salici lotoque, neque Idaeis cyparissis ;  
 Nec pingues unam in faciem nascuntur olivae, 85  
 Orchades, et radii, et amara pausia bacca,  
 Pomaque et Alcinoi silvae ; nec surculus idem  
 Crustumiiis Syriisque piris gravibusque volemis.  
 Non eadem arboribus pendet vindemia nostris,  
 Quam Methymnaeo carpit de palmite Lesbos ; 90  
 Sunt Thasiae vites, sunt et Mareotides albae,  
 Pinguibus hae terris habiles, levioribus illae ;  
 Et passo Psithia utilior, tenuisque Lageos,  
 Tentatura pedes olim vincturaque linguam ;  
 Purpureae, preciaeque ; et quo te carmine dicam, 95  
 Rhaetica ? nec cellis ideo contende Falernis.  
 Sunt et Aminaee vites, firmissima vina,  
 Tmolius adsurgit quibus et rex ipse Phanaeus ;  
 Argitisque minor, cui non certaverit ulla  
 Aut tantum fluere aut totidem durare per annos. 100  
 Non ego te, Dis et mensis accepta secundis,  
 Transierim, Rhodia, et tumidis, Bumaste, racemis.  
 Sed neque, quam multae species, nec, nomina quae sint,  
 Est numerus ; neque enim numero comprehendere refert ;  
 Quem qui scire velit, Libyci velit aequoris idem 105  
 Discere quam multae Zephyro turbentur arenae,  
 Aut, ubi navigiis violentior incidit Eurus,  
 Nosse, quot Ionii veniant ad litora fluctus.  
 Nec vero terrae ferre omnes omnia possunt.  
 Fluminibus salices crassisque paludibus alni 110  
 Nascuntur, steriles saxosis montibus omni ;  
 Litora myrtetis laetissima ; denique apertos  
 Bacchus amat colles, aquilonem et frigora taxi.  
 Adspice et extremis domitum cultoribus orbem,  
 Eoasque domos Arabum pictosque Gelonos. 115  
 Divisae arboribus patriae : sola India nigrum  
 Fert ebum, solis est turea virga Sabaeis.  
 Quid tibi odorato referam sudantia ligno

Balsamaque et baccas semper frondentis acanthi?  
 Quid nemora Aethiopum, molli canentia lana? 120  
 Velleraque ut foliis depectant tenuia Seres?  
 Aut quos Oceano propior gerit India lucos,  
 Extremi sinus orbis, ubi aëra vincere summum  
 • Arboris haud ullae jactu potuere sagittae?  
 Et gens illa quidem sumptis non tarda pharetris. 125  
 Media fert tristes sucos tardumque saporem  
 Felicis mali, quo non praesentius ullum,  
 Pocula si quando saevae infecere novercae  
 Miscueruntque herbas et non innoxia verba,  
 Auxilium venit, ac membris agit atra venena. 130  
 Ipsa ingens arbor faciemque simillima lauro,  
 Et, si non alium late jactaret odorem,  
 Laurus erat; folia haud ullis labentia ventis;  
 Flos ad prima tenax; animas et olentia Medi  
 Ora foveant illo et senibus medicantur anhelis. 135  
 Sed neque Medorum silvae, ditissima terra,  
 Nec pulcher Ganges atque auro turbidus Hermus  
 Laudibus Italiae certent, non Bactra, neque Indi,  
 Totaque turiferis Panchaia pinguis arenis.  
 Haec loca non tauri spirantes naribus ignem 140  
 Invertere satis immanis dentibus hydri,  
 Nec galeis densisque virum seges horruit hastis;  
 Sed gravidæ fruges et Bacchi Massicus humor  
 Implevere; tenent oleae armentaque laeta.  
 Hinc bellator equus campo sese arduus infert; 145  
 Hinc albi, Clitumne, greges et maxima taurus  
 Victima, saepe tuo perfusi flumine sacro,  
 Romanos ad templa deum duxere triumphos.  
 Hic ver adsidium atque alienis mensibus aestas;  
 Bis gravidæ pecudes, bis pomis utilis arbor. 150  
 At rabidæ tigres absunt et saeva leonum  
 Semina, nec miseros fallunt aconita legentes,  
 Nec rapit immensos orbis per humum, neque tanto  
 Squameus in spiram tractu se colligit anguis.



Adde tot egregias urbes operumque laborem, 155  
 Tot congesta manu praeruptis oppida saxis,  
 Fluminaque antiquos subterlabentia muros.  
 An mare, quod supra, memorem, quodque alluit infra?  
 Anne lacus tantos, te, Lari maxime, teque,  
 Fluctibus et fremitu adsurgens Benace marino? 160  
 An memorem portus Lucrinoque addita claustra  
 Atque indignatum magnis stridoribus aequor,  
 Julia qua ponto longe sonat unda refuso  
 Tyrrhenusque fretis immittitur aestus Avernis?  
 Haec eadem argenti rivos aerisque metalla 165  
 Ostendit venis, atque auro plurima fluxit.  
 Haec genus acre virum, Marsos, pubemque Sabellam,  
 Adsuetumque malo Ligurem, Volscosque verutos  
 Extulit, haec Decios, Marios, magnosque Camillos,  
 Scipiadas duros bello, et te, maxime Caesar, 170  
 Qui nunc extremis Asiae jam victor in oris  
 Imbellem avertis Romanis arcibus Indum.  
 Salve, magna parens frugum, Saturnia tellus,  
 Magna virum; tibi res antiquae laudis et artis  
 Ingredior, sanctos ausus recludere fontis, 175  
 Ascraeumque cano Romana per oppida carmen.  
 Nunc locus arborum ingeniis, quae robora cuique,  
 Quis color, et quae sit rebus natura ferendis.  
 Difficiles primum terrae collesque maligni,  
 Tenuis ubi argilla et dumosis calculus arvis, 180  
 Palladia gaudent silva vivacis olivae.  
 Indicio est tractu surgens oleaster eodem  
 Plurimus et strati baccis silvestribus agri.  
 At quae pinguis humus dulciq̃ue uligine laeta,  
 Quique frequens herbis et fertilis ubere campus — 185  
 Qualem saepe cava montis convalle solemus  
 Despicere; huc summis liquuntur rupibus amnes,  
 Felicemque trahunt limum — quique editus austro,  
 Et flicem curvis invisam pascit aratris:  
 Hic tibi praevalidas olim multoque fluentes 190

Sufficiet Baccho vites, hic fertilis uvae,  
Hic laticis, qualem pateris libamus et auro,  
Inflavit quum pinguis ebur Tyrrhenus ad aras  
Lancibus et pandis fumantia reddimus exta.  
Sin armenta magis studium vitulosque tueri, 195  
Aut fetus ovium, aut urentes culta capellas,  
Saltus et saturi petito longinqua Tarenti,  
Et qualem infelix amisit Mantua campum,  
Pascentem niveos herboso flumine cycnos :  
Non liquidi gregibus fontes, non gramina deerunt, 200  
Et, quantum longis carpent armenta diebus,  
Exigua tantum gelidus ros nocte reponet.  
Nigra fere et presso pinguis sub vomere terra,  
Et cui putre solum, — namque hoc imitamur arando —  
Optima frumentis ; non ullo ex aequore cernes 205  
Plura domum tardis decedere plaustra juvencis ;  
Aut unde iratus silvam devexit arator  
Et nemora evertit multos ignava per annos,  
Antiquasque domos avium cum stirpibus imis  
Eruit ; illae altum nidis petiere relictis ; 210  
At rudis enituit impulso vomere campus.  
Nam jejuna quidem clivosi glarea ruris  
Vix humiles apibus casias roremque ministrat ;  
Et tofus scaber, et nigris exesa chelydris  
Creta negant alios aequae serpentibus agros 215  
Dulcem ferre cibum et curvas praeberere latebras.  
Quae tenuem exhalat nebulam fumosque volucres,  
Et bibit humorem, et quum vult, ex se ipsa remittit,  
Quaque suo semper viridis se gramine vestit,  
Nec scabie et salsa laedit robigine ferrum, 220  
Illa tibi laetis intextet vitibus ulmos,  
Illa ferax oleae est, illam experiere colendo  
Et facilem pecori et patientem vomeris unci.  
Talem dives arat Capua et vicina Vesevo  
Ora jugo et vacuis Clanius non aequus Acerris. 225  
Nunc, quo quamque modo possis cognoscere, dicam.

Rara sit an supra morem si densa requires,  
Altera frumentis quoniam favet, altera Baccho,  
Densa magis Cereri, rarissima quaeque Lyaeo ;  
Ante locum capies oculis, alteque jubebis 230  
In solido puteum demitti, omnemque repones  
Rursus humum, et pedibus summas aequabis arenas.  
Si deerunt, rarum, pecorique et vitibus almis  
Aptius uber erit ; sin in sua posse negabunt  
Ire loca et scrobibus superabit terra repletis, 235  
Spissus ager ; glaebas cunctantes crassaque terga  
Exspecta, et validis terram proscinde juvencis.  
Salsa autem tellus et quae perhibetur amara —  
Frugibus infelix ea, nec mansuescit arando,  
Nec Baccho genus, aut pomis sua nomina servat — 240  
Tale dabit specimen : tu spisso vimine qualos,  
Colaue prelorum fumosis deripe tectis ;  
Huc ager ille malus dulcesque a fontibus undae  
Ad plenum calcentur ; aqua eluctabitur omnis  
Scilicet, et grandes ibunt per vimina guttae ; 245  
At sapor indicium faciet manifestus, et ora  
Tristia tentantum sensu torquebit amaro.  
Pinguis item quae sit tellus, hoc denique pacto  
Discimus : haud umquam manibus jactata fatiscit,  
Sed picis in morem ad digitos lentescit habendo. 250  
Humida majores herbas alit, ipsaque justo  
Laetior. Ah nimium ne sit mihi fertilis illa,  
Neu se praevalidam primis ostendat aristis !  
Quae gravis est, ipso tacitam se pondere prodit,  
Quaeque levis. Promptum est oculis praediscere nigram, 255  
Et quis cui color: At sceleratum exquirere frigus  
Difficile est : piceae tantum taxique nocentes  
Interdum aut hederæ pandunt vestigia nigrae.  
His animadversis, terram multo ante memento  
Excoquere et magnos scrobibus concidere montes, 260  
Ante supinatas aquiloni ostendere glaebas,  
Quam laetum infodias vitis genus. Optima putri

Arva solo : id venti curant gelidaeque pruinae

Et labefacta movens robustus jugera fossor.

At, si quos haud ulla viros vigilantia fugit, 265

Ante locum similem exquirunt, ubi prima paretur

Arboribus seges, et quo mox digesta feratur,

Mutatam ignorent subito ne semina matrem.

Quin etiam coeli regionem in cortice signant,

Ut, quo quaeque modo steterit, qua parte calores 270

Austrinos tulerit, quae terga obverterit axi,

Restituant : adeo in teneris consuescere multum est.

Collibus an plano melius sit ponere vitem,

Quaere prius. Si pinguis agros metabere campi,

Densa sere ; in denso non segnior ubere Bacchus ; 275

Sin tumulis acclive solum collesque supinos,

Indulge ordinibus, nec secius omnis in unguem

Arboribus positis secto via limite quadret.

Ut saepe ingenti bello quum longa cohortes

Explicuit legio, et campo stetit agmen aperto, 280

Directaeque acies, ac late fluctuat omnis

Aere renidenti tellus, necdum horrida miscent

Proelia, sed dubius mediis Mars errat in armis ;

Omnia sint paribus numeris dimensa viarum ;

Non animum modo uti pascat prospectus inanem, 285

Sed quia non aliter vires dabit omnibus aequas

Terra, neque in vacuum poterunt se extendere rami.

Forsitan et scrobibus quae sint fastigia quaeras.

Ausim vel tenui vitem committere sulco.

Altior ac penitus terrae defigitur arbos, 290

Aesculus in primis, quae, quantum vertice ad auras

Aetherias, tantum radice in Tartara tendit.

Ergo non hiemes illam, non flabra, neque imbres

Convellunt ; inmotam manet, multosque nepotes,

Multa virum volvens durando saecula vincit ; 295

Tum fortes late ramos et brachia tendens

Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vineta cadentem ;

Neve inter vites corylum sere ; neve flagella  
 Summa pete, aut summa defringe ex arbore plantas ; 300  
 Tantus amor terrae ; neu ferro laede retunso  
 Semina ; neve oleae silvestris insere truncos :  
 Nam saepe incautis pastoribus excidit ignis,  
 Qui, furtim pingui primum sub cortice tectus,  
 Robora comprehendit, frondesque elapsus in altas 305  
 Ingentem coelo sonitum dedit ; inde secutus  
 Per ramos victor perque alta cacumina regnat,  
 Et totum involvit flammis nemus, et ruit atram  
 Ad coelum picea crassus caligine nubem,  
 Praesertim si tempestas a vertice silvis 310  
 Incubuit, glomeratque ferens incendia ventus.  
 Hoc ubi, non a stirpe valent caesaeque reverti  
 Possunt atque ima similes revirescere terra ;  
 Infelix superat foliis oleaster amaris.  
 Nec tibi tam prudens quisquam persuadeat auctor 315  
 Tellurem Borea rigidam spirante movere.  
 Rura gelu tunc claudit hiems, nec semine jacto  
 Concretam patitur radicem affigere terrae.  
 Optima vinetis satio, quum vere rubenti  
 Candida venit avis longis invisae colubris, 320  
 Prima vel autumnus sub frigora, quum rapidus Sol  
 Nondum hiemem contingit equis, jam praeterit aestas.  
 Ver adeo frondi nemorum, ver utile silvis,  
 Vere tument terrae et genitalia semina poscunt.  
 Tum pater omnipotens fecundis imbris Aether 325  
 Conjugis in gremium laetae descendit, et omnes  
 Magnus alit, magno commixtus corpore, fetus.  
 Avia tum resonant avibus virgulta canoris,  
 Et Venerem certis repetunt armenta diebus ;  
 Parturit almus ager, Zephyrique tepentibus auris 330  
 Laxant arva sinus ; superat tener omnibus humor ;  
 Inque novos soles audent se gramina tuto  
 Credere ; nec metuit surgentis pampinus austros  
 Aut actum coelo magnis aquilonibus imbrem,

Sed trudit gemmas et frondes explicat omnes. 335

Non alios prima crescentis origine mundi

Illuxisse dies aliumve habuisse tenorem

Crediderim : ver illud erat, ver magnus agebat

Orbis, et hibernis parcebant flatibus Euri :

Quum primae lucem pecudes hausere, virumque 340

Ferrea progenies duris caput extulit arvis,

Immissaeque ferae silvis et sidera coelo.

Nec res hunc tenerae possent perferre laborem,

Si non tanta quies iret frigusque caloremque

Inter, et exciperet coeli indulgentia terras. 345

Quod superest, quaecumque premes virgulta per agros,

Sparge fimo pingui, et multa memor occule terra,

Aut lapidem bibulum, aut squalentes infode conchas,

Inter enim labentur aquae, tenuisque subibit

Halitus, atque animos tollent sata ; jamque reperti, 350

Qui saxo super atque ingentis pondere testae

Urguerent ; hoc effusos munimen ad imbres,

Hoc ubi hiulca siti findit Canis aestifer arva.

Seminibus positis, superest diducere terram

Saepius ad capita, et duros jactare bidentes, 355

Aut presso exercere solum sub vomere, et ipsa

Flectere luctantes inter vineta juvencos ;

Tum leves calamos et rasae hastilia virgae

Fraxineasque aptare sudes, furcasque valentes,

Viribus eniti quarum et contemnere ventos 360

Adsuescant, summasque sequi tabulata per ulmos.

Ac dum prima novis adolescit frondibus aetas,

Parcendum teneris, et, dum se laetus ad auras

Palmes agit laxis per purum immissus habenis,

Ipsa acie nondum falcis tentanda, sed uncis 365

Carpendae manibus frondes, interque legendae :

Inde ubi jam validis amplexae stirpibus ulmos

Exierint, tunc stringe comas, tunc brachia tonde ;

Ante reformidant ferrum ; tum denique dura

Exerce imperia, et ramos compesce fluentes. 370

Texendae saepes etiam et pecus omne tenendum,  
 Praecipue dum frons tenera imprudensque laborum ;  
 Cui super indignas hiemes solemque potentem  
 Silvestres uri adsidue capreaeque sequaces  
 Illudunt, pascuntur oves avidaeque juvencae. 375  
 Frigora nec tantum cana concreta pruina,  
 Aut gravis incumbens scopulis arentibus aestas,  
 Quantum illi nocuere greges, durique venenum  
 Dentis et admorso signata in stirpe cicatrix.  
 Non aliam ob culpam Baccho caper omnibus aris 380  
 Caeditur et veteres ineunt proscenia ludi,  
 Praemiaque ingeniis pagos et compita circum  
 Thesidae posuere, atque inter pocula laeti  
 Mollibus in pratis unctos saluere per utres.  
 Nec non Ausonii, Troja gens missa, coloni 385  
 Versibus incomptis ludunt risuque soluto,  
 Oraque corticibus sumunt horrenda cavatis,  
 Et te, Bacche, vocant per carmina laeta, tibi  
 Oscilla ex alta suspendunt mollia pinu.  
 Hinc omnis largo pubescit vinea fetu, 390  
 Complentur vallesque cavae saltusque profundi,  
 Et quocumque deus circum caput egit honestum.  
 Ergo rite suum Baccho dicemus honorem  
 Carminibus patriis lancesque et liba feremus,  
 Et ductus cornu stabit sacer hircus ad aram, 395  
 Pinguique in veribus torrebimus exta columnis.  
 Est etiam ille labor curandis vitibus alter,  
 Cui numquam exhausti satis est : namque omne quot annis  
 Terque quaterque solum scindendum, glaebaque versis  
 Aeternum frangenda bidentibus ; omne levandum 400  
 Fronde nemus. Redit agricolis labor actus in orbem,  
 Atque in se sua per vestigia volvitur annus.  
 Ac jam olim seras posuit quum vinea frondes  
 Frigidus et silvis aquilo decussit honorem,  
 Jam tum acer curas venientem extendit in annum 405  
 Rusticus, et curvo Saturni dente relictam

**Persequitur vitem attondens fingitque putando.**

**Primus humum fodito, primus devecta cremato**

**Sarmenta, et vallos primus sub tecta referto ;**

**Postremus metito. Bis vitibus ingruit umbra ;**

410

**Bis segetem densis obducunt sentibus herbae ;**

**Durus uterque labor : laudato ingentia rura,**

**Exiguum colito. Nec non etiam aspera rusci**

**Vimina per silvam, et ripis fluvialis arundo**

**Caeditur, incultique exercet cura salicti.**

415

**Jam vinctae vites, jam falcem arbusta reponunt,**

**Jam canit effectos extremus vinitor antes :**

**Sollicitanda tamen tellus, pulvisque movendus,**

**Et jam maturis metuendus Juppiter uvis.**

Contra non ulla est oleis cultura ; neque illae

420

**Procurvam expectant falcem rastrosque tenaces,**

**Quum semel haeserunt arvis aurasque tulerunt ;**

**Ipsa satis tellus, quum dente recluditur unco,**

**Sufficit humorem et gravidas cum vomere fruges ;**

**Hoc pinguem et placitam Paci nutritor olivam.**

425

Poma quoque, ut primum truncos sensere valentes

**Et vires habuere suas, ad sidera raptim**

**Vi propria nituntur opisque haud indiga nostrae.**

**Nec minus interea fetu nemus omne gravescit,**

**Sanguineisque inculta rubent aviaria baccis :**

430

**Tondentur cytisi, taedas silva alta ministrat,**

**Pascunturque ignes nocturni et lumina fundunt :**

**Et dubitant homines serere atque impendere curam ?**

**Quid majora sequar ? salices humilesque genestae,**

**Aut illae pecori frondem aut pastoribus umbras**

435

**Sufficiunt, saepemque satis et pabula melli.**

**Et juvat undantem buxo spectare Cytorum**

**Naryciaeque picis lucos, juvat arva videre**

**Non rastris, hominum non ulli obnoxia curae.**

**Ipsae Caucasio steriles in vertice silvae,**

440

**Quas animosi Euri adsidue franguntque feruntque,**

**Dant alios aliae fetus, dant utile lignum**



Navigiis pinos, domibus cedrumque cupressosque ;  
 Hinc radios trivere rotis, hinc tympana plaustis  
 Agricolae, et pandas ratibus posuere carinas ; 443  
 Viminibus salices fecundae, frondibus ulmi,  
 At myrtus validis hastilibus et bona bello  
 Cornus ; Ituraeos taxi torquentur in arcus ;  
 Nec tiliae leves aut torno rasile buxum  
 Non formam accipiunt ferroque cavantur acuto ; 450  
 Nec non et torrentem undam levis innatat alnus,  
 Missa Pado ; nec non et apes examina condunt  
 Corticibusque cavis vitiosaeque ilicis alveo.  
 Quid memorandum aequae Baccheia dona tulerunt ?  
 Bacchus et ad culpam caussas dedit : ille furentes 455  
 Centauros leto domuit, Rhoetumque Pholumque  
 Et magno Hylaeum Lapithis cratere minantem.  
 O fortunatos nimium, sua si bona norint,  
 Agricolas, quibus ipsa, procul discordibus armis,  
 Fundit humo facilem victum justissima tellus ! 460  
 Si non ingentem foribus domus alta superbis  
 Mane salutantum totis vomit aedibus undam,  
 Nec varios inhiant pulchra testudine postes,  
 Illusasque auro vestes, Ephyreiaque aera,  
 Alba neque Assyrio fucatur lana veneno, 465  
 Nec casia liquidi corrumpitur usus olivi :  
 At secura quies et nescia fallere vita,  
 Dives opum variarum, at latis otia fundis,  
 Speluncae, vivique lacus, at frigida Tempe,  
 Mugitusque boum, mollesque sub arbore somni 470  
 Non absunt ; illic saltus ac lustra ferarum,  
 Et patiens operum exiguoque adsueta Juventus,  
 Sacra deum, sanctique patres ; extrema per illos  
 Justitia excedens terris vestigia fecit.  
 Me vero primum dulces ante omnia Musae, 475  
 Quarum sacra ferò ingenti percussus amore,  
 Accipiant, coelique vias et sidera monstrent,  
 Defectus solis varios, lunaeque labores,

Unde tremor terris, qua vi maria alta tumescant  
Objicibus ruptis rursusque in se ipsa residant, 480  
Quid tantum Oceano properent se tingere soles  
Hiberni, vel quae tardis mora noctibus obstet.  
Sin, has ne possim naturae accedere partes,  
Frigidus obstiterit circum praecordia sanguis,  
Rura mihi et rigui placeant in vallibus amnes ; 485  
Flumina amem silvasque inglorius. O, ubi campi  
Spercheusque, et virginibus bacchata Lacaenis  
Taygeta ! o, qui me gelidis convallibus Haemi  
Sistat, et ingenti ramorum protegat umbra !  
Felix, qui potuit rerum cognoscere causas, 490  
Atque metus omnes et inexorabile fatum  
Subjecit pedibus strepitumque Acherontis avari !  
Fortunatus et ille, deos qui novit agrestes,  
Panaque Silvanumque senem Nymphasque sorores !  
Illum non populi fascēs, non purpura regum 495  
Flexit et infidos agitans discordia fratres,  
Aut conjurato descendens Dacus ab Histro,  
Non res Romanae perituraque regna ; neque ille  
Aut doluit miserans inopem, aut invidit habenti.  
Quos rami fructus, quos ipsa volentia rura 500  
Sponte tulere sua, carpsit, nec ferrea jura  
Insanumque forum aut populi tabularia vidit.  
Sollicitant alii remis freta caeca, riuuntque  
In ferrum, penetrant aulas et limina regum ;  
Hic petit exscidiis urbem miserosque Penates, 505  
Ut gemma bibat et Sarrano dormiat ostro ;  
Condit opes alius, defossoque incubat auro ;  
Hic stupet attonitus Rostris ; hunc plausus hiantem  
Per cuneos geminatus enim plebisque patrumque  
Corripuit ; gaudent perfusi sanguine fratrum, 510  
Exsilioque domos et dulcia limina mutant,  
Atque alio patriam quaerunt sub sole jacentem.  
Agricola incurvo terram dimovit aratro :  
Hinc anni labor, hinc patriam parvosque Penates

Sustinet, hinc armenta boum meritosque juvencos. 515  
 Nec requies, quin aut pomis exuberet annus,  
 Aut fetu pecorum, aut Cerealis mergite culmi,  
 Proventuque oneret sulcos atque horrea vincat.  
 Venit hiems : teritur Sicyonia bacca trapetis,  
 Glande sues laeti redeunt, dant arbuta silvae ; 520  
 Et varios ponit fetus autumnus, et alte  
 Mitis in apricis coquitur vindemia saxis.  
 Interea dulces pendent circum oscula nati,  
 Casta pudicitiam servat domus, ubera vaccae  
 Lactea demittunt, pinguesque in gramine laeto 525  
 Inter se adversis luctantur cornibus haedi.  
 Ipse dies agitat festos, fususque per herbam,  
 Ignis ubi in medio et socii cratera coronant,  
 Te, libans, Lenaeae, vocat, pecorisque magistris  
 Velocis jaculi certamina ponit in ulmo, 530  
 Corporaque agresti nudant praedura palaestrae.  
 Hanc olim veteres vitam coluere Sabini,  
 Hanc Remus et frater, sic fortis Etruria crevit  
 Scilicet, et rerum facta est pulcherrima Roma,  
 Septemque una sibi muro circumdedit arces. 535  
 Ante etiam sceptrum Dictaei regis, et ante  
 Impia quam caesis gens est epulata juvencis,  
 Aureus hanc vitam in terris Saturnus agebat :  
 Necdum etiam audierant inflari classica, necdum  
 Impositos duris crepitare incudibus enses. 540  
 Sed nos immensum spatiis confecimus aequor,  
 Et jam tempus equum fumantia solvere colla.

# P. VIRGILII MARONIS

## AENEIS.



### LIBER I.

ARMA virumque cano, Trojae qui primus ab oris  
Italiam, fato profugus, Lavinaque venit  
Litora, multum ille et terris jactatus et alto  
Vi superum, saevae memorem Junonis ob iram,  
Multa quoque et bello passus, dum conderet urbem, 5  
Inferretque deos Latio, genus unde Latinum  
Albanique patres atque altae moenia Romae.  
Musa, mihi caussas memora, quo numine laeso,  
Quidve dolens, regina deum tot volvere casus  
Insignem pietate virum, tot adire labores 10  
Impulerit. Tantaene animis coelestibus irae?  
Urbs antiqua fuit, Tyrii tenuere coloni,  
Karthago, Italiam contra Tiberinaque longe  
Ostia, dives opum studiisque asperrima belli ;  
Quam Juno fertur terris magis omnibus unam 15  
Posthabita coluisse Samo ; hic illius arma,  
Hic currus fuit ; hoc regnum dea gentibus esse,  
Si qua fata sinant, jam tum tenditque fovetque.  
Progeniem sed enim Trojano a sanguine duci  
Audierat, Tyrias olim quae verteret arces ; 20  
Hinc populum late regem belloque superbum  
Venturum excidio Libyae : sic volvere Parcas.  
Id metuens veterisque memor Saturnia belli,  
Prima quod ad Trojam pro caris gesserat Argis —

Necdum etiam caussae irarum saevique dolores 35  
 Exciderant animo : manet alta mente repostum  
 Judicium Paridis spretaeque injuria formae,  
 Et genus invisum, et rapti Ganymedis honores ;  
 His accensa super jactatos aequore toto  
 Troas reliquias Danaum atque immitis Achilli, 30  
 Arcebat longe Latio, multosque per annos  
 Errabant, acti fati, maria omnia circum.  
 Tantaе molis erat Romanam condere gentem.  
 Vix e conspectu Sicalae telluris in altum  
 Vela dabant laeti, et spumas salis aere ruebant, 35  
 Cum Juno, aeternum servans sub pectore vulnus,  
 Haec secum : Mene incepto desistere victam,  
 Nec posse Italia Teucrorum avertere regem ?  
 Quippe vetor fati. Pallasne exurere classem  
 Argivum atque ipsos potuit submergere ponto, 40  
 Unius ob noxam et furias Ajacis Oilei ?  
 Ipsa, Jovis rapidum jaculata e nubibus ignem,  
 Disjecitque rates evertitque aequora ventis,  
 Illum expirantem transfixo pectore flammam  
 Turbine corripuit scopuloque infixit acuto ; 45  
 Ast ego, quae divum incedo regina, Jovisque  
 Et soror et conjux, una cum gente tot annos  
 Bella gero. Et quisquam numen Junonis adorat  
 Praeterea, aut supplex aris imponit honorem ?  
 Talia flammato secum dea corde volutans 50  
 Nimborum in patriam, loca feta furentibus austris,  
 Aeoliam venit. Hic vasto rex Aeolus antro  
 Luctantes ventos tempestatesque sonoras  
 Imperio premit ac vinclis et carcere frenat.  
 Illi indignantes magno cum murmure montis 55  
 Circum claustra fremunt ; celsa sedet Aeolus arce  
 Sceptra tenens, mollitque animos et temperat iras ;  
 Ni faciat, maria ac terras coelumque profundum  
 Quippe ferant rapidi secum verrantque per auras.  
 Sed pater omnipotens speluncis abdidit atris, 60

Hoc metuens, molemque et montes insuper altos  
Imposuit, regemque dedit, qui foedere certo  
Et premere et laxas sciret dare jussus habenas.  
Ad quem tum Juno supplex his vocibus usa est :

Aeole, namque tibi divum pater atque hominum rex 65  
Et mulcere dedit fluctus et tollere vento,  
Gens inimica mihi Tyrrhenum navigat aequor,  
Ilium in Italiam portans victosque Penates :  
Incute vim ventis submersasque obrue puppes,  
Aut age diversos et disjice corpora ponto. 70  
Sunt mihi bis septem praestanti corpore Nymphae,  
Quarum quae forma pulcherrima Deiopea,  
Connubio jungam stabili propriamque dicabo,  
Omnes ut tecum meritis pro talibus annos  
Exigat et pulchra faciat te prole parentem. 75

Aeolus haec contra : Tuus, o regina, quid optes,  
Explorare labor ; mihi jussa capessere fas est.  
Tu mihi, quodcumque hoc regni, tu sceptrum Jovemque  
Concilias, tu das epulis accumbere divum,  
Nimborumque facis tempestatumque potentem. 80

Haec ubi dicta, cavum conversa cuspide montem  
Impulit in latus : ac venti, velut agmine facto,  
Qua data porta, ruunt et terras turbine perflant.  
Incubere mari, totumque a sedibus imis  
Una Eurusque Notusque ruunt creberque procellis 85  
Africus, et vastos volvunt ad litora fluctus.  
Insequitur clamorque virum stridorque rudentum.  
Eripiunt subito nubes coelumque diemque  
Teucrorum ex oculis ; ponto nox incubat atra.  
Intonuere poli, et crebris micat ignibus aether, 90  
Praesentemque viris intentant omnia mortem.  
Extemplo Aeneae solvuntur frigore membra ;  
Ingemit, et duplices tendens ad sidera palmas  
Talia voce refert : O terque quaterque beati,  
Quis ante ora patrum Trojae sub moenibus altis 95  
Contigit oppetere ! o Danaum fortissime gentis

Tydide ! mene Iliacis occumbere campis  
 Non potuisse tuaque animam hanc effundere **dextra**,  
 Saevus ubi Aeacidae telo jacet Hector, ubi ingens  
 Sarpedon, ubi tot Simois correpta sub undis 100  
 Scuta virum galeasque et fortia corpora volvit ?

Talia jactanti stridens Aquilone procella  
 Velum adversa ferit, fluctusque ad sidera tollit.  
 Franguntur remi ; tum prora avertit, et undis  
 Dat latus ; insequitur cumulo praeruptus aquae **mons.** 105  
 Hi summo in fluctu pendent ; his unda dehiscens  
 Terram inter fluctus aperit ; furit aestus arenis.  
 Tres Notus abreptas in saxa latentia torquet —  
 Saxa vocant Itali mediis quae in fluctibus Aras —  
 Dorsum immane mari summo ; tres Eurus ab alto 110  
 In brevia et Syrtes urguet — miserabile visu —  
 Illiditque vadis atque aggere cingit arenae.

Unam, quae Lycios fidumque vehebat Oronten,  
 Ipsius ante oculos ingens a vertice pontus  
 In puppim ferit : excutitur pronusque magister 115  
 Volvitur in caput ; ast illam ter fluctus ibidem  
 Torquet agens circum, et rapidus vorat aequore vertex.  
 Apparent rari nantes in gurgite vasto,  
 Arma virum, tabulaeque, et Troia gaza per undas.  
 Jam validam Ilionei navem, jam fortis Achatae, 120  
 Et qua vectus Abas, et qua grandaevus Aletes,  
 Vicit hiems ; laxis laterum compagibus omnes  
 Accipiunt inimicum imbrem, rimisque fatiscunt.

Interea magno misceri murmure pontum,  
 Emissamque hiemem sensit Neptunus et imis 125  
 Stagna refusa vadis, graviter commotus : et alto  
 Prospiciens, summa placidum caput extulit unda.  
 Disjectam Aeneae toto videt aequore classem,  
 Fluctibus oppressos Troas coelique ruina,  
 Nec latuere doli fratrem Junonis et irae. 130  
 Eurum ad se Zephyrumque vocat, dehinc talia fatur :  
 Tantane vos generis tenuit fiducia vestri ?

Jam coelum terramque meo sine numine, Venti,  
 Miscere, et tantas audetis tollere moles?  
 Quos ego — ! Sed motos praestat componere fluctus. 135  
 Post mihi non simili poena commissa luetis.  
 Maturate fugam, regique haec dicite vestro :  
 Non illi imperium pelagi saevumque tridentem,  
 Sed mihi sorte datum. Tenet ille immania saxa,  
 Vestras, Eure, domos ; illa se jactet in aula 140  
 Aeolus, et clauso ventorum carcere regnet.  
 Sic ait, et dicto citius tumida aequora placat,  
 Collectasque fugat nubes solemque reducit.  
 Cymothoë simul et Triton adnexus acuto  
 Detrudunt naves scopulo ; levat ipse tridenti ; 145  
 Et vastas aperit Syrtes, et temperat aequor,  
 Atque rotis summas levibus perlabitur undas.  
 Ac veluti magno in populo quum saepe coorta est  
 Seditio, saevitque animis ignobile vulgus,  
 Jamque faces et saxa volant — furor arma ministrat — 150  
 Tum, pietate gravem ac meritis si forte virum quem  
 Conspexere, silent arrectisque auribus adstant ;  
 Ille regit dictis animos, et pectora mulcet :  
 Sic cunctus pelagi cecidit fragor, aequora postquam  
 Prospiciens genitor coeloque invectus aperto 155  
 Flectit equos curruque volans dat lora secundo.  
 Defessi Aeneadae, quae proxima litora, cursu  
 Contendunt petere, et Libyae vertuntur ad oras.  
 Est in secessu longo locus : insula portum 160  
 Efficit objectu laterum, quibus omnis ab alto  
 Frangitur inque sinus scindit sese unda reductos ;  
 Hinc atque hinc vastae rupes geminique minantur  
 In coelum scopuli, quorum sub vertice late  
 Aequora tuta silent ; tum silvis scena coruscis  
 Desuper horrentique atrum nemus imminet umbra ; 165  
 Fronte sub adversa scopulis pendentibus antrum,  
 Intus aquae dulces vivoque sedilia saxo,  
 Nympharum domus : hic fessas non vincula naves



Ulla tenent, unco non alligat ancora morsu.  
 Huc septem Aeneas collectis navibus omni 170  
 Ex numero subit ; ac magno telluris amore  
 Egressi optata potiuntur Troes arena  
 Et sale tabentes artus in litore ponunt.  
 Ac primum silici scintillam excudit Achates  
 Succipitque ignem foliis atque arida circum 175  
 Nutrimenta dedit repuitque in fomite flammam.  
 Tum Cererem corruptam undis Cerealiaque arma  
 Expediunt fessi rerum, frugesque receptas  
 Et torrere parant flammis et frangere saxo.  
 Aeneas scopulum interea conscendit et omnem 180  
 Prospectum late pelago petit, Anthea si quem  
 Jactatum vento videat Phrygiasque biremes,  
 Aut Capyn, aut celsis in puppibus arma Caici.  
 Navem in conspectu nullam, tres litore cervos  
 Prospicit errantes ; hos tota armenta sequuntur 185  
 A tergo, et longum per valles pascitur agmen.  
 Constitit hic, arcumque manu celeresque sagittas  
 Corripuit, fidus quae tela gerebat Achates,  
 Ductoresque ipsos primum, capita alta ferentes  
 Cornibus arboreis, sternit, tum vulgus, et omnem 190  
 Miscet agens telis nemora inter frondea turbam ;  
 Nec prius absistit, quam septem ingentia victor  
 Corpora fundat humi et numerum cum navibus aequet.  
 Hinc portum petit, et socios partitur in omnes.  
 Vina bonus quae deinde cadis onerarat Acestes 195  
 Litore Trinacrio dederatque abeuntibus heros,  
 Dividit, et dictis maerentia pectora mulcet :  
 O socii, — neque enim ignari sumus ante malorum —  
 O passi graviora, dabit deus his quoque finem.  
 Vos et Scyllaeam rabiem penitusque sonantes 200  
 Accestis scopulos, vos et Cyclopia saxa  
 Experti : revoke animos, maestumque timorem  
 Mittite : fors an et haec olim meminisse juvabit.  
 Per varios casus, per tot discrimina rerum

Tendimus in Latium, sedes ubi fata quietas  
 Ostendunt; illic fas regna resurgere Trojae.  
 Durate, et vosmet rebus servate secundis.

Talia voce refert, curisque ingentibus aeger  
 Spem vultu simulat, premit altum corde dolorem.  
 Illi se praedae accingunt dapibusque futuris :  
 Tergora deripiunt costis et viscera nudant ;  
 Pars in frusta secant veribusque trementia figunt ;  
 Litore aëna locant alii, flammasque ministrant.  
 Tum victu revocant vires, fusique per herbam  
 Implentur veteris Bacchi pinguisque ferinae.  
 Postquam exempta fames epulis mensaeque remotae,  
 Amissos longo socios sermone requirunt,  
 Spemque metumque inter dubii, seu vivere credant,  
 Sive extrema pati nec jam exaudire vocatos.

Praecipue pius Aeneas nunc acris Oronti,  
 Nunc Amyci casum gemit et crudelia secum  
 Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam finis erat, cum Juppiter aethere summo  
 Despiciens mare velivolum terrasque jacentes  
 Litoraue et latos populos, sic vertice coeli  
 Constitit et Libyae defixit lumina regnis.

Atque illum tales jactantem pectore curas  
 Tristior et lacrimis oculos suffusa nitentes  
 Alloquitur Venus : O qui res hominumque deumque  
 Aeternis regis imperiis, et fulmine terres,

Quid meus Aeneas in te committere tantum,  
 Quid Troes potuere, quibus, tot funera passis,  
 Cunctus ob Italiam terrarum clauditur orbis ?  
 Certe hinc Romanos olim, volventibus annis,  
 Hinc fore ductores, revocato a sanguine Teucri,  
 Qui mare, qui terras omni ditione tenerent,  
 Pollicitus, quae te, genitor, sententia vertit ?

Hoc equidem occasum Trojae tristesque ruinas  
 Solabar, fatis contraria fata rependens ;  
 Nunc eadem fortuna viros tot casibus actos

Insequitur. Quem das finem, rex magne, laborum?  
 Antenor potuit, mediis elapsus Achivis,  
 Illyricos penetrare sinus atque intima tutus  
 Regna Liburnorum, et fontem superare Timavi,  
 Unde per ora novem vasto cum murmure montis.  
 It mare proruptum et pelago premit arva sonanti.  
 Hic tamen ille urbem Patavi sedesque locavit  
 Teucrorum, et genti nomen dedit armaque fixit  
 Troia, nunc placida compostus pace quiescit:  
 Nos tua progenies, coeli quibus adnuis arcem,  
 Navibus — infandum! — amissis, unius ob iram  
 Prodimur atque Italis longe disjungimur oris.  
 Hic pietatis honos? sic nos in sceptrâ reponis?

Olli subridens hominum sator atque deorum  
 Vultu, quo coelum tempestatesque serenat,  
 Oscula libavit natae, dehinc talia fatur:  
 Parce metu, Cytherea, manent immota tuorum  
 Fata tibi: cernes urbem et promissa Lavini  
 Moenia, sublimemque feres ad sidera coeli  
 Magnanimum Aenean; neque me sententia vertit.  
 Hic tibi — fabor enim, quando haec te cura remordet,  
 Longius et volvens fatorum arcana movebo —  
 Bellum ingens geret Italia populosque feroces  
 Contundet, moresque viris et moenia ponet,  
 Tertia dum Latio regnantem viderit aestas,  
 Ternaue transierint Rutulis hiberna subactis.  
 At puer Ascanius, cui nunc cognomen Iulo  
 Additur, — Ilus erat, dum res stetit Ilia regno —  
 Triginta magnos volvendis mensibus orbes  
 Imperio explebit, regnumque ab sede Lavini  
 Transferet, et longam multa vi muniet Albam.  
 Hic jam ter centum totos regnabitur annos  
 Gente sub Hectorea, donec regina sacerdos  
 Marte gravis geminam partu dabit Ilia prolem.  
 Inde lupae fulvo nutricis tegmine laetus  
 Romulus excipiet gentem, et Mavortia condet

Moenia Romanosque suo de nomine dicet.  
 His ego nec metas rerum nec tempora pono ;  
 Imperium sine fine dedi. Quin aspera Juno,  
 Quae mare nunc terrasque metu coelumque fatigat, 280  
 Consilia in melius referet, mecumque fovebit  
 Romanos, rerum dominos, gentemque togatam.  
 Sic placitum. Veniet lustris labentibus aetas,  
 Cum domus Assaraci Phthiam clarasque Mycenae  
 Servitio premet ac victis dominabitur Argis. 285  
 Nascetur pulchra Trojanus origine Caesar,  
 Imperium Oceano, famam qui terminet astris,  
 Julius, a magno demissum nomen Iulo.  
 Hunc tu olim coelo, spoliis Orientis onustum,  
 Accipies securus ; vocabitur hic quoque votis. 290  
 Aspera tum positae mitescent secula bellis ;  
 Cana Fides, et Vesta, Remo cum fratre Quirinus,  
 Jura dabunt ; dirae ferro et compagibus artis  
 Claudentur Belli portae ; Furor impius intus  
 Saeva sedens super arma et centum vinctus aënis 295  
 Post tergum nodis fremet horridus ore cruento.  
 Haec ait, et Maia genitum demittit ab alto,  
 Ut terrae, utque novae pateant Karthaginis arces  
 Hospitio Teucris, ne fati nescia Dido  
 Finibus arceret. Volat ille per aëra magnum 300  
 Remigio alarum, ac Libyae citus adstitit oris.  
 Et jam jussa facit, ponuntque ferocia Poeni  
 Corda volente deo ; in primis regina quietum  
 Accipit in Teucros animum mentemque benignam.  
 At pius Aeneas, per noctem plurima volvens, 305  
 Ut primum lux alma data est, exire locosque  
 Explorare novos, quas vento accesserit oras,  
 Qui teneant, nam inculta videt, hominesne feraene,  
 Quaerere constituit, sociisque exacta referre.  
 Classem in convexo nemorum sub rupe cavata 310  
 Arboribus clausam circum atque horrentibus umbris  
 Occulit ; ipse uno graditur comitatus Achate,

Bina manu lato crispans hastilia ferro.  
 Cui mater media sese tulit obvia silva,  
 Virginis os habitumque gerens et virginis arma,  
 Spartanae, vel qualis equos Threissa fatigat  
 Harpalyce volucremque fuga praevertitur Hebrum.  
 Namque humeris de more habilem suspenderat arcum  
 Venatrix, dederatque comam diffundere ventis,  
 Nuda genu, nodoque sinus collecta fluentes.  
 Ac prior, Heus, inquit, juvenes, monstrate, mearum  
 Vidistis si quam hic errantem forte sororum,  
 Succinctam pharetra et maculosae tegmine lyncis,  
 Aut spumantis apri cursum clamore prementem.

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Sic Venus ; et Veneris contra sic filius orsus :  
 Nulla tuarum audita mihi neque visa sororum,  
 O — quam te memorem, virgo ? namque haud tibi vultus  
 Mortalis, nec vox hominem sonat : o, dea certe ;  
 An Phoebi soror ? an Nympharum sanguinis una ?  
 Sis felix, nostrumque leves, quaecumque, laborem,  
 Et, quo sub coelo tandem, quibus orbis in oris  
 Jactemur, doceas : ignari hominumque locorumque  
 Erramus, vento huc vastis et fluctibus acti :  
 Multa tibi ante aras nostra cadet hostia dextra.

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Tum Venus : Haud equidem tali me dignor honore ;  
 Virginibus Tyriis mos est gestare pharetram,  
 Purpureoque alte suras vincere cothurno.  
 Punica regna vides, Tyrios et Agenoris urbem ;  
 Sed fines Libyci, genus intractabile bello.  
 Imperium Dido Tyria regit urbe profecta,  
 Germanum fugiens. Longa est injuria, longae  
 Ambages ; sed summa sequar fastigia rerum.  
 Huic conjux Sychaeus erat, ditissimus agri  
 Phoenicum, et magno miserae dilectus amore,  
 Cui pater intactam dederat, primisque jugarat  
 Ominibus. Sed regna Tyri germanus habebat  
 Pygmalion, scelere ante alios immanior omnes.  
 Quos inter medius venit furor. Ille Sychaeum

340

345

**I**mpius ante aras atque auri caecus amore  
**C**lam ferro incautum superat, securus amorum 350  
**G**ermanae ; factumque diu celavit, et aegram,  
**M**ulta malus simulans, vana spe lusit amantem.  
**I**psa sed in somnis inhumati venit imago  
**C**onjugis, ora modis attollens pallida miris ;  
**C**rudeles aras trajectaque pectora ferro 355  
**N**udavit, caecumque domus scelus omne rexit.  
**T**um celerare fugam patriaque excedere suadet,  
**A**uxiliumque viae veteres tellure recludit  
**T**hesauros, ignotum argenti pondus et auri.  
**H**is commota fugam Dido sociosque parabat. 360  
**C**onveniunt, quibus aut odium crudele tyranni  
**A**ut metus acer erat ; naves, quae forte paratae,  
**C**ompiunt, onerantque auro ; portantur avari  
**P**ygmalionis opes pelago ; dux femina facti.  
**D**evenere locos, ubi nunc ingentia cernis 365  
**M**oenia surgentemque novae Karthaginis arcem,  
**M**ercatique solum, facti de nomine Byrsam,  
**T**aurino quantum possent circumdare tergo.  
**S**ed vos qui tandem, quibus aut venistis ab oris,  
**Q**uove tenetis iter ? Quaerenti talibus ille 370  
**S**uspirans imoque trahens a pectore vocem :  
 O dea, si prima repetens ab origine pergam,  
 Et vacet annales nostrorum audire laborum,  
 Ante diem clauso componat Vesper Olympo.  
**N**os Troja antiqua, si vestras forte per aures 375  
**T**rojae nomen iit, diversa per aequora vectos  
**F**orte sua Libycis tempestas appulit oris.  
**S**um pius Aeneas, raptos qui ex hoste Penates  
**C**lasse veho mecum, fama super aethera notus.  
**I**taliā quaero patriam, et genus ab Jove summo. 380  
**B**is denis Phrygium conscendi navibus aequor,  
**M**atre dea monstrante viam, data fata secutus ;  
**V**ix septem convulsae undis Euroque supersunt.  
**I**pse ignotus, egens, Libyae deserta peragro,

Europa atque Asia pulsus. Nec plura querentem 385  
Passa Venus medio sic interfata dolore est :

Quisquis es, haud, credo, invisus coelestibus auras  
Vitales carpis, Tyriam qui adveneris urbem.  
Perge modo, atque hinc te reginae ad limina perfer.  
Namque tibi reduces socios classemque relatam 390  
Nuntio et in tutum versis aquilonibus actam,  
Ni frustra augurium vani docuere parentes.  
Adspice bis senos laetantes agmine cycnos,  
Aetheria quos lapsa plaga Jovis ales aperto  
Turbabat coelo ; nunc terras ordine longo 395  
Aut capere aut captas jam despectare videntur :  
Ut reduces illi ludunt stridentibus alis,  
Et coetu cinxere polum, cantusque dedere,  
Haud aliter puppesque tuae pubesque tuorum  
Aut portum tenet, aut pleno subit ostia velo. 400  
Perge modo, et, qua te ducit via, dirige gressum.

Dixit, et avertens rosea cervice refulsit,  
Ambrosiaeque comae divinum vertice odorem  
Spiravere, pedes vestis defluxit ad imos,  
Et vera incessu patuit dea. Ille ubi matrem 405  
Agnovit, tali fugientem est voce secutus :  
Quid natum toties, crudelis tu quoque, falsis  
Ludis imaginibus ? cur dextrae jungere dextram  
Non datur ac veras audire et reddere voces ?  
Talibus incusat, gressumque ad moenia tendit. 410  
At Venus obscuro gradientes aere saepsit,  
Et multo nebulae circum dea fudit amictu,  
Cernere ne quis eos, neu quis contingere posset,  
Molirive moram, aut veniendi poscere caussas.  
Ipsa Paphum sublimis abit, sedesque revisit 415  
Laeta suas, ubi templum illi, centumque Sabaeo  
Ture calent arae sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat.  
Jamque ascendebant collem, qui plurimus urbi  
Imminet adversasque adspectat desuper arces. 420

**M**iratur molem Aeneas, magalia quondam,  
**M**iratur portas strepitumque et strata viarum.  
**I**stant ardentes Tyrii, pars ducere muros  
**M**olirique arcem et manibus subvolvere saxa,  
**P**ars optare locum tecto et concludere sulco ; 425  
**J**ura magistratusque legunt sanctumque senatum ;  
**H**ic portus alii effodiunt : hic alta theatri  
**F**undamenta locant alii, immanesque columnas  
**R**upibus excidunt, scenis decora alta futuris.  
**Q**ualis apes aestate nova per florea rura 430  
**E**xercet sub sole labor, quum gentis adultos  
**E**ducunt fetus, aut quum liquentia mella  
**S**tipant et dulci distendunt nectare cellas,  
**A**ut onera accipiunt venientum, aut agmine facto  
**I**gnavum fucos pecus a praesepibus arcent : 435  
**F**ervet opus, redolentque thymo fragrantia mella.  
**O** fortunati, quorum jam moenia surgunt !  
 Aeneas ait, et fastigia suspicit urbis.  
 Infert se saeptus nebula — mirabile dictu —  
 Per medios, miscetque viris, neque cernitur ulli. 440  
 Lucus in urbe fuit media, laetissimus umbrae,  
 Quo primum jactati undis et turbine Poeni  
 Effodere loco signum, quod regia Juno  
 Monstrarat, caput acris equi : sic nam fore bello  
 Egregiam et facilem victu per saecula gentem. 445  
 Hic templum Junoni ingens Sidonia Dido  
 Condebat, donis opulentum et numine divae,  
 Aerea cui gradibus surgebant limina nexaeque  
 Aere trabes, foribus cardo stridebat aënis.  
 Hoc primum in luco nova res oblata timorem 450  
 Leniit, hic primum Aeneas sperare salutem  
 Ausus et afflictis melius confidere rebus.  
 Namque sub ingenti lustrat dum singula templo,  
 Reginam opperiens, dum, quae Fortuna sit urbi,  
 Artificumque manus inter se operumque laborem 455  
**M**iratur, videt Iliacas ex ordine pugnas



Bellaque jam fama totum vulgata per orbem,  
 Atridas, Priamumque, et saevum ambobus Achillen.  
 Constitit, et lacrimans, Quis jam locus, inquit, Achate,  
 Quae regio in terris nostri non plena laboris?  
 En Priamus. Sunt hic etiam sua praemia laudi;  
 Sunt lacrimae rerum et mentem mortalia tangunt.  
 Solve metus; feret haec aliquam tibi fama salutem.  
 Sic ait, atque animum pictura pascit inani,  
 Multa gemens, largoque humectat flumine vultum.  
 Namque videbat, uti bellantes Pergama circum  
 Hac fugerent Graii, premeret Trojana juvenus,  
 Hac Phryges, instaret curru cristatus Achilles.  
 Nec procul hinc Rhesi niveis tentoria velis  
 Agnoscit lacrimans, primo quae prodita somno  
 Tydides multa vastabat caede cruentus,  
 Ardentesque avertit equos in castra, prius quam  
 Pabula gustassent Trojae Xanthumque bibissent.  
 Parte alia fugiens amissis Troilus armis,  
 Infelix puer atque impar congressus Achilli,  
 Fertur equis, curruque haeret resupinus inani,  
 Lora tenens tamen; huic cervixque comaeque trahuntur  
 Per terram, et versa pulvis inscribitur hasta.  
 Interea ad templum non aequae Palladis ibant  
 Crinibus Iliades passis peplumque ferebant,  
 Suppliciter tristes et tunsae pectora palmis;  
 Diva solo fixos oculos aversa tenebat.  
 Ter circum Iliacos raptaverat Hectora muros,  
 Exanimumque auro corpus vendebat Achilles.  
 Tum vero ingentem gemitum dat pectore ab imo,  
 Ut spolia, ut currus, utque ipsum corpus amici,  
 Tendentemque manus Priamum conspexit inermes.  
 Se quoque principibus permixtum agnovit Achivis,  
 Eoasque acies et nigri Memnonis arma.  
 Ducit Amazonidum lunatis agmina peltis  
 Penthesilea furens, mediisque in milibus ardet,  
 Aurea subnectens exsertae cingula mammae,

**Bellatrix, audetque viris concurrere virgo.**

Haec dum Dardanio Aeneae miranda videntur,  
**Dum stupet, obtutuque haeret defixus in uno,** 495  
**Regina ad templum, forma pulcherrima Dido,**  
**Incessit, magna juvenum stipante caterva.**

Qualis in Eurotae ripis aut per juga Cynthi  
**Exercet Diana choros, quam mille secutae**  
**Hinc atque hinc glomerantur Oreades ; illa pharetram** 500  
**Fert humero, gradiensque deas supereminet omnes ;**  
**Latonae tacitum pertentant gaudia pectus :**

**Talis erat Dido, talem se laeta ferebat**  
**Per medios, instans operi regnisque futuris.**  
**Tum foribus divae, media testudine templi,** 505  
**Saepta armis, solioque alte subnixa resedit.**

**Jura dabat legesque viris, operumque laborem**  
**Partibus aequabat justis, aut sorte trahebat :**  
**Quum subito Aeneas concursu accedere magno**  
**Anthea Sergestumque videt fortemque Cloanthum,** 510  
**Teucrorumque alios, ater quos aequore turbo**  
**Dispulerat penitusque alias avexerat oras.**

**Obstupuit simul ipse simul percussus Achates**  
**Laetitiaque metuque ; avidi conjungere dextras**  
**Ardebant ; sed res animos incognita turbat.** 515  
**Dissimulant, et nube cava speculantur amicti,**  
**Quae fortuna viris, classem quo litore linquant,**  
**Quid veniant ; cunctis nam lecti navibus ibant,**  
**Orantes veniam, et templum clamore petebant.**

**Postquam introgressi et coram data copia fandi,** 520  
**Maximus Ilioneus placido sic pectore coepit :**  
**O Regina, novam cui condere Juppiter urbem**  
**Justitiaque dedit gentes frenare superbas,**  
**Troes te miseri, ventis maria omnia vecti,**  
**Oramus, prohibe infandos a navibus ignes,** 525  
**Parce pio generi, et propius res adspice nostras.**  
**Non nos aut ferro Libycos populare Penates**  
**Venimus, aut raptas ad litora vertere praedas ;**

Non ea vis animo, nec tanta superbia victis.  
 Est locus, Hesperiam Graii cognomine dicunt, 530  
 Terra antiqua, potens armis atque ubere glaebae;  
 Oenotri coluere viri; nunc fama, minores  
 Italiam dixisse ducis de nomine gentem.  
 Hic cursus fuit:  
 Quum subito adsurgens fluctu nimbosus Orion 535  
 In vada caeca tulit, penitusque procacibus austris  
 Perque undas, superante salo, perque invia saxa  
 Dispulit; huc pauci vestris adnavimus oris.  
 Quod genus hoc hominum? quaeve hunc tam barbara morem  
 Permittit patria? hospitio prohibemur arenae; 540  
 Bella cient, primaque vetant consistere terra.  
 Si genus humanum et mortalia temnitis arma,  
 At sperate deos memores fandi atque nefandi.  
 Rex erat Aeneas nobis, quo justior alter,  
 Nec pietate fuit nec bello major et armis. 545  
 Quem si fata virum servant, si vescitur aura  
 Aetheria, neque adhuc crudelibus occubat umbris,  
 Non metus; officio nec te certasse priorem  
 Poeniteat. Sunt et Siculis regionibus urbes  
 Arvaque, Trojanoque a sanguine clarus Acestes. 550  
 Quassatam ventis liceat subducere classem,  
 Et silvis aptare trabes et stringere remos,  
 Si datur Italiam, sociis et rege recepto,  
 Tendere, ut Italiam laeti Latiumque petamus,  
 Sin absumpta salus, et te, pater optime Teucrum, 555  
 Pontus habet Libyae, nec spes jam restat Juli,  
 At freta Sicaniae saltem sedesque paratas,  
 Unde huc advecti, regemque petamus Acesten.  
 Talibus Ilioneus; cuncti simul ore fremebant  
 Dardanidae. 560  
 Tum breviter Dido, vultum demissa, profatur:  
 Solvite corde metum, Teucri, secludite curas.  
 Res dura et regni novitas me talia cogunt  
 Moliri, et late fines custode tueri.

**Quis genus Aeneadum, quis Trojae nesciat urbem,**  
**Virtutesque virosque, aut tanti incendia belli?**  
**Non obtunsa adeo gestamus pectora Poeni,**  
**Nec tam aversus equos Tyria Sol jungit ab urbe.**  
**Seu vos Hesperiam magnam Saturniaque arva,**  
**Sive Erycis fines regemque optatis Acesten,**  
**Auxilio tutos dimittam, opibusque juvabo.**  
**Vultis et his mecum pariter considerare regnis?**  
**Urbem quam statuo, vestra est; subducite naves;**  
**Tros Tyriusque mihi nullo discrimine agetur.**  
**Atque utinam rex ipse Noto compulsus eodem**  
**Afforet Aeneas! Equidem per litora certos**  
**Dimittam et Libyae lustrare extrema jubebo,**  
**Si quibus ejectus silvis aut urbibus errat.**

His animum arrecti dictis et fortis Achates  
 Et pater Aeneas jamdudum erumpere nubem  
 Ardebant. Prior Aenean compellat Achates:  
 Nate dea, quae nunc animo sententia surgit?  
 Omnia tuta vides, classem sociosque receptos.  
 Unus abest, medio in fluctu quem vidimus ipsi  
 Submersum; dictis respondent cetera matris.  
 Vix ea fatus erat, quum circumfusa repente  
 Scindit se nubes et in aethera purgat apertum.  
 Restitit Aeneas claraque in luce refulsit,  
 Os humerosque deo similis; namque ipsa decoram  
 Caesariem nato genetrix lumenque juventae  
 Purpureum et laetos oculis afflarat honores:  
 Quale manus addunt ebori decus, aut ubi flavo  
 Argentum Pariusve lapis circumdatur auro.  
 Tum sic reginam alloquitur, cunctisque repente  
 Improvisus ait: Coram, quem quaeritis, adsum,  
 Troius Aeneas, Libycis ereptus ab undis.  
 O sola infandos Trojae miserata labores,  
 Quae nos, reliquias Danaum, terraeque marisque  
 Omnibus exhaustos jam casibus, omnium egenos,  
 Urbe, domo, socias, grates persolvere dignas

Non opis est nostrae, Dido, nec quicquid ubique est  
 Gentis Dardaniae, magnum quae sparsa per orbem.  
 Di tibi si quae pios respectant numina, si quid  
 Usquam iustitia est et mens sibi conscia recti,  
 Praemia digna ferant. Quae te tam laeta tulerunt  
 Saecula? qui tanti talem genere parentes?  
 In freta dum fluvii current, dum montibus umbrae  
 Lustrabunt convexa, polus dum sidera pascet,  
 Semper honos nomenque tuum laudesque manebunt,  
 Quae me cumque vocant terrae. Sic fatus, amicum  
 Ilionea petit dextra, laevaue Serestum,  
 Post alios, fortemque Gyan, fortemque Cloanthum.

Obstupuit primo adspectu Sidonia Dido,  
 Casu deinde viri tanto, et sic ore locuta est:  
 Quis te nate dea, per tanta pericula casus  
 Insequitur? quae vis immanibus applicat oris?  
 Tunc ille Aeneas, quem Dardanio Anchisae  
 Alma Venus Phrygiæ genuit Simoentis ad undam?  
 Atque equidem Teucrum memini Sidona venire  
 Finibus expulsum patriis, nova regna petentem  
 Auxilio Belli: genitor tum Bellus opimam  
 Vastabat Cyprum, et victor ditidone tenebat.  
 Tempore jam ex illo casus mihi cognitus urbis  
 Trojanae nomenque tuum regesque Pelasgi  
 Ipse hostis Teucros insigni laude ferebat,  
 Seque ortum antiqua Teucrorum ab stirpe volebat.  
 Quare agite, o tectis, juvenes, succedite nostris.  
 Me quaeque per multos similis fortuna labores  
 Jactatam hac demum voluit consistere terra.  
 Non ignara mali miseris succurrere disco.  
 Sic memorat; simul Aenean in regia ducit  
 Tecta, simul divum templis indicit honorem.  
 Nec minus interea sociis ad litora mittit  
 Viginti tauros, magnorum horrentia centum  
 Terga suum, pingues centum cum matribus agnos,  
 Munera laetitiamque dei.

At domus interior regali splendida luxu  
 Instruitur, mediisque parant convivia tectis :  
 Arte laboratae vestes ostroque superbo,  
 Ingens argentum mensis, caelataque in auro 640  
 Fortia facta patrum, series longissima rerum  
 Per tot ducta viros antiquae ab origine gentis.

Aeneas — neque enim patrius consistere mentem  
 Passus amor — rapidum ad naves praemittit Achaten,  
 Ascanio ferat haec, ipsumque ad moenia ducat ; 645  
 Omnis in Ascanio cari stat cura parentis.  
 Munera praeterea, Iliacis erepta ruinis,  
 Terre jubet, pallam signis auroque rigentem,  
 Et circumtextum croceo velamen acantho,  
 Datus Argivae Helenae, quos illa Mycenis, 650  
 Pergama quum peteret inconcessosque Hymenaeos,  
 Extulerat, matris Ladae mirabile donum :  
 Praeterea sceptrum, Ilione quod gesserat olim,  
 Maxima, natarum Priami colloque monile  
 Baccatum, et duplicem gemmis auroque coronam. 655  
 Haec celerans iter ad naves tendebat Achates.

At Cytherea novas artes, nova pectore versat  
 Consilia; ut faciem mutatus et ora Cupido  
 Pro dulci Ascanio veniat, donisque furentem 660  
 Incendat reginam, atque ossibus implicet ignem ;  
 Quippe domum timet ambiguum Tyriosque bilingues ;  
 Vnit atrox Juno, et sub noctem cura recursat.  
 Ergo his aligerum dictis affatur Amorem :  
 Nate, meae vires, mea magna potentia solus,  
 Nate, patris summi qui tela Typhoia temnis, 665  
 Ad te confugio et supplex tua numina posco.  
 Frater ut Aeneas pelago tuus omnia circum  
 Litora jactetur odiis Junonis iniquae,  
 Nota tibi, et nostro doluisti saepe dolore.  
 Hunc Phoenissa tenet Dido blandisque moratur 670  
 Vocibus ; et vereor, quo se Junonia vertant  
 Hospitia ; haud tanto cessabit cardine rerum.

Quocirca capere ante dolis et cingere flamma  
Reginam meditor, ne quo se numine mutet,  
Sed magno Aeneae mecum teneatur amore. 675  
Qua facere id possis, nostram nunc accipe mentem :  
Regius accitu cari genitoris ad urbem  
Sidoniam puer ire parat, mea maxima cura,  
Dona ferens, pelago et flammis restantia Trojae ;  
Hunc ego sopitum somno super alta Cythera 680  
Aut super Idalium sacrata sede recondam,  
Ne qua scire dolos mediusve occurrere possit.  
Tu faciem illius noctem non amplius unam  
Falle dolo, et notos pueri puer indue vultus,  
Ut, quum te gremio accipiet laetissima Dido 685  
Regales inter mensas laticemque Lyaeum,  
Quum dabit amplexus atque oscula dulcia figet,  
Occultum inspires ignem fallasque veneno.  
Paret Amor dictis carae genetricis, et alas  
Exuit, et gressu gaudens incedit Iuli. 690  
At Venus Ascanio placidam per membra quietem  
Irrigat, et fotum gremio dea tollit in altos  
Idaliae lucos, ubi mollis amaracus illum  
Floribus et dulci adspirans complectitur umbra.  
Jamque ibat dicto parens et dona Cupido 695  
Regia portabat Tyriis, duce laetus Achate.  
Quum venit, aulaeis jam se regina superbis  
Aurea composuit sponda mediamque locavit.  
Jam pater Aeneas et jam Trojana Juventus  
Conveniunt, stratoque super discumbitur ostro. 700  
Dant famuli manibus lymphas, Cereremque canistris  
Expediunt, tonsisque ferunt mantelia villis.  
Quinquaginta intus famulae, quibus ordine longam  
Cura penum struere, et flammis adolere Penates ;  
Centum aliae totidemque pares aetate ministri, 705  
Qui dapibus mensas onerent et pocula ponant.  
Nec non et Tyrii per limina laeta frequentes  
Convenere, toris jussi discumbere pictis.

r dona Aeneae, mirantur Iulum  
 tesque dei vultus simulataque verba, 710  
 ue et pictum croceo velamen acantho.  
 e infelix, pesti devota futurae,  
 nentem nequit ardescitque tuendo  
 a, et pariter puero donisque movetur.  
 omplexu Aeneae colloque pependit 715  
 um falsi implevit genitoris amorem,  
 petit. Haec oculis, haec pectore toto  
 t interdum gremio foveat, inscia Dido,  
 quantus miserae deus. At memor ille  
 cidaliae paulatim abolere Sychaeum 720  
 et vivo tentat praevertere amore  
 em resides animos desuetaque corda.  
 iam prima quies epulis, mensaeque remotae,  
 magnos statuunt et vina coronant.  
 itus tectis, vocemque per ampla volutant 725  
 ependent lychni laquearibus aureis  
 et noctem flammis funalia vincunt.  
 ia gravem gemmis auroque poposcit  
 que mero pateram, quam Belus et omnes  
 oliti ; tum facta silentia tectis : 730  
 hospitibus nam te dare jura loquuntur,  
 etum Tyriisque diem Trojaque profectis  
 s, nostrosque hujus meminisse minores.  
 titiae Bacchus dator, et bona Juno ,  
 coetum, Tyrii, celebrate faventes. 735  
 in mensam laticum libavit honorem,  
 , libato, summo tenuis attigit ore ;  
 ae dedit increpitans ; ille impiger hausit  
 em pateram, et pleno se proluit auro ;  
 proceres. Cithara crinitus Iopas 740  
 aurata, docuit quem maximus Atlas.  
 errantem lunam solisque labores ;  
 minum genus et pecudes ; unde imber et ignes ;  
 pluviasque Hyadas geminosque Triones ;



Quid tantum Oceano properent se tingere soles  
Hiberni, vel quae tardis mora noctibus obstet.  
Ingeminant plausu Tyrii, Troesque sequuntur.  
Nec non et vario noctem sermone trahebat  
Infelix Dido, longumque bibebat amorem,  
Multa super Priamo rogitans, super Hectore multa ;  
Nunc, quibus Aurorae venisset filius armis,  
Nunc, quales Diomedis equi, nunc, quantus Achilles.  
Immo age, et a prima dic, hospes, origine nobis  
Insidias, inquit, Danaum, casusque tuorum,  
Erroresque tuos ; nam te jam septima portat  
Omnibus errantem terris et fluctibus aestas.

## LIBER II.

CONTICUERE omnes, intentique ora tenebant.  
Inde toro pater Aeneas sic orsus ab alto :  
    Infandum, Regina, jubes renovare dolorem,  
Trojanas ut opes et lamentabile regnum  
Eruerint Danaï ; quaeque ipse miserrima vidi,  
Et quorum pars magna fui. Quis talia fando  
Myrmidonum Dolopumve aut duri miles Ulixi  
Temperet a lacrimis ? et jam nox humida coelo  
Praecipitat, suadentque cadentia sidera somnos.  
Sed si tantus amor casus cognoscere nostros  
Et breviter Trojae supremum audire laborem,  
Quamquam animus meminisse horret, luctuque refugit,  
Incipiam. Fracti bello fatisque repulsi  
Ductores Danaum, tot jam labentibus annis,  
Instar montis equum divina Palladis arte  
Aedificant, sectaque intexunt abiete costas ;  
Votum pro reditu simulant ; ea fama vagatur.  
Huc delecta virum sortiti corpora furtim

Includunt caeco lateri, penitusque cavernas  
Ingentes utrumque armato milite complent.

Est in conspectu Tenedos, notissima fama  
Insula, dives opum, Priami dum regna manebant,  
Nunc tantum sinus et statio male fida carinis ;

Huc se provecti deserto in litore condunt.

Nos abiisse rati et vento petiisse Mycenae.

Ergo omnis longo solvit se Teucra luctu.

Panduntur portae ; juvat ire et Dorica castra

Desertosque videre locos litusque relictum.

Hic Dolopum manus, hic saevus tendebat Achilles ;

Classibus hic locus ; hic acie certare solebant.

Pars stupet innuptae donum exitiale Minervae

Et molem mirantur equi ; primusque Thymoetes

Duci intra muros hortatur et arce locari,

Sive dolo, seu jam Trojae sic fata ferebant.

At Capys, et quorum melior sententia menti,

Aut pelago Danaum insidias suspectaque dona

Praecipitare jubent, subjectisque urere flammis,

Aut terebrare cavae uteri et tentare latebras.

Scinditur incertum studia in contraria vulgus.

Primus ibi ante omnes, magna comitante caterva,

Laocoon ardens summa decurrit ab arce,

Et procul : O miseri, quae tanta insania, cives ?

Creditis avectos hostis ? aut ulla putatis

Dona carere dolis Danaum ? sic notus Ulixes ?

Aut hoc inclusi ligno occultantur Achivi,

Aut haec in nostros fabricata est machina muros

Inspectura domos venturaque desuper urbi,

Aut aliquis latet error ; equo ne credite, Teucri.

Quidquid id est, timeo Danaos et dona ferentes.

Sic fatus validis ingentem viribus hastam

In latus inque feri curvam compagibus alvum

Contorsit. Stetit illa tremens, uteroque recusso

Insonuere cavae gemitumque dedere cavernae.

Et, si fata deum, si mens non laeva fuisset,

Impulerat ferro Argolicas foedare latebras, 55  
Trojaque, nunc stares, Priamique arx alta, maneres.

Ecce, manus juvenem interea post terga revinctum  
Pastores magno ad regem clamore trahebant  
Dardanidae, qui se ignotum venientibus ultro,  
Hoc ipsum ut strueret Trojamque aperiret Achivia, 60  
Obtulerat, fidens animi, atque in utrumque paratus,  
Seu versare dolos, seu certae occumbere morti.  
Undique visendi studio Trojana juvenus  
Circumfusa ruit, certantque illudere capto.  
Accipe nunc Danaum insidias, et crimine ab uno 65  
Disce omnes.

Namque ut conspectu in medio turbatus, inermis,  
Constitit atque oculis Phrygia agmina circumspexit :  
Heu, quae nunc tellus, inquit, quae me aequora possunt  
Accipere? aut quid jam misero mihi denique restat, 70  
Cui neque apud Danaos usquam locus, et super ipsi  
Dardanidae infensi poenas cum sanguine poscunt?  
Quo gemitu conversi animi, compressus et omnis  
Impetus. Hortamur fari ; quo sanguine cretus,  
Quidve ferat, memoret, quae sit fiducia capto. 75  
[Ille haec, deposita tandem formidine, fatur :]

Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor  
Vera, inquit ; neque me Argolica de gente negabo ;  
Hoc primum ; nec, si miserum Fortuna Sinonem  
Finxit, vanum etiam mendacemque improba finget. 80  
Fando aliquod si forte tuas pervenit ad aures  
Belidae nomen Palamedis et incluta fama  
Gloria, quem falsa sub proditione Pelasgi  
Insontem infando indicio, quia bella vetabat,  
Demisere neci, nunc cassum lumine lugent : 85  
Illi me comitem et consanguinitate propinquum  
Pauper in arma pater primis huc misit ab annis.  
Dum stabat regno incolumis regumque vigeat  
Consiliis, et nos aliquod nomenque decusque  
Gessimus. Invidia postquam pellacis Ulixi — 90

**Haud ignota loquor** — superis concessit ab oris  
**Afflictus** vitam in tenebris luctuque trahebam,  
**Et casum** insontis mecum indignabar amici.  
**Nec tacui** demens, et me, fors si qua tulisset,  
**Si patrios** umquam remeassem victor ad Argos, 95  
**Promisi** ultorem, et verbis odia aspera movi.  
**Hinc mihi** prima mali labes, hinc semper Ulixes  
**Criminibus** terrere novis, hinc spargere voces  
**In vulgum** ambiguas, et quaerere conscius arma.  
**Nec requievit** enim, donec Calchante ministro — 100  
**Sed quid** ego haec autem nequidquam ingrata revolve?  
**Quidve moror**, si omnes uno ordine habetis Achivos,  
**Idque audire** sat est? Jamdudum sumite poenas;  
**Hoc Ithacus** velit, et magno mercentur Atridae.  
 Tum vero ardemus scitari et quaerere caussas, 105  
 Ignari scelerum tantorum artisque Pelasgae.  
 Prosequitur pavitans, et ficto pectore fatur:  
 Saepe fugam Danai Troja cupiere relictā  
 Moliri et longo fessi discedere bello;  
 Fecissentque utinam! saepe illos aspera ponti 110  
 Interclusit hiemes, et terruit Auster euntes.  
 Praecipue, quum jam hic trabibus contextus acernis  
 Staret equus, toto sonuerunt aethere nimbi.  
 Suspensi Eurypylum scitantem oracula Phoebi  
 Mittimus, isque adytis haec tristia dicta reportat: 115  
 Sanguine placastis ventos et virgine caesa,  
 Quum primum Iliacas, Danai, venistis ad oras;  
 Sanguine quaerendi reditus, animaque litandum  
 Argolica. Vulgi quae vox ut venit ad aures,  
 Obstupuere animi, gelidusque per ima cucurrit 120  
 Ossa tremor, cui fata parent, quem poscat Apollo.  
 Hic Ithacus vatem magno Calchanta tumultu  
 Protrahit in medios; quae sint ea numina divum,  
 Flagitat. Et mihi jam multi crudele canebant  
 Artificis scelus, et taciti ventura videbant. 125  
 Bis quinos silet ille dies, tectusque recusat

Prodere voce sua quemquam aut opponere morti.  
Vix tandem, magnis Ithaci clamoribus actus,  
Composito rumpit vocem, et me destinat arae.  
Adsensere omnes, et, quae sibi quisque timebat,  
Unius in miseri exitium conversa tulere.  
Jamque dies infanda aderat ; mihi sacra parari,  
Et salsae fruges, et circum tempora vittae.  
Eripui, fateor, leto me, et vincula rupi,  
Limosoque lacu per noctem obscurus in ulva  
Delitui, dum vela darent, si forte dedissent.  
Nec mihi jam patriam antiquam spes ulla videndi,  
Nec dulces natos exoptatumque parentem ;  
Quos illi fors et poenas ob nostra reposcent  
Effugia, et culpam hanc miserorum morte piabunt.  
Quod te per superos et conscia numina veri,  
Per, si qua est, quae restet adhuc mortalibus usquam  
Intemerata fides, oro, miserere laborum  
Tantium, miserere animi non digna ferentis.

His lacrimis vitam damus, et miserescimus ultro.  
Ipse viro primus manicas atque arta levare  
Vincla jubet Priamus, dictisque ita fatur amicis :  
Quisquis es, amissos hinc jam obliviscere Graios ;  
Noster eris, mihi que haec edissere vera roganti :  
Quo molem hanc immanis equi statuere ? quis auctor ?  
Quidve petunt ? quae religio ? aut quae machina belli ?  
Dixerat. Ille, dolis instructus et arte Pelasga,  
Sustulit exutas vinclis ad sidera palmas :  
Vos, aeterni ignes, et non violabile vestrum  
Testor numen, ait, vos arae ensesque nefandi,  
Quos fugi, vittaeque deum, quas hostia gessi :  
Fas mihi Graiorum sacrata resolvere jura,  
Fas odisse viros, atque omnia ferre sub auras,  
Si qua tegunt ; teneor patriae nec legibus ullis.  
Tu modo promissis maneat, servataque serves  
Troja fidem, si vera feram, si magna rependam.  
Omnis spes Danaum et coepti fiducia belli

Palladis auxiliis semper stetit. Impius ex quo  
 Tydides sed enim scelerumque inventor Ulixes,  
 Fatale aggressi sacrato avellere templo 165  
 Palladium, caesis summae custodibus arcis,  
 Corripuere sacram effigiem, manibusque cruentis  
 Virgineas ausi divae contingere vittas,  
 Ex illo fluere ac retro sublapsa referri  
 Spes Danaum, fractae vires, aversa deae mens. 170  
 Nec dubiis ea signa dedit Tritonia monstris.  
 Vix positum castris simulacrum : arsere coruscae  
 Luminibus flammæ arrectis, salsusque per artus  
 Sador iit, terque ipsa solo — mirabile dictu —  
 Emicuit, parmamque ferens hastamque trementem. 175  
 Extemplo tentanda fuga canit aequora Calchas,  
 Nec posse Argolicis excindi Pergama telis,  
 Omina ni repetant Argis, numenque reducant,  
 Quod pelago et curvis secum avexere carinis.  
 Et nunc, quod patrias vento petiere Mycenae, 180  
 Arma deosque parant comites, pelagoque remenso  
 Improvisi aderunt. Ita digerit omina Calchas.  
 Hanc pro Palladio moniti, pro numine laeso  
 Effigiem statuere, nefas quae triste piaret.  
 Hanc tamen immensam Calchas attollere molem 185  
 Roboribus textis coeloque educere jussit,  
 Ne recipi portis, aut duci in moenia possit,  
 Neu populum antiqua sub religione tueri.  
 Nam si vestra manus violasset dona Minervae,  
 Tum magnum exitium — quod di prius omen in ipsum 190  
 Convertant ! — Priami imperio Phrygibusque futurum ;  
 Sin manibus vestris vestram ascendisset in urbem,  
 Ultro Asiam magno Pelopea ad moenia bello  
 Venturam, et nostros ea fata manere nepotes.  
 Talibus insidiis perjurique arte Sinon 195  
 Credita res, captique dolis lacrimisque coactis,  
 Quos neque Tydides, nec Larissaeus Achilles,  
 Non anni domuere decem, non mille carinae.

Hic aliud majus miseris multoque tremendum  
Objicitur magis, atque improvida pectora turbat.  
Laocoon, ductus Neptuno sorte sacerdos,  
Sollemnes taurum ingentem mactabat ad aras.  
Ecce autem gemini a Tenedo tranquilla per alta —  
Horresco referens — immensis orbibus angues  
Incumbunt pelago, pariterque ad litora tendunt;  
Pectora quorum inter fluctus arrecta jubaeque  
Sanguineae superant undas; pars cetera pontum  
Pone legit sinuatque immensa volumine terga.  
Fit sonitus spumante salo; jamque arva tenebant,  
Ardentesque oculos suffecti sanguine et ighi,  
Sibila lambebant linguis vibrantibus ora.  
Diffugimus visu exsanguis. Illi agmine certo  
Laocoonta petunt; et primum parva duorum  
Corpora natorum serpens amplexus uterque  
Implicat et miseros morsu depascitur artus;  
Post ipsum, auxilio subeuntem ac tela ferentem,  
Corripiunt, spirisque ligant ingentibus; et jam  
Bis medium amplexi, bis collo squamea circum  
Terga dati, superant capite et cervicibus altis.  
Ille simul manibus tendit divellere nodos,  
Perfusus sanie vittas atroque veneno,  
Clamores simul horrendos ad sidera tollit:  
Quales mugitus, fugit quum saucius aram  
Taurus et incertam excussit cervice securim.  
At gemini lapsu delubra ad summa dracones  
Effugiunt saevaeque petunt Tritonidis arcem,  
Sub pedibusque deae clipeique sub orbe teguntur.  
Tum vero tremefacta novus per pectora cunctis  
Insinuat pavor, et scelus expendisse merentem  
Laocoonta ferunt, sacrum qui cuspide robur  
Laeserit et tergo sceleratam intorserit hastam.  
Ducendum ad sedes simulacrum orandaque divae  
Numina conclamant.  
Dividimus muros et moenia pandimus urbis.

**A**ccingunt omnes operi, pedibusque rotarum 235  
**S**ubjiciunt lapsus, et stuppea vincula collo  
**I**ntendunt. Scandit fatalis machina muros,  
**F**eta armis. Pueri circum innuptaeque puellae  
**S**acra canunt, funemque manu contingere gaudent.  
**I**lla subit, mediaeque minans illabitur urbi. 240  
 O patria, o divum domus Ilium, et incluta bello  
 Moenia Dardanidum! quater ipso in limine portae  
 Substitit, atque utero sonitum quater arma dedere;  
 Instamus tamen immemores caecique furore,  
 Et monstrum infelix sacrata sistimus arce. 245  
 Tunc etiam fatis aperit Cassandra futuris  
 Ora, dei jussu non umquam credita Teucris.  
 Nos delubra deum miseri, quibus ultimus esset  
 Ille dies, festa velamus fronde per urbem.  
 Vertitur interea coelum et ruit oceano Nox, 250  
 Involvens umbra magna terramque polumque  
 Myrmidonumque dolos; fusi per moenia Teucris  
 Conticuere; sopor fessos complectitur artus.  
 Et jam Argiva phalanx instructis navibus ibat  
 A Tenedo, tacitae per amica silentia lunae 255  
 Litora nota petens, flammis quum regia puppis  
 Extulerat, fatisque deum defensum iniquis  
 Inclusos utero Danaos et pinea furtim  
 Laxat claustra Sinon. Illos patefactus ad auras  
 Reddit equus, laetique cavo se robore promunt 260  
 Thessandrus Sthenelusque duces et dirus Ulixes,  
 Demissum lapsi per funem, Acamasque, Thoasque,  
 Pelidesque Neoptolemus, primusque Machaon,  
 Et Menelaus, et ipse doli fabricator Epeus.  
 Invadunt urbem somno vinoque sepultam; 265  
 Caeduntur vigiles, portisque patentibus omnes  
 Accipiunt socios atque agmina conscia jungunt.  
 Tempus erat, quo prima quies mortalibus aegris  
 Incipit et dono divum gratissima serpit.  
 In somnis, ecce, ante oculos maestissimus Hector 270



Visus adesse mihi, largosque effundere fletus,  
Raptatus bigis, ut quondam, aterque cruento  
Pulvere, perque pedes trajectus lora tumentes.  
Hei mihi, qualis erat ! quantum mutatus ab illo  
Hectore, qui redit exuvias indutus, Achilli,  
Vel Danaum Phrygios jaculatus puppibus ignes !  
Squalentem barbam et concretos sanguine crines  
Vulneraque illa gerens, quae circum plurima muros  
Accepit patrios. Ultro flens ipse videbar  
Compellare virum et maestas expromere voces :  
O lux Dardaniae, spes o fidissima Teucrum,  
Quae tantae tenuere morae ? quibus Hector ab oris  
Expectate venis ? ut te post multa tuorum  
Funera, post varios hominumque urbisque labores  
Defessi adspicimus ! quae caussa indigna serenos  
Foedavit vultus ? aut cur haec vulnera cerno ?  
Ille nihil, nec me quaerentem vana moratur,  
Sed graviter gemitus imo de pectore ducens,  
Heu fuge, nate dea, teque his, ait, eripe flammis.  
Hostis habet muros ; ruit alto a culmine Troja.  
Sat patriae Priamoque datum : si Pergama dextra  
Defendi possent, etiam hac defensa fuissent :  
Sacra suosque tibi commendat Troja Penates :  
Hos cape fatorum comites, his moenia quaere  
Magna, pererrato statues quae denique ponto.  
Sic ait, et manibus vittas Vestamque potentem  
Aeternumque adytis effert penetralibus ignem.

Diverso interea miscentur moenia luctu,  
Et magis atque magis, quamquam secreta parentis  
Anchisae domus arboribusque obtecta recessit,  
Clarescunt sonitus, armorumque ingruit horror.  
Excutior somno, et summi fastigia tecti  
Ascensu supero, atque arrectis auribus adsto :  
In segetem veluti quum flamma furentibus austris  
Incidit, aut rapidus montano flumine torrens  
Sternit agros, sternit sata laeta boumque labores,

Praecipitesque trahit silvas, stupet inscius alto  
 Accipiens sonitum saxi de vertice pastor.  
 Tum vero manifesta fides, Danaumque patescunt  
 Insidiae. Jam Deiphobi dedit ampla ruinam 320  
 Vulcano superante domus, jam proximus ardet  
 Ucalegon ; Sigea igni freta lata relucet.  
 Exoritur clamorque virum clangorque tubarum.  
 Arma amens capio ; nec sat rationis in armis ;  
 Sed glomerare manum bello et concurrere in arcem 325  
 Cum sociis ardent animi ; furor iraque mentem  
 Praecipitant, pulchrumque mori succurrit in armis.  
 Ecce autem telis Panthus elapsus Achivum,  
 Panthus Othryades, arcis Phoebique sacerdos,  
 Sacra manu victosque deos parvumque nepotem 330  
 Ipse trahit, cursuque amens ad limina tendit.  
 Quo res summa loco, Panthu ? quam prendimus arcem ?  
 Vix ea fatus eram, gemitu cum talia reddit :  
 Venit summa dies et ineluctabile tempus  
 Dardaniae. Fuimus Troes, fuit Ilium et ingens 335  
 Gloria Teucrorum ; ferus omnia Juppiter Argos  
 Transtulit : incensa Danai dominantur in urbe.  
 Arduus armatos mediis in moenibus adstans  
 Fundit equus, victorque Sinon incendia miscet  
 Insultans. Portis alii bipatientibus adsunt, 340  
 Milia quot magnis umquam venere Mycenis ;  
 Obsedere alii telis angusta viarum  
 Oppositi ; stat ferri acies mucrone corusco  
 Stricta, parata neci ; vix primi proelia tentant  
 Portarum vigiles, et caeco Marte resistunt. 345  
 Talibus Othryadae dictis et numine divum  
 In flammis et in arma feror, quo tristis Erinnyes,  
 Quo fremitus vocat et sublatus ad aethera clamor.  
 Addunt se socios Rhipeus et maximus armis  
 Epytus, oblatis per lunam, Hypanisque Dymasque, 350  
 Et lateri agglomerant nostro, juvenisque Coroebus,  
 Mygdonides. Illis ad Trojam forte diebus

Venerat, insano Cassandrae incensus amore,  
Et gener auxilium Priamo Phrygibusque ferebat,  
Infelix, qui non sponsae praecepta furentis  
Audierit.

Quos ubi confertos audere in proelia vidi,  
Incipio super his : Juvenes, fortissima frustra  
Pectora, si vobis audentem extrema cupido  
Certa sequi, quae sit rebus fortuna videtis :  
Excessere omnes, adytis arisque relictis,  
Di, quibus imperium hoc steterat ; succurritis urbi  
Incensae ; moriamur, et in media arma ruamus.  
Una salus victis, nullam sperare salutem.  
Sic animis juvenum furor additus. Inde, lupi ceu  
Raptores atra in nebula, quos improba ventris  
Exegit caecos rabies, catulique relict  
Faucibus expectant siccis, per tela, per hostes  
Vadimus haud dubiam in mortem, mediaeque tenemus  
Urbis iter ; nox atra cava circumvolat umbra.  
Quis cladem illius noctis, quis funera fando  
Explicit, aut possit lacrimis aequare labores ?  
Urbs antiqua ruit, multos dominata per annos ;  
Plurima perque vias sternuntur inertia passim  
Corpora perque domos et religiosa deorum  
Limina. Nec soli poenas dant sanguine Teucri ;  
Quondam etiam victis redit in praecordia virtus  
Victoresque cadunt Danaï. Crudelis ubique  
Luctus, ubique pavor, et plurima mortis imago.

Primus se, Danaum magna comitante caterva,  
Androgeos offert nobis, socia agmina credens  
Inscius, atque ultro verbis compellat amicis :  
Festinate, viri. Nam quae tam sera moratur  
Segnities ? Alii rapiunt incensa feruntque  
Pergama ; vos celsis nunc primum a navibus itis.  
Dixit, et extemplo, neque enim responsa dabantur  
Fida satis, sensit medios delapsus in hostes.  
Obstupuit, retroque pedem cum voce repressit.

**I**mprovisum aspris veluti qui sentibus anguem  
**P**ressit humi nitens, trepidusque repente refugit 380  
**A**ttollentem iras et caerula colla tumentem ;  
**H**aud secus Androgeos visu tremefactus abibat.  
**I**ruimus, densis et circumfundimur armis,  
**I**gnarosque loci passim et formidine captos  
**S**ternimus. Adspirat primo fortuna labori. 385  
**A**tque hic successu exsultans animisque Coroebus,  
**O**socii, quia prima, inquit, fortuna salutis  
**M**onstrat iter, quaque ostendit se dextra, sequamur :  
**M**utemus clipeos, Danaumque insignia nobis  
**A**ptemus. Dolus an virtus, quis in hoste requirat? 390  
**A**ma dabunt ipsi. Sic fatus, deinde comantem  
**A**ndrogei galeam, clipeique insigne decorum  
**I**nduitur, laterique Argivum accommodat ensem.  
**H**oc Rhipeus, hoc ipse Dymas omnisque juvenus  
**L**aeta facit ; spoliis se quisque recentibus armat. 395  
**V**adimus immixti Danaïs haud numine nostro,  
**M**ultaque per caecam congressi proelia noctem  
**C**onserimus, multos Danaum demittimus Orco.  
**D**iffugiunt alii ad naves, et litora cursu  
**F**ida petunt : pars ingentem formidine turpi 400  
**S**candunt rursus equum et nota conduntur in alvo.  
 Heu nihil invitis fas quemquam fidere divis !  
**E**cce trahebatur passis Priameia virgo  
**C**rinibus a templo Cassandra adytisque Minervae,  
 Ad coelum tendens ardentia lumina frustra, 405  
 Lumina, nam teneras arcebant vincula palmas.  
 Non tulit hanc speciem furiata mente Coroebus,  
 Et sese medium iniecit periturus in agmen.  
 Consequimur cuncti et densis incurrimus armis.  
 Hic primum ex alto delubri culmine telis 410  
 Nostrorum obruimur, oriturque miserrima caedes  
 Armorum facie et Graiarum errore jubarum.  
 Tum Danaï gemitu atque ereptae virginis ira  
 Undique collecti invadunt, acerrimus Ajax,

Et gemini Atridae, Dolopumque exercitus omnis ;  
Adversi rupto ceu quondam turbine venti  
Confligunt, Zephyrusque Notusque et laetus Eois  
Eurus equis ; stridunt silvae, saevitque tridenti  
Spumeus atque imo Nereus ciet aequora fundo. ..  
Illi etiam, si quos obscura nocte per umbram  
Fudimus insidiis totaque agitavimus urbe,  
Apparent ; primi clipeos mentitaque tela  
Agnoscent, atque ora sono discordia signant.  
Ilicet obruimur numero ; primusque Coroebus  
Penelei dextra divae armipotentis ad aram  
Procumbit ; cadit et Rhipeus, justissimus unus  
Qui fuit in Teucris et servantissimus aequi ;  
Dis aliter visum ; pereunt Hypanisque Dymasque  
Confixi a sociis ; nec te tua plurima, Panthu,  
Labentem pietas nec Apollinis infula texit.  
Iliaci cineres et flamma extrema meorum,  
Testor, in occasu vestro nec tela nec ullas  
Vitavisse vices Danaum, et, si fata fuissent,  
Ut caderem, meruisse manu. Divellimur inde,  
Iphitus et Pelias mecum, quorum Iphitus aevo  
Jam gravior, Pelias et vulnere tardus Ulixi ;  
Protinus ad sedes Priami clamore vocati.  
Hic vero ingentem pugnam, ceu cetera nusquam  
Bella forent, nulli tota morerentur in urbe,  
Sic Martem indomitum, Danaosque ad tecta ruentes  
Cernimus obsessumque acta testudine limen.  
Haerent parietibus scalae, postesque sub ipsos  
Nituntur gradibus, clipeosque ad tela sinistris  
Protecti objiciunt, prensant fastigia dextris.  
Dardanidae contra turres ac tecta domorum  
Culmina convellunt ; his se, quando ultima cernunt,  
Extrema jam in morte parant defendere telis ;  
Auratasque trabes, veterum decora alta parentum,  
Devolvunt ; alii strictis mucronibus imas  
Obsedere fores ; has servant agmine denso.

Instaurati animi, regis succurrere tectis,  
Auxilioque levare viros, vimque addere victis.

Limen erat caecaeque fores et pervius usus  
Tectorum inter se Priami, postesque relict  
A tergo, infelix qua se, dum regna manebant, 455  
Saepius Andromache ferre incomitata solebat  
Ad soceros, et avo puerum Astyanacta trahebat.  
Evado ad summi fastigia culminis, unde  
Tela manu miseri jactabant irrita Teucri.  
Turrim in praecipiti stantem summisque sub astra 460  
Eductam tectis, unde omnis Troja videri  
Et Danaum solitae naves et Achaia castra,  
Aggressi ferro circum, qua summa labantes  
Juncturas tabulata dabant, convellimus altis  
Sedibus impulimusque ; ea lapsa repente ruinam 465  
Cum sonitu trahit et Danaum super agmina late  
Incidit. Ast alii subeunt, nec saxa, nec ullum  
Telorum interea cessat genus.

Vestibulum ante ipsum primoque in limine Pyrrhus  
Exultat, telis et luce coruscus aëna ; 470  
Qualis ubi in lucem coluber mala gramina pastus,  
Frigida sub terra tumidum quem bruma tegebat,  
Nunc, positis novus exuviis nitidusque juvena,  
Lubrica convolvit sublata pectore terga  
Arduus ad solem, et linguis micat ore trisulcis. 475  
Una ingens Periphas et equorum agitator Achillis,  
Armiger Automedon, una omnis Scyria pubes  
Succedunt tecto, et flammās ad culmina jactant.  
Ipse inter primos correpta dura bipenni  
Limina perrumpit, postesque a cardine vellit 480  
Aeratos ; jamque excisa trabe firma cavavit  
Robora, et ingentem lato dedit ore fenestram.  
Apparet domus intus, et atria longa patescunt ;  
Apparent Priami et veterum penetralia regum,  
Armatosque vident stantes in limine primo. 485  
At domus interior gemitu miseroque tumultu

Miscetur, penitusque cavae plangoribus aedes  
 Femineis ululant; ferit aurea sidera clamor.  
 Tum pavidæ tectis matres ingentibus erant,  
 Amplexæque tenent postes atque oacula figunt.  
 Instat vi patria Pyrrhus; nec claustra, neque ipsi  
 Custodes sufferre valent; labat ariete crebro  
 Janua, et emoti procumbunt cardine postes.  
 Fit via vi; rumpunt aditus, primosque trucidant  
 Immissi Danai, et late loca milite complent.  
 Non sic, aggeribus ruptis quum spumans annis  
 Exiit oppositasque evicit gurgite moles,  
 Fertur in arva furens cumulo, camposque per omnes  
 Cum stabulis armenta trahit. Vidi ipse furentem  
 Caede Neoptolemum geminosque in limine Atridas;  
 Vidi Hecubam centumque nurus, Priamumque per ætæ  
 Sanguine foedantem, quos ipse sacraverat, ignea.  
 Quinquaginta illi thalami, spes tanta nepotum,  
 Barbarico postes auro spoliisque superbi,  
 Procubuere; tenent Danai, qua deficit ignis.

Forsitan et, Priami fuerint quæ fata, requiras.  
 Urbis uti captae casum convulsaque vidit  
 Limina tectorum et medium in penetralibus hostem,  
 Arma diu senior desueta trementibus ævo  
 Circumdat nequidquam humeris, et inutile ferrum  
 Cingitur, ac densos fertur moriturus in hostes.  
 Aedibus in mediis nudoque sub ætheris axe  
 Ingens ara fuit juxtaque veterrima laurus,  
 Incumbens aræ atque umbra complexa Penates.  
 Hic Hecuba et natae nequidquam altaria circum,  
 Praecipites atra ceu tempestate columbae,  
 Condensæ et divum amplexæ simulacra sedebant.  
 Ipsum autem sumptis Priamum juvenalibus armis  
 Ut vidit, Quæ mens tam dira, miserrime conjux,  
 Impulit his cingi telis? aut quo ruis? inquit.  
 Non tali auxilio nec defensoribus istis  
 Tempus eget; non, si ipse meus nunc afforet Hector.

Huc tandem concede ; haec ara tuebitur omnes,  
 Aut moriere simul. Sic ore effata recepit  
 Ad sese et sacra longævum in sede locavit. 325  
 Ecce autem elapsus Pyrrhi de caede Polites,  
 Unus natorum Priami, per tela, per hostes  
 Porticibus longis fugit, et vacua atria lustrat  
 Sanius. Illum ardens infesto vulnere Pyrrhus  
 Insequitur, jam jamque manu tenet et premit hasta. 330  
 Ut tandem ante oculos evasit et ora parentum,  
 Concidit, ac multo vitam cum sanguine fudit.  
 Hic Priamus, quamquam in media jam morte tenetur,  
 Non tamen abstinuit, nec voci iraeque pepercit :  
 At tibi pro scelere, exclamat, pro talibus ausis, 335  
 Di, si qua est coelo pietas, quae talia curet,  
 Persolvant grates dignas et praemia reddant  
 Debita, qui nati coram me cernere letum  
 Fecisti et patrios foedasti funere vultus.  
 At non ille, satum quo te mentiris, Achilles 340  
 Talis in hoste fuit Priamo ; sed jura fidemque  
 Supplicis erubuit, corpusque exsanguie sepulchro  
 Reddidit Hectoreum, meque in mea regna remisit.  
 Sic fatus senior, telumque imbelles sine ictu  
 Conjecit, rauco quod protinus aere repulsum 345  
 Et summo clipei nequidquam umbone pependit.  
 Cui Pyrrhus : Referes ergo haec et nuntius ibis  
 Pelidae genitori ; illi mea tristia facta  
 Degeneremque Neoptoleum narrare memento.  
 Nunc morere. Hoc dicens altaria ad ipsa trementem 350  
 Traxit et in multo lapsantem sanguine nati,  
 Implicuitque comam laeva, dextraque coruscum  
 Extulit ac lateri capulo tenuis abdedit ensem.  
 Haec finis Priami fatorum ; hic exitus illum  
 orte tulit, Trojam incensam et prolapsa videntem 355  
 Iergama, tot quondam populis terrisque superbum  
 Regnatorem Asiae. Jacet ingens litore truncus,  
 vulsumque humeris caput, et sine nomine corpus.



At me tum primum sacras circumstetit horror.  
Obstupui : subit cari genitoris imago,  
Ut regem aquarum crudeli valere viâ  
Vitam exhalantem ; subit deserta Crona,  
Et direpta domus, et parvi casus Iuli.  
Respicio, et, quae sit me circum copia, lastra.  
Deservere omnes defessi, et corpora salta  
Ad terram misere aut ignibus aequa dedere.

[Jamque adeo super unus eram, quoniam limina Vestae  
Servantem et tacitam secreta in sede latentem  
Tyndarida adspicio : dant clara incendia lacem  
Erranti passimque oculos per cuncta ferenti.  
Illa sibi infestos eversa ob Pergama Teucros  
Et poenas Danaum et deserti conjugis iras  
Praemetuens, Trojae et patriae communis Erinys,  
Abdiderat sese atque aris invisa sedebat.  
Exarsere ignes animo : subit ira cadentem  
Ulcisci patriam et sceleratas sumere poenas.  
Scilicet haec Spartam incolumis patriasque Mycenae  
Adspiciet ? partoque ibit regina triumpho,  
Conjugiumque, domumque, patres, natosque videbit,  
Iliadum turba et Phrygiis comitata ministris ?  
Occiderit ferro Priamus ? Troja arserit igni ?  
Dardanum toties sudarit sanguine litus ?  
Non ita. Namque etsi nullum memorabile nomen  
Feminea in poena est nec habet victoria laudem,  
Exstinxisse nefas tamen et sumpsisse merentes  
Laudabor poenas, animumque explesse juvabit  
Ultricis flammae, et cineres satiasse meorum.  
Talia jactabam, et furiata mente ferebar,]  
Quum mihi se, non ante oculis tam clara, videndam  
Obtulit et pura per noctem in luce refulsit  
Alma parens, confessa deam, qualisque videri  
Coelicolis et quanta solet, dextraque prehensum  
Continuit, roseoque haec insuper addidit ore :  
Nate, quis indomitas tantus dolor excitat iras ?

Quid furis? aut quonam nostri tibi cura recessit?, 595  
 Non prius adspicies, ubi fessum aetate parentem  
 Liqueris Anchisen? superet conjuxne Creusa,  
 Ascaniusque puer? quos omnis undique Graiae  
 Circumerrant acies, et, ni mea cura resistat,  
 Jam flammae tulerint inimicus et hauserit ensis. 600  
 Non tibi Tyndaridis facies invisae Lacaenae  
 Culpatusve Paris, divum inclementia, divum,  
 Has evertit opes sternitque a culmine Trojam.  
 Adspice — namque omnem, quae nunc obducta tuenti  
 Mortales hebetat visus tibi et humida circum 605  
 Caligat, nubem eripiam; tu ne qua parentis  
 Jussa time, neu praeceptis parere recusa —  
 Hic, ubi disjectas moles avulsaque saxis  
 Saxa vides mixtoque undantem pulvere fumum,  
 Neptunus muros magnoque emota tridenti 610  
 Fundamenta quatit totamque a sedibus urbem  
 Eruit. Hic Juno Scaeas saevissima portas  
 Prima tenet, sociumque furens a navibus agmen  
 Ferro accincta vocat.  
 Jam summas arces Tritonia, respice, Pallas 615  
 Insedit, nimbo effulgens et Gorgone saeva.  
 Ipse Pater Danais animos viresque secundas  
 Sufficit, ipse deos in Dardana suscitatur arma.  
 Eripe, nate, fugam, finemque impone labori.  
 Nusquam abero, et tutum patrio te limine sistam. 620  
 Dixerat, et spissis noctis se condidit umbris.  
 Apparent dirae facies inimicae Trojae  
 Numina magna deum.  
 Tum vero omne mihi visum considerare in ignes  
 Ilium et ex imo verti Neptunia Troja; 625  
 Ac veluti summis antiquam in montibus ornum  
 Quum ferro accisam crebrisque bipennibus instant  
 Eruiere agricolae certatim; illa usque minatur  
 Et tremefacta comam concusso vertice nutat,  
 Vulneribus donec paulatim evicta supremum 630

Congemuit traxitque jugis avulsa ruina.  
Descendo, ac ducente deo flammam inter et hostes  
Expedior; dant tela locum, flammæque recedunt.

Atque ubi jam patriæ perventum ad limina sedis  
Antiquasque domos, genitor, quem tollere in altos  
Optabam primum montes primumque petebam,  
Abnegat excisa vitam producere Troja  
Exsiliumque pati. Vos o, quibus integer ævi  
Sanguis, ait, solidæque suo stant robore vires,  
Vos agitate fugam.

Me si coelicolæ voluissent ducere vitam,  
Has mihi servassent sedes. Satis una superque  
Vidimus exscidia et captæ superavimus urbi.  
Sic o, sic positum affati discedite corpus.  
Ipse manu mortem inveniam; miserebitur hostis  
Exuviasque petet; facilis jactura sepulchri.  
Jam pridem invisus divis et inutilis annos  
Demoror, ex quo me divum pater atque hominum rex  
Fulminis afflavit ventis et contigit igni.

Talia perstabat memorans, fixusque manebat.  
Nos contra effusi lacrimis conjuxque Creusa  
Ascaniusque omnisque domus, ne vertere secum  
Cuncta pater fatoque urgenti incumbere vellet.  
Abnegat, inceptoque et sedibus haeret in isdem.  
Rursus in arma feror, mortemque miserrimus opto,  
Nam quod consilium aut quæ jam fortuna dabatur?  
Mene efferre pedem, genitor, te posse relicto  
Sperasti, tantumque nefas patrio excidit ore?  
Si nihil ex tanta Superis placet urbe relinqui,  
Et sedet hoc animo, perituraeque addere Trojæ  
Teque tuosque juvat, patet isti janua leto,  
Jamque aderit multo Priami de sanguine Pyrrhus,  
Natum ante ora patris, patrem qui obtruncat ad aras.  
Hoc erat, alma parens, quod me per tela, per ignes  
Eripis, ut mediis hostem in penetralibus, utque  
Ascanium patremque meum juxtaque Creusam

Alterum in alterius mactatos sanguine cernam?  
 Arma, viri, ferte arma; vocat lux ultima victos.  
 Reddite me Danaïs; sinite instaurata revisam  
 Proelia. Numquam omnes hodie moriemur inulti. 670  
 Hinc ferro accingor rursus clipeoque sinistram  
 Insertabam aptans meque extra tecta ferebam.  
 Ecce autem complexa pedes in limine conjux  
 Haerebat, parvumque patri tendebat Iulum:  
 Si periturus abis, et nos rape in omnia tecum; 675  
 Sin aliquam expertus sumptis spem ponis in armis,  
 Hanc primum tutare domum. Cui parvus Iulus,  
 Cui pater et conjux quondam tua dicta relinquo?  
 Talia vociferans gemitu tectum omne replebat,  
 Quum subitum dictuque oritur mirabile monstrum. 680  
 Namque manus inter maestorumque ora parentum  
 Ecce levis summo de vertice visus Iuli  
 Fundere lumen apex, tactuque innoxia molles  
 Lambere flamma comas et circum tempora pasci.  
 Nos pavidi trepidare metu, crinemque flagrantem 685  
 Excutere et sanctos restinguere fontibus ignes.  
 At pater Anchises oculos ad sidera laetus  
 Extulit, et coelo palmas cum voce tetendit:  
 Juppiter omnipotens, precibus si flecteris ullis,  
 Adspice nos; hoc tantum; et, si pietate meremur, 690  
 Da deinde auxilium, pater, atque haec omina firma.  
 Vix ea fatus erat senior, subitoque fragore  
 Intonuit laevum, et de coelo lapsa per umbras  
 Stella facem ducens multa cum luce cucurrit.  
 Illam, summa super labentem culmina tecti, 695  
 Cernimus Idaea claram se condere silva  
 Signantemque vias; tum longo limite sulcus  
 Dat lucem, et late circum loca sulfure fumant.  
 Hic vero victus genitor se tollit ad auras,  
 Affaturque deos et sanctum sidus adorat: 700  
 Jam jam nulla mora est; sequor, et, qua ducitis, adsum.  
 Di patrii, servate domum, servate nepotem.

Vestrum hoc augurium, vestroque in numine Troja est.  
Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille ; et jam per moenia clarior ignis  
Auditur, propiusque aestus incendia volvunt.  
Ergo age, care pater, cervici imponere nostrae ;  
Ipse subibo humeris, nec me labor iste gravabit ;  
Quo res cumque cadent, unum et commune periculum,  
Una salus ambobus erit. Mihi parvus Iulus  
Sit comes, et longe servet vestigia conjux.  
Vos, famuli, quae dicam, animis advertite vestris.  
Est urbe egressis tumulus templumque vetustum  
Desertae Cereris, juxtaque antiqua cupressus  
Religione patrum multos servata per annos.  
Hanc ex diverso sedem veniemus in unam.  
Tu, genitor, cape sacra manu patriosque Penates ;  
Me, bello e tanto digressum et caede recenti,  
Attrectare nefas, donec me flumine vivo  
Abluero.

Haec fatus, latos humeros subjectaque colla  
Veste super fulvique insternor pelle leonis,  
Succedoque oneri ; dextrae se parvus Iulus  
Implicuit sequiturque patrem non passibus aequis ;  
Pone subit conjux. Ferimur per opaca locorum ;  
Et me, quem dudum non ulla injecta movebant  
Tela neque adverso glomerati ex agmine Graii,  
Nunc omnes terrent aerae, sonus excitat omnis  
Suspensum et pariter comitique onerique timentem.

Jamque propinquabam portis, omnemque videbar  
Evasisse viam, subito cum creber ad aures  
Visus adesse pedum sonitus, genitorque per umbram  
Prospiciens, Nate, exclamat, fuge, nate ; propinquant.  
Ardentes clipeos atque aera micantia cerno.  
Hic mihi nescio quod trepido male numen amicum  
Confusam eripuit mentem. Namque avia cursu  
Dum sequor et nota excedo regione viarum,  
Heu ! misero conjux fatone erepta Creusa

Substitit, erravitne via, seu lassa resedit,  
 Incertum; nec post oculis est reddita nostris. 740  
 Nec prius amissam respexi animumque reflexi,  
 Quam tumulum antiquae Cereris sedemque sacratam  
 Venimus; hic demum collectis omnibus una  
 Defuit, et comites natumque virumque fefellit.  
 Quem non incusavi amens hominumque deorumque, 745  
 Aut quid in eversa vidi crudelius urbe?  
 Ascanium Anchisenque patrem Teucrosque Penates  
 Commendo sociis et curva valle recondo;  
 Ipse urbem repeto et cingor fulgentibus armis.  
 Stat casus renovare omnes, omnemque reverti 750  
 Per Trojam, et rursus caput objectare periclis.  
 Principio muros obscuraque limina portae,  
 Qua gressum extuleram, repeto, et vestigia retro  
 Observata sequor per noctem et lumine lustrō.  
 Horror ubique animos, simul ipsa silentia terrent. 755  
 Inde domum, si forte pedem, si forte tulisset,  
 Me refero. Irruerant Danai, et tectum omne tenebant.  
 Illicet ignis edax summa ad fastigia vento  
 Volvitur; exsuperant flammae, furit aestus ad auras.  
 Procedo et Priami sedes arcemque reviso. 760  
 Et jam porticibus vacuis Junonis asylo  
 Custodes lecti Phoenix et dirus Ulixes  
 Praedam adservabant. Huc undique Troia gaza  
 Incensis erepta adytis, mensaeque deorum,  
 Crateresque auro solidi, captivaeque vestis 765  
 Congeritur. Pueri et pavidae longo ordine matres  
 Stant circum.  
 Ausus quin etiam voces jactare per umbram  
 Implevi clamore vias, maestusque Creusam  
 Nequidquam ingeminans iterumque iterumque vocavi. 770  
 Quaerenti et tectis urbis sine fine furenti  
 Infelix simulacrum atque ipsius umbra Creusae  
 Visa mihi ante oculos et nota major imago.  
 Obstupui, steteruntque comae et vox faucibus haesit.

Tum sic affari et curas his demere dictis : 775  
 Quid tantum insano juvat indulgere dolori,  
 O dulcis conjux ? non haec sine numine divum  
 Eveniunt ; nec te hinc comitem asportare Creusam  
 Fas aut ille sinit superi regnator Olympi.  
 Longa tibi exsilia, et vastum maris aequor arandum, 780  
 Et terram Hesperiam venies, ubi Lydius arva  
 Inter opima virum leni fluit agmine Thybris :  
 Illic res laetae regnumque et regia conjux  
 Parta tibi. Lacrimas dilectae pelle Creusae :  
 Non ego Myrmidonum sedes Dolopumve superbas 785  
 Adspiciam, aut Graiis servitum matribus ibo,  
 Dardanis, et divae Veneris nurus ;  
 Sed me magna deum genetrix his detinet oris.  
 Jamque vale, et nati serva communis amorem.  
 Haec ubi dicta dedit, lacrimantem et multa volentem 790  
 Dicere deseruit, tenuisque recessit in auras.  
 Ter conatus ibi collo dare brachia circum :  
 Ter frustra compressa manus effugit imago,  
 Par levibus ventis volucrique simillima somno.  
 Sic demum socios consumpta nocte reviso. 795  
 Atque hic ingentem comitum affluxisse novorum  
 Invenio admirans numerum, matresque, virosque,  
 Collectam exsilio pubem, miserabile vulgus.  
 Undique convenere, animis opibusque parati,  
 In quascumque velim pelago deducere terras. 800  
 Jamque jugis summae surgebat Lucifer Idae  
 Ducebatque diem, Danaique obsessa tenebant  
 Limina portarum, nec spes opis ulla dabatur ;  
 Cessi et sublato montes genitore petivi.

## LIBER III.

POSTQUAM res Asiae Priamique evertere gentem  
 Immeritam visum Superis, ceciditque superbum  
 Ilium et omnis humo fumat Neptunia Troja,  
 Diversa exsilia et desertas quaerere terras  
 Auguriis agimur divum, classemque sub ipsa  
 Antandro et Phrygiae molimur montibus Idae,  
 Incerti, quo fata ferant, ubi sistere detur,  
 Contrahimusque viros. Vix prima inceperat aestas,  
 Et pater Anchises dare fatis vela jubebat ;  
 Litora quum patriae lacrimans portusque relinquo  
 Et campos, ubi Troja fuit. Feror exsul in altum  
 Cum sociis natoque Penatibus et magnis dis.  
 Terra procul vastis colitur Mavortia campis,  
 Thraces arant, acri quondam regnata Lycurgo,  
 Hospitium antiquum Trojae sociique Penates,  
 Dum fortuna fuit. Feror huc, et litore curvo  
 Moenia prima loco, fatis ingressus iniquis,  
 Aeneadasque meo nomen de nomine fingo.  
 Sacra Dionaeae matri divisque ferebam  
 Auspiciis coeptorum operum, superoque nitentem  
 Coelicolum regi mactabam in litore taurum.  
 Forte fuit juxta tumulus, quo cornea summo  
 Virgulta et densis hastilibus horrida myrtus.  
 Accessi, viridemque ab humo convellere silvam  
 Conatus, ramis tegerem ut frondentibus aras,  
 Horrendum et dictu video mirabile monstrum.  
 Nam, quae prima solo ruptis radicibus arbos  
 Vellitur, huic atro liquuntur sanguine guttae  
 Et terram tabo maculant. Mihi frigidus horror  
 Membra quatit, gelidusque coit formidine sanguis.  
 Rursus et alterius lentum convellere vimen  
 Insequor et caussas penitus tentare latentes :  
 Ater et alterius sequitur de cortice sanguis.



Multa movens animo Nymphas venerabar agrestes  
Gradivumque patrem, Geticis qui praesidet arvis,  
Rite secundarent visus omenque levarent.

Tertia sed postquam majore hastilia nisu  
Aggredior genibusque adversae obluctor arenae —  
Eloquar, an sileam? — gemitus lacrimabilis imo  
Auditur tumulo, et vox reddita fertur ad aures:  
Quid miserum, Aenea, laceras? jam parce sepulto;  
Parce pias scelerare manus. Non me tibi Troja  
Externum tulit, aut cruor hic de stipite manat.  
Heu! fuge crudeles terras, fuge litus avarum.  
Nam Polydorus ego. Hic confixum ferrea textit  
Telorum seges et jaculis increvit acutis.

Tum vero ancipiti mentem formidine pressus  
Obstupui, steteruntque comae et vox faucibus haesit.  
Hunc Polydorum auri quondam cum pondere magno  
Infelix Priamus furtim mandarat alendum  
Threicio regi, quum jam diffideret armis  
Dardaniae cingique urbem obsidione videret.  
Ille, ut opes fractae Teucrum, et Fortuna recessit,  
Res Agamemnonias victriciaque arma secutus,  
Fas omne abrumpit; Polydorum obtruncat, et auro  
Vi potitur. Quid non mortalia pectora cogis,  
Auri sacra fames? Postquam pavor ossa reliquit,  
Delectos populi ad procures primumque parentem  
Monstra deum refero, et, quae sit sententia, posco.  
Omnibus idem animus, scelerata excedere terra,  
Linqui pollutum hospitium, et dare classibus austros.  
Ergo instauramus Polydoro funus: et ingens  
Aggeritur tumulo tellus; stant Manibus arae,  
Caeruleis maestae vittis atraque cupresso,  
Et circum Iliades crinem de more solutae;  
Inferimus tepido spumantia cymbia lacte  
Sanguinis et sacri pateras, animamque sepulchro  
Condimus, et magna supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti  
Dant maria et lenis crepitans vocat auster in altum,

Deducunt socii naves et litora complent.  
 Provehimur portu, terraeque urbesque recedunt.  
 Sacra mari colitur medio gratissima tellus  
 Nereidum matri et Neptuno Aegaeo,  
 Quam pius Arcitenens oras et litora circum 75  
 Errantem Mycono e celsa Gyaroque revinxit,  
 Immotamque coli dedit et contemnere ventos.  
 Huc feror; haec fessos tuto placidissima portu  
 Accipit. Egressi veneramur Apollinis urbem.  
 Rex Anius, rex idem hominum Phoebique sacerdos, 80  
 Vittis et sacra redimitus tempora lauro,  
 Occurrit; veterem Anchisen agnoscit amicum.  
 Jungimus hospitio dextras, et tecta subimus.  
 Tempia dei saxo venerabar structa vetusto :  
 Da propriam, Thymbraee, domum; da moenia fessis 85  
 Et genus et mansuram urbem; serva altera Trojae  
 Pergama, reliquias Danaum atque immitis Achilli.  
 Quem sequimur? quove ire jubes? ubi ponere sedes?  
 Da, pater, augurium, atque animis illabere nostris.  
 Vix ea fatus eram: tremere omnia visa repente, 90  
 Liminaque laurusque dei, totusque moveri  
 Mons circum, et mugire adytis cortina reclusis.  
 Submissi petimus terram, et vox fertur ad aures :  
 Dardanidae duri, quae vos a stirpe parentum  
 Prima tulit tellus, eadem vos ubere laeto 95  
 Accipiet reduces. Antiquam exquirite matrem.  
 Hic domus Aeneae cunctis dominabitur oris,  
 Et nati natorum, et qui nascentur ab illis.  
 Haec Phoebus; mixtoque ingens exorta tumultu  
 Laetitia, et cuncti, quae sint ea moenia, quaerunt, 100  
 Quo Phoebus vocet errantes jubeatque reverti?  
 Tum genitor, veterum volvens monumenta virorum,  
 Audite, o procures, ait, et spes discite vestras :  
 Creta Jovis magni medio jacet insula ponto;  
 Mons Idaeus ubi, et gentis cunabula nostrae. 105  
 Centum urbes habitant magnas, uberrima regna;

Maximus unde pater, si rite audita recordor,  
Teucus Rhoeteas primum est advectus ad oras,  
Optavitque locum regno. Nondum Ilium et arces  
Pergameae steterant ; habitabant vallibus imis.  
Hinc mater cultrix Cybelae Corybantiaque aera  
Idaeumque nemus ; hinc fida silentia sacris,  
Et juncti currum dominae subiere leones.  
Ergo agite, et, divum ducunt qua jussa, sequamur ;  
Placemus ventos et Gnosia regna petamus.  
Nec longo distant cursu ; modo Juppiter adsit,  
Tertia lux classem Cretaeis sistet in oris.  
Sic fatus, meritos aris mactavit honores,  
Taurum Neptuno, taurum tibi, pulcher Apollo,  
Nigram Hiemi pecudem, Zephyris felicibus albam.

Fama volat pulsum regnis cessisse paternis  
Idomenea ducem, desertaque litora Cretae,  
Hoste vacare domos, sedesque adstare relictas.  
Linquimus Ortygiae portus, pelagoque volamus,  
Bacchatamque jugis Naxon viridemque Donysam,  
Olearon, niveamque Paron sparsasque per aequor  
Cycladas et crebris legimus freta consita terris.  
Nauticus exoritur vario certamine clamor ;  
Hortantur socii : Cretam proavosque petamus.  
Prosequitur surgens a puppi ventus euntes,  
Et tandem antiquis Curetum allabimur oris.  
Ergo avidus muros optatae molior urbis,  
Pergameamque voco, et laetam cognomine gentem  
Hortor amare focos arcemque attollere tectis.  
Jamque fere sicco subductae litore puppes ;  
Connubiis arvisque novis operata juvenus ;  
Jura domosque dabam : subito quum tabida membris,  
Corrupto coeli tractu, miserandaque venit  
Arboribusque satisque lues et letifer annus.  
Linquebant dulces animas, aut aegra trahebant  
Corpora ; tum steriles exurere Sirius agros ;  
Arebant herbae, et victum seges aegra negabat.

Rursus ad oraculum Ortygiae Phoebumque remenso  
 Hortatur pater ire mari, veniamque precari:  
 Quam fessis finem rebus ferat ; unde laborum  
 Tentare auxilium jubeat ; quo vertere cursus.

145

Nox erat, et terris animalia somnus habebat :  
 Effigies sacrae divum Phrygiaeque Penates,  
 Quos mecum a Troja mediisque ex ignibus urbis  
 Extuleram, visi ante oculos adstare jacentis  
 In somnis, multo manifesti lumine, qua se  
 Plena per insertas fundebat luna fenestras ;  
 Tum sic affari et curas his demere dictis :  
 Quod tibi delato Ortygiam dicturus Apollo est,  
 Hic canit, et tua nos en ultro ad limina mittit.  
 Nos te, Dardania incensa, tuaque arma secuti,  
 Nos tumidum sub te permensi classibus aequor,  
 Idem venturos tollemus in astra nepotes,  
 Imperiumque urbi dabimus. Tu moenia magnis  
 Magna para, longumque fugae ne linque laborem.  
 Mutandae sedes. Non haec tibi litora suasit  
 Delius aut Cretae jussit considerare Apollo.  
 Est locus, Hesperiam Graii cognomine dicunt,  
 Terra antiqua, potens armis atque ubere glaebae ;  
 Oenotri coluere viri ; nunc fama minores  
 Italiam dixisse ducis de nomine gentem :  
 Hae nobis propriae sedes ; hinc Dardanus ortus,  
 Iasiusque pater, genus a quo principe nostrum.  
 Surge age, et haec laetus longaevo dicta parenti  
 Haud dubitanda refer : Corythum terrasque requirat  
 Ausonias. Dictaea negat tibi Juppiter arva.  
 Talibus attonitus visis et voce deorum —  
 Nec sopor illud erat, sed coram agnoscere vultus  
 Velatasque comas praesentiaque ora videbar ;  
 Tum gelidus toto manabat corpore sudor —  
 Corripio e stratis corpus, tendoque supinas  
 Ad coelum cum voce manus, et munera libo  
 Intemerata focis. Perfecto laetus honore

150

155

160

165

170

175

Anchisen facio certum, remque ordine pando.  
Agnovit prolem ambiguum geminosque parentes,  
Seque novo veterum deceptum errore locorum.  
Tum memorat : Natè, Iliacis exercite fati,  
Sola mihi tales casus Cassandra canebat.  
Nunc repeto haec generi portendere debita nostro,  
Et saepe Hesperiam, saepe Itala regna vocare.  
Sed quis ad Hesperiae venturos litora Teucros  
Crederet? aut quem tum vates Cassandra moveret?  
Cedamus Phoebò, et moniti meliora sequamur.  
Sic ait ; et cuncti dicto paremus ovantes.  
Hanc quoque deserimus sedem, paucisque relictis  
Vela damus, vastumque cava trabe currimus aequor.

Postquam altum tenuere rates, nec jam amplius ullae  
Apparent terrae, coelum undique et undique pontus,  
Tum mihi caeruleus supra caput adstitit imber,  
Noctem hiememque ferens, et inhorruit unda tenebris.  
Continuo venti volvunt mare magnaue surgunt  
Aequora ; dispersi jactamur gurgite vasto ;  
Involvere diem nimbi, et nox humida coelum  
Abstulit ; ingeminant abruptis nubibus ignes.  
Excutimur cursu, et caecis erramus in undis.  
Ipse diem noctemque negat discernere coelo,  
Nec meminisse viae media Palinurus in unda.  
Tres adeo incertos caeca caligine soles  
Erramus pelago, totidem sine sidere noctes.  
Quarto terra die primum se attollere tandem  
Visa, aperire procul montes, ac volvere fumum.  
Vela cadunt, remis insurgimus ; haud mora, nautae  
Adnixa torquent spumas et caerula verrunt.

Servatum ex undis Strophadum me litora primum  
Accipiunt ; Strophades Graio stant nomine dictae,  
Insulae Ionio in magno, quas dira Celaeno  
Harpyiaeque colunt aliae, Phineia postquam  
Clausus domus, mensasque metu liquere priores.  
Tristius haud illis monstrum, nec saevior ulla

Pestis et ira deum Stygiis sese extulit undis. 215  
Virginei volucrum vultus, foedissima ventris  
Proluvies, uncaeque manus, et pallida semper  
Ora fame.  
Huc ubi delati portus intravimus, ecce  
Laeta boum passim campis armenta videmus 220  
Caprigenumque pecus nullo custode per herbas.  
Irruimus ferro, et divos ipsumque vocamus  
In partem praedamque Jovem ; tum litore curvo  
Exstruimusque toros dapibusque epulamur opimis.  
At subitae horrifico lapsu de montibus adsunt 225  
Harpyiae et magnis quatiunt clangoribus alas,  
Diripiuntque dapes contactuque omnia foedant  
Immundo ; tum vox tetrum dira inter odorem.  
Rursum in secessu longo sub rupe cavata,  
Arboribus clausi circum atque horrentibus umbris, 230  
Instruimus mensas arisque reponimus ignem :  
Rursum ex diverso coeli caecisque latebris  
Turba sonans praedam pedibus circumvolat uncis,  
Polluit ore dapes. Sociis tunc, arma capessant,  
Edico, et dira bellum cum gente gerendum. 235  
Haud secus ac jussi faciunt, tectosque per herbam  
Disponunt enses et scuta latentia condunt.  
Ergo ubi delapsae sonitum per curva dedere  
Litora, dat signum specula Misenus ab alta  
Aere cavo. Invadunt socii, et nova proelia tentant, 240  
Obscenas pelagi ferro foedare volucres.  
Sed neque vim plumis ullam nec vulnera tergo  
Accipiunt, celerique fuga sub sidera lapsae  
Semiesam praedam et vestigia foeda relinquunt.  
Una in praecelsa consedit rupe Celaeno, 245  
Infelix vates, rumpitque hanc pectore vocem :  
Bellum etiam pro caede boum stratisque juvencis,  
Laomedontiadae, bellumne inferre paratis  
Et patrio Harpyias insontes pellere regno ?  
Accipite ergo animis atque haec mea figite dicta. 250

Quae Phoebus pater omnipotens, mihi Phoebus Apollo  
Praedixit, vobis Furiarum ego maxima pando.  
Italiam cursu petitis, ventisque vocatis  
Ibitis Italiam, portusque intrare licebit ;  
Sed non ante datam cingetis moenibus urbem,  
Quam vos dira fames nostraeque injuria caedis  
Ambesas subigat malis absumere mensas.  
Dixit, et in silvam pennis ablata refugit.  
At sociis subita gelidus formidine sanguis  
Deriguit ; cecidere animi ; nec jam amplius armis,  
Sed votis precibusque jubent exposcere pacem,  
Sive deae, seu sint dirae obscenaeque volucres.  
Et pater Anchises passis de litore palmis  
Numina magna vocat, meritosque indicit honores :  
Di, prohibete minas ; di, talem avertite casum,  
Et placidi servate pios ! Tum litore funem  
Deripere, excussosque jubet laxare rudentes.  
Tendunt vela Noti ; fugimus spumantibus undis,  
Qua cursum ventusque gubernatorque vocabat.  
Jam medio apparet fluctu nemorosa Zacynthos  
Dulichiumque Sameque et Neritos ardua saxis.  
Effugimus scopulos Ithacae, Laertia regna,  
Et terram altricem saevi exsecramur Ulixi.  
Mox et Leucatae nimbose cacumina montis  
Et formidatus nautis aperitur Apollo.  
Hunc petimus fessi et parvae succedimus urbi ;  
Ancora de prora jacitur, stant litore puppes.

Ergo insperata tandem tellure potiti  
Lustramurque Jovi votisque incendimus aras,  
Actiaque Iliacis celebramus litora ludis.  
Exercent patrias oleo labente palaestras  
Nudati socii ; juvat evasisse tot urbes  
Argolicas mediosque fugam tenuisse per hostes.  
Interea magnum sol circumvolvitur annum,  
Et glacialis hiems aquilonibus asperat undas.  
Aere cavo clipeum, magni gestamen Abantis,

Postibus adversis figo, et rem carmine signo :

AENEAS HAEC DE DANAIS VICTORIBUS ARMA.

Linquere tum portus jubco et considerare transtris.

Certatim socii feriunt mare et aequora verrunt.

290

Protinus aerias Phaëacum abscondimus arces,

Litoraue Epiri legimus portuque subimus

Chaonio et celsam Buthroti accedimus urbem.

Hic incredibilis rerum fama occupat aures

Priamiden Helenum Graias regnare per urbes,

295

Conjugio Aeacidae Pyrrhi sceptrisque potitum,

Et patrio Andromachen iterum cessisse marito.

Obstupui, miroque incensum pectus amore,

Compellare virum et casus cognoscere tantos.

Progredior portu, classis et litora linquens,

300

Sollemnes quum forte dapes et tristia dona

Ante urbem in luco falsi Simoentis ad undam

Libabat cineri Andromache Manesque vocabat

Hectoreum ad tumulum, viridi quem caespite inanem

Et geminas, caussam lacrimis, sacraverat aras.

305

Ut me conspexit venientem et Troia circum

Arma amens vidit, magnis exterrita monstros

Deriguit visu in medio, calor ossa reliquit ;

Labitur, et longo vix tandem tempore fatur :

Verane te facies, verus mihi nuntius affers,

310

Nate dea? vivisne? aut, si lux alma recessit,

Hector ubi est? Dixit, lacrimasque effudit et omnem

Implevit clamore locum. Vix pauca furenti

Subjicio et raris turbatus vocibus hisco :

Vivo equidem, vitamque extrema per omnia duco ;

315

Ne dubita, nam vera vides.

Heu! quis te casus dejectam conjuge tanto

Excipit? aut quae digna satis fortuna revisit

Hectoris Andromachen? Pyrrhin' connubia servas?

Dejecit vultum et demissa voce locuta est :

320

O felix una ante alias Priameia virgo,

Hostilem ad tumulum Trojae sub moenibus altis



Jussa mori, quae sortitus non pertulit ullos,  
Nec victoris heri tetigit captiva cubile !  
Nos, patria incensa diversa per aequora vectae,  
Stirpis Achilleae fastus juvenemque superbum,  
Servitio enixae, tulimus ; qui deinde, secutus  
Ledaeam Hermionen Lacedaemoniosque hymenaeos  
Me famulo famulamque Heleno transmisit habendam  
Ast illum, ereptae magno inflammatus amore  
Conjugis et scelerum Furiis agitated, Orestes  
Excipit incautum patriasque obtruncat ad aras.  
Morte Neoptolemi regnorum reddita cessit  
Pars Heleno, qui Chaonios cognomine campos  
Chaoniamque omnem Trojano a Chaone dixit,  
Pergamaque Iliacamque jugis hanc addidit arcem.  
Sed tibi qui cursum venti, quae fata dedere ?  
Aut quisnam ignarum nostris deus appulit oris ?  
Quid puer Ascanius ? superatne et vescitur aura,  
Quem tibi jam Troja —  
Ecqua tamen puero est amissae cura parentis ?  
Ecquid in antiquam virtutem animosque viriles  
Et pater Aeneas et avunculus excitat Hector ?  
Talia fundebat lacrimans longosque ciebat  
Incassum fletus, quum sese a moenibus heros  
Priamides multis Helenus comitantibus affert,  
Agnoscitque suos, laetusque ad limina ducit,  
Et multum lacrimas verba inter singula fundit.  
Procedo, et parvam Trojam simulataque magnis  
Pergama et arentem Xanthi cognomine rivum  
Agnosco, Scaetaeque amplector limina portae.  
Nec non et Teucris socia simul urbe fruuntur.  
Illos porticibus rex accipiebat in amplis ;  
Aulai medio libabant pocula Bacchi,  
Impositis auro dapibus, paterasque tenebant.  
Jamque dies alterque dies processit, et aurae  
Vela vocant tumidoque inflatur carbasus austro.  
His vatem aggredior dictis ac talia quaeso :

Trojugena, interpretis divum, qui numina Phoebi,  
 Qui tripodas, Clarii laurus, qui sidera sentis 360  
 Et volucrum linguas et praepetis omina pennae,  
 Fare age — namque omnem cursum mihi prospera dixit  
 Religio, et cuncti suaserunt numine divi  
 Italiam petere et terras tentare repostas ;  
 Sola novum dictuque nefas Harpyia Celaeno 365  
 Prodigium canit, et tristes denuntiat iras,  
 Obscenamque famem — quae prima pericula vito ?  
 Quidve sequens tantos possim superare labores ?  
 Hic Helenus caesis primum de more juvencis  
 Exorat pacem divum, vittasque resolvit 370  
 Sacra capitis, meque ad tua limina, Phoebe,  
 Ipse manu multo suspensum numine ducit,  
 Atque haec deinde canit divino ex ore sacerdos :  
 Nate dea, — nam te majoribus ire per altum  
 Auspiciis manifesta fides : sic fata deum rex 375  
 Sortitur, volvitque vices ; is vertitur ordo —  
 Pauca tibi e multis, quo tutior hospita lustres  
 Aequora et Ausonio possis considerare portu,  
 Expediam dictis ; prohibent nam cetera Parcae  
 Scire Helenum farique vetat Saturnia Juno. 380  
 Principio Italiam, quam tu jam rere propinquam  
 Vicinosque, ignare, paras invadere portus,  
 Longa procul longis via dividit invia terris.  
 Ante et Trinacria lentandus remus in unda,  
 Et salis Ausonii lustrandum navibus aequor, 385  
 Infernique lacus Aeaeaeque insula Circae,  
 Quam tuta possis urbem componere terra.  
 Signa tibi dicam ; tu condita mente teneto :  
 Quum tibi sollicito secreti ad fluminis undam  
 Litoreis ingens inventa sub ilicibus sus 390  
 Triginta capitem fetus enixa jacebit,  
 Alba, solo recubans, albi circum ubera nati,  
 Is locus urbis erit, requies ea certa laborum.  
 Nec tu mensarum morsus horresce futuros :

Fata viam invenient aderitque vocatus Apollo.  
Has autem terras, Italique hanc litoris oram,  
Proxima quae nostri perfunditur aequoris aestu,  
Effuge ; cuncta malis habitantur moenia Graiis.  
Hic et Narycii posuerunt moenia Locri,  
Et Sallentinos obsedit milite campos  
Lyctius Idomeneus ; hic illa ducis Meliboei  
Parva Philoctetae subnixa Petelia muro.  
Quin, ubi transmissae steterint trans aequora classes  
Et positis aris jam vota in litore solves,  
Purpureo velare comas adopertus amictu,  
Ne qua inter sanctos ignes in honore deorum  
Hostilis facies occurrat et omina turbet.  
Hunc socii morem sacrorum, hunc ipse teneto ;  
Hac casti maneant in religione nepotes.  
Ast ubi digressum Siculae te admoverit orae,  
Ventus et angusti rarescent claustra Pelori,  
Laeva tibi tellus et longo laeva petantur  
Aequora circuitu ; dextrum fuge litus et undas.  
Haec loca vi quondam et vasta convulsa ruina —  
Tantum aevi longinqua valet mutare vetustas —  
Dissiluisse ferunt, quum protinus utraque tellus  
Una foret ; venit medio vi pontus et undis  
Hesperium Siculo latus abscidit, arvaeque et urbes  
Litore diductas angusto interluit aestu.  
Dextrum Scylla latus, laevum implacata Charybdis  
Obsidet, atque imo barathri ter gurgite vastos  
Sorbet in abruptum fluctus, rursusque sub auras  
Erigit alternos et sidera verberat unda.  
At Scyllam caecis cohibet spelunca latebris,  
Ora exsertantem et naves in saxa trahentem.  
Prima hominis facies et pulchro pectore virgo  
Pube tenus, postrema immani corpore pristis,  
Delphinum caudas utero commissa luporum.  
Praestat Trinacrii metas lustrare Pachyni  
Cessantem, longos et circumflectere cursus,

Quam semel informem vasto vidisse sub antro  
 Scyllam et caeruleis canibus resonantia saxa.  
 Praeterea, si qua est Heleno prudentia, vati  
 Si qua fides, animum si veris implet Apollo,  
 Unum illud tibi, nate dea, proque omnibus unum 439  
 Praedicam, et repetens iterumque iterumque monebo :  
 Junonis magnae primum prece numen adora ;  
 Junoni cane vota libens dominamque potentem  
 Supplicibus supera donis : sic denique victor  
 Trinacria fines Italos mittere relictas. 440  
 Huc ubi delatus Cumaeam accesseris urbem  
 Divinosque lacus et Averno sonantia silvis,  
 Insanam vatem adspicies, quae rupe sub ima  
 Fata canit foliisque notas et nomina mandat.  
 Quaecumque in foliis descripsit carmina virgo, 445  
 Digerit in numerum atque antro seclusa relinquit.  
 Illa manent immota locis neque ab ordine cedunt ;  
 Verum eadem, verso tenuis quum cardine ventus  
 Impulit et teneras turbavit janua frondes,  
 Numquam deinde cavo volitantia prendere saxo, 450  
 Nec revocare situs aut jungere carmina curat :  
 Inconsulti abeunt, sedemque odere Sibyllae.  
 Hic tibi ne qua morae fuerint dispendia tanti,  
 Quamvis increpitent socii, et vi cursus in altum  
 Vela vocet possisque sinus implere secundos, 455  
 Quin adeas vatem precibusque oracula poscas  
 Ipsa canat, vocemque volens atque ora resolvat.  
 Illa tibi Italiae populos venturaque bella,  
 Et quo quemque modo fugiasque ferasque laborem,  
 Expediet, cursusque dabit venerata secundos. 460  
 Haec sunt, quae nostra liceat te voce moneri.  
 Vade age, et ingentem factis fer ad aethera Trojam.  
 Quae postquam vates sic ore effatus amico est,  
 Dona dehinc auro gravia sectoque elephanto  
 Imperat ad naves ferri, stipatque carinis 465  
 Ingens argentum, Dodonaeosque lebetas,

Fata viam invenient adieritque vocatus As  
 Has autem terras, Italique hanc litoris atres,  
 Proxima quae nostri perfunditur aequor parenti.  
 Effuge; cuncta malis habitantur ibi  
 Hic et Narycii posuerunt moenibus instruit arma.  
 Et Sallentinos obsedit milite, iubebat  
 Lyctius Idomeneus; hic ille, ne qua ferenti.  
 Parva Philoctetae subnix alto compellat honore:  
 Quin, ubi transmissae sacris dignate superbo,  
 Et positis aris jamque penetralibus erepte ruinis,  
 Purpureo velare tellus; hanc arripe velis.  
 Ne qua inter scopulos praeterlabare necesse est;  
 Hostilis facies, aut procul, quam pandit Apollo.  
 Hunc sociis, felix nati pietate. Quid ultra  
 Hac caecis tandem surgentes demoror austros?  
 Ast ius, Andromache, digressu maesta supremo,  
 Vestibus auri subtemine vestes  
 Et Phrygiam Ascanio chlamydem, nec cedit honori,  
 Textilibusque onerat donis, ac talia fatur:  
 Accipe et haec, manuum tibi quae monumenta mearum  
 Sint, puer, et longum Andromachae testentur amorem,  
 Conjugis Hectoreae. Cape dona extrema tuorum,  
 O mihi sola mei super Astyanactis imago.  
 Sic oculos, sic ille manus, sic ora ferebat;  
 Et nunc aequali tecum pubesceret aevo.  
 Hos ego digrediens lacrimis affabar obortis:  
 Vivite felices, quibus est fortuna peracta  
 Jam sua; nos alia ex aliis in fata vocamur.  
 Vobis parta quies; nullum maris aequor arandum,  
 Arva neque Ausoniae semper cedentia retro  
 Quaerenda. Effigiem Xanthi Trojamque videtis,  
 Quam vestrae fecere manus, melioribus, opto,  
 Auspiciis, et quae fuerit minus obvia Graiis.  
 Si quando Thybrim vicinaque Thybridis arva  
 Intraro gentique meae data moenia cernam,  
 Cognatas urbes olim populosque propinquos,

Epiro, Hesperia, quibus idem Dardanus auctor  
 Atque idem casus, unam faciemus utramque  
 Trojam animis ; maneat nostros ea cura nepotes. 505  
 Provehimur pelago vicina Ceraunia juxta,  
 Unde iter Italiam cursusque brevissimus undis.  
 Sol ruit interea et montes umbrantur opaci.  
 Sternimur optatae gremio telluris ad undam,  
 Sortiti remos, passimque in litore sicco 510  
 Corpora curamus ; fessos sopor irrigat artus.  
 Necdum orbem medium Nox horis acta subibat :  
 Haud segnis strato surgit Palinurus et omnes  
 Explorat ventos, atque auribus aëra captat ;  
 Sidera cuncta notat tacito labentia coelo, 515  
 Arcturum pluviasque Hyadas geminosque Triones,  
 Armatumque auro circumspicit Oriona.  
 Postquam cuncta videt coelo constare sereno,  
 Dat clarum e puppi signum ; nos castra movemus,  
 Tentamusque viam et velorum pandimus alas. 520  
 Jamque rubescebat stellis Aurora fugatis,  
 Quum procul obscuros colles humilemque videmus.  
 Italiam. Italiam primus conclamat Achates,  
 Italiam laeto socii clamore salutant.  
 Tum pater Anchises magnam cratera corona 525  
 Induit implevitque mero, divosque vocavit  
 Stans celsa in puppi :  
 Di maris et terrae tempestatumque potentes,  
 Ferte viam vento facilem et spirate secundi.  
 Crebrescunt optatae aurae, portusque patescit 530  
 Jam prior, templumque apparet in arce Minervae.  
 Vela legunt socii, et proras ad litora torquent.  
 Portus ab Euroo fluctu curvatus in arcum ;  
 Objectae salsa spumant adspergine cautes ;  
 Ipse latet ; gemino demittunt brachia muro 535  
 Turriti scopuli, refugitque ab litore templum.  
 Quatuor hic, primum omen, equos in gramine vidi  
 Tondentes campum late, candore nivali.

Et pater Anchises : Bellum, o terra hospita, portas ;  
Bello armantur equi, bellum haec armenta minantur.  
Sed tamen idem olim curru succedere sueti  
Quadrupedes, et frena jugo concordia ferre :  
Spes et pacis, ait. Tum numina sancta precamur  
Palladis armisonae, quae prima accepit ovantes,  
Et capita ante aras Phrygio velamur amictu ;  
Praeceptisque Heleni, dederat quae maxima, rite  
Junoni Argivae jussos adolemus honores.  
Haud mora, continuo perfectis ordine votis,  
Cornua velatarum obvertimus antennarum,  
Grajugenumque domos suspectaque linquimus arva.  
Hinc sinus Herculei, si vera est fama, Tarenti  
Cernitur ; attollit se diva Lacinia contra,  
Caulonisque arces et navifragum Scylaceum.  
Tum procul e fluctu Trinacria cernitur Aetna,  
Et gemitum ingentem pelagi pulsataque saxa  
Audimus longe fractasque ad litora voces,  
Exsultantque vada, atque aestu miscentur arenae.  
Et pater Anchises : Nimirum haec illa Charybdis :  
Hos Helenus scopulos, haec saxa horrenda canebat.  
Eripite, o socii, pariterque insurgite remis.  
Haud minus ac jussi faciunt, primusque rudentem  
Contorsit laevas proram Palinurus ad undas ;  
Laevam cuncta cohors remis ventisque petivit.  
Tollimur in coelum curvato gurgite, et idem  
Subducta ad Manes imos desedimus unda.  
Ter scopuli clamorem inter cava saxa dedere ;  
Ter spumam elisam et rorantia vidimus astra.  
Interea fessos ventus cum sole reliquit,  
Ignarique viae Cyclopum allabimur oris.

Portus ab accessu ventorum immotus et ingens  
Ipse ; sed horrificis juxta tonat Aetna ruinis,  
Interdumque atram prorumpit ad aethera nubem,  
Turbine fumantem piceo et candente favilla,  
Attollitque globos flammaram et sidera lambit ;

Interdum scopulos avulsaque viscera montis  
 Erigit eructans, liquefactaque saxa sub auras  
 Cum gemitu glomerat, fundoque exaestuat imo.  
 Fama est Enceladi semiustum fulmine corpus  
 Urgueri mole hac, ingentemque insuper Aetnam  
 Impositam ruptis flammam exspirare caminis ;  
 Et fessum quoties mutet latus, intremere omnem  
 Murmure Trinacriam, et coelum subtexere fumo.  
 Noctem illam tecti silvis immania monstra  
 Perferimus, nec, quae sonitum det caussa, videmus.  
 Nam neque erant astrorum ignes, nec lucidus aethra  
 Siderea polus, obscuro sed nubila coelo,  
 Et lunam in nimbo nox intempesta tenebat.  
 Postera jamque dies primo surgebat Eoo,  
 Humentemque Aurora polo dimoverat umbram,  
 Quum subito e silvis, macie confecta suprema,  
 Ignoti nova forma viri miserandaque cultu  
 Procedit supplexque manus ad litora tendit.  
 Respicimus. Dira illuvies immissaque barba,  
 Consertum tegumen spinis ; at cetera Graius,  
 Et quondam patriis ad Trojam missus in armis.  
 Isque ubi Dardanios habitus et Troia vidit  
 Arma procul, paulum adspectu conterritus haesit,  
 Continuitque gradum ; mox sese ad litora praeceps  
 Cum fletu precibusque tulit : Per sidera testor,  
 Per superos atque hoc coeli spirabile lumen,  
 Tollite me, Teucri ; quascumque abducite terras ;  
 Hoc sat erit. Scio me Danaïs e classibus unum,  
 Et bello Iliacos fateor petiisse Penates.  
 Pro quo, si sceleris tanta est injuria nostri,  
 Spargite me in fluctus, vastoque immergite ponto.  
 Si pereo, hominum manibus perisse juvabit.  
 Dixerat, et genua amplexus genibusque volutans  
 Haerebat. Qui sit, fari, quo sanguine cretus,  
 Hortamur ; quae deinde agitet fortuna, fateri.  
 Ipse pater dextram Anchises, haud multa moratus,



Dat juveni, atque animum praesenti pignore firmat.  
Ille haec, deposita tandem formidine, fatur :  
Sum patria ex Ithaca, comes infelicis Ulixi,  
Nomen Achemenides, Trojam genitore Adamasto  
Paupere — mansissetque utinam fortuna ! — profectus.  
Hic me, dum trepidi crudelia limina relinquunt,  
Immemores socii vasto Cyclopi in antro  
Deseruere. Domus sanie dapibusque cruentis,  
Intus opaca, ingens. Ipse arduus, altaque pulsat  
Sidera — Di, talem terris avertite pestem ! —  
Nec visu facilis nec dictu affabilis ulli.  
Visceribus miserorum et sanguine vescitur atro.  
Vidi egomet, duo de numero quum corpora nostro  
Prensa manu magna medio resupinus in antro  
Frangeret ad saxum, sanieque exspersa natarent  
Limina ; vidi atro quum membra fluentia tabo  
Manderet, et tepidi tremerent sub dentibus artus.  
Haud impune quidem ; nec talia passus Ulixes,  
Oblitusve sui est Ithacus discrimine tanto.  
Nam simul expletus dapibus vinoque sepultus  
Cervicem inflexam posuit, jacuitque per antrum  
Immensus, saniem eructans et frustra cruento  
Per somnum commixta mero, nos, magna precati  
Numina sortitique vices, una undique circum  
Fundimur, et telo lumen terebramus acuto,  
Ingens, quod torva solum sub fronte latebat,  
Argolici clipei aut Phoebæe lampadis instar,  
Et tandem laeti sociorum ulciscimur umbras.  
Sed fugite, o miseri, fugite, atque ab litore funem  
Rumpite.  
Nam qualis quantusque cavo Polyphemus in antro  
Lanigeras claudit pecudes atque ubera pressat,  
Centum alii curva haec habitant ad litora vulgo  
Infandi Cyclopes et altis montibus errant.  
Tertia jam lunæ se cornua lumine complent,  
Quum vitam in silvis inter deserta ferarum

- Lustra domosque traho, vastosque ab rupe Cyclo-  
 Prospicio, sonitumque pedum vocemque tremisco.  
 Victum infelicem, baccas lapidosaque corna,  
 Dant rami, et vulsis pascunt radicibus herbae. 650  
 Omnia collustrans, hanc primum ad litora classem  
 Conspexi venientem. Huic me, quaecumque fuisset,  
 Addixi: satis est gentem effugisse nefandam.  
 Vos animam hanc potius quocumque absumite leto.  
 Vix ea fatus erat, summo quum monte videmus 655  
 Ipsum inter pecudes vasta se mole moventem  
 Pastorem Polyphemum et litora nota petentem,  
 Monstrum horrendum, informe, ingens, cui lumen ademptum.  
 Trunca manu pinus regit et vestigia firmat;  
 Lanigeræ comitantur oves; ea sola voluptas 660  
 Solamenque mali.  
 Postquam altos tetigit fluctus et ad aequora venit,  
 Luminis effossi fluidum lavit inde cruorem,  
 Dentibus infrendens gemitu, graditurque per aequor  
 Jam medium, necdum fluctus latera ardua tinxit. 665  
 Nos procul inde fugam trepidi celerare, recepto  
 Supplice sic merito, tacitique incidere funem;  
 Verrimus et proni certantibus aequora remis.  
 Sensit, et ad sonitum vocis vestigia torsit.  
 Verum ubi nulla datur dextra affectare potestas, 670  
 Nec potis Ionios fluctus aequare sequendo,  
 Clamorem immensum tollit, quo pontus et omnes  
 Contremuere undae, penitusque exterrita tellus  
 Italiae, curvisque immugiit Aetna cavernis.  
 At genus e silvis Cyclopum et montibus altis 675  
 Excitum ruit ad portus et litora complent.  
 Cernimus adstantes nequidquam lumine torvo  
 Aetnaeos fratres, coelo capita alta ferentes,  
 Concilium horrendum: quales quum vertice celso  
 Aëriae quercus, aut coniferae cyparissi 680  
 Constiterunt, silva alta Jovis, lucusve Dianae.  
 Praecipites metus acer agit quocumque rudentes

Excutere, et ventis intendere vela secundis.  
 Contra jussa movent Heleni, Scyllam atque Charybdim  
 Inter utramque viam leti discrimine parvo  
 Ni teneant cursus; certum est dare lintea retro.  
 Ecce autem Boreas angusta ab sede Pelori  
 Missus adest. Vivo praetervehor ostia saxo  
 Pantagiae Megarosque sinus Thapsumque jacentem.  
 Talia monstrabat relegens errata retrorsus  
 Litora Achemenides, comes infelicis Ulixi.  
 Sicanio praetenta sinu jacet insula contra  
 Plemurium undosum; nomen dixere priores  
 Ortygiam. Alpheum fama est huc Elidis annem  
 Occultas egisse vias subter mare; qui nunc  
 Ore, Arethusa, tuo Siculis confunditur undis.  
 Jussi numina magna loci veneramur; et inde  
 Exsupero praepingue solum stagnantis Helori.  
 Hinc altas cautes projectaque saxa Pachyni  
 Radimus, et fatis numquam concessa moveri  
 Apparet Camarina procul campique Geloi,  
 Immanisque Gela fluvii cognomine dicta.  
 Arduus inde Acragas ostentat maxima longe  
 Moenia, magnanimum quondam generator equorum;  
 Teque datis linquo ventus, palmosa Selinus,  
 Et vada dura lego saxis Lilybeia caecis.  
 Hinc Drepani me portus et illaetabilis ora  
 Accipit. Hic, pelagi tot tempestatibus actus,  
 Heu genitorem, omnis curae casusque levamen,  
 Amitto Anchisen. Hic me, pater optime, fessum  
 Deseris, heu, tantis nequidquam erepte periculis  
 Nec vates Helenus, quum multa horrenda moneret  
 Hos mihi praedixit luctus, non dira Celaeno.  
 Hic labor extremus, longarum haec meta viarum,  
 Hinc me digressum vestris deus appulit oris.  
 Sic pater Aeneas intentis omnibus unus  
 Fata renarrabat divum, cursusque docebat.  
 Conticuit tandem, factoque hic fine quievit.

LIBER IV.

At regina gravi jamdudum saucia cura  
 Vultus alit venis, et caeco carpitur igni.  
 Multa viri virtus animo, multusque recursat  
 Gentis honos ; haerent infixi pectore vultus  
 Verbaque, nec placidam membris dat cura quietem. 5  
 Postera Phoebea lustrabat lampade terras  
 Humentemque Aurora polo dimoverat umbram,  
 Quum sic unanimam alloquitur male sana sororem :  
 Anna soror, quae me suspensam insomnia terrent !  
 Quis novus hic nostris successit sedibus hospes, 20  
 Quem sese ore ferens, quam forti pectore et armis !  
 Credo equidem, nec vana fides, genus esse deorum.  
 Degeneres animos timor arguit. Heu, quibus ille  
 Jactatus fatis ! quae bella exhausta canebat !  
 Si mihi non animo fixum immotumque sederet, 25  
 Ne cui me vinclo vellem sociare jugali,  
 Postquam primus amor deceptam morte fefellit,  
 Si non pertaesum thalami taedaeque fuisset,  
 Huic uni forsán potui succumbere culpae.  
 Anna, fatebor enim, miseri post fata Sychaei 30  
 Conjugis et sparsos fraterna caede Penates,  
 Solus hic inflexit sensus, animumque labantem  
 Impulit. Agnosco veteris vestigia flammae.  
 Sed mihi vel tellus optem prius ima dehiscat,  
 Vel Pater omnipotens adigat me fulmine ad umbras, 35  
 Pallentes umbras Erebi noctemque profundam,  
 Ante, Pudor, quam te violó, aut tua júra resolvo.  
 Ille meos, primus qui me sibi junxit, amores  
 Abstulit ; ille habeat secum servetque sepulchro.  
 Sic effata sinum lacrimis implevit obortis. 30  
 Anna refert : O luce magis dilecta sorori,  
 Solane perpetua maerens carpere juvena,

P. VIRGILII MARONIS

c dulces natos, Veneris nec praemia noris?  
cinerem aut Manes credis curare sepultos?  
sto, aegram nulli quondam flexere mari,  
Ion Libyae, non ante Tyro; despectus Iarbas  
Ductoresque alii, quos Africa terra triumphis  
Nec venit in mentem, quorum consederis arvis?  
Hinc Gaetulae urbes, genus insuperabile bello,  
Et Numidae infreni cingunt et inhospita Syrtis;  
Hinc deserta siti regio, lateque furentes  
Barcae. Quid bella Tyro surgentia dicam,  
Germanique minas?  
Dis equidem auspiciibus reor et Junone secunda  
Hunc cursum Iliacas vento tenuisse carinas.  
Quam tu urbem, soror, hanc cernes, quae surgere regna  
Conjugio tali! Teucrum comitantibus armis  
Punica se quantis attollet gloria rebus!  
Tu modo posce deos veniam, sacrisque litatis  
Indulge hospitio, caussasque innecte morandi,  
Dum pelago desaevit hiems et aquosus Orion,  
Quassataeque rates, dum non tractabile coelum.  
His dictis incensum animum inflammavit amore,  
Spemque dedit dubiae menti, solvitque pudorem  
Principio delubra adcunt, pacemque per aras  
Exquirunt; mactant lectas de more bidentes  
Legiferae Cereri Phoeboque patrique Lyaeo,  
Junoni ante omnes, cui vincla jugalia Dido  
Ipsa, tenens dextra pateram, pulcherrima Dido  
Candentis vaccae media inter cornua fundit,  
Aut ante ora deum pingues spatatur ad aras,  
Instauratque diem donis, pecudumque reclusis  
Pectoribus inhians spirantia consulit exta.  
Heu vaturn ignarae mentes! Quid vota furent  
Quid delubra juvant? Est molles flamma med  
Interea, et taciturn vivit sub pectore vulnus.  
Uritur infelix Dido totaque vagatur

Urbe furens, qualis conjecta cerva sagitta,  
 Quam procul incautam nemora inter Cresia fixit 70  
 Pastor agens telis, liquitque volatile ferrum  
 Nescius; illa fuga silvas saltusque peragrat  
 Dictaeos; haeret lateri letalis arundo.  
 Nunc media Aenean secum per moenia ducit,  
 Sidoniasque ostentat opes urbemque paratam; 75  
 Incipit effari, mediaque in voce resistit;  
 Nunc eadem labente die convivia quaerit,  
 Iliacosque iterum demens audire labores  
 Exposcit, pendetque iterum narrantis ab ore.  
 Post, ubi digressi, lumenque obscura vicissim 80  
 Luna premit suadentque cadentia sidera somnos,  
 Sola domo maeret vacua, stratisque relictis  
 Incubat. Illum absens absentem auditque videtque,  
 Aut gremio Ascanium, genitoris imagine capta,  
 Detinet, infandum si fallere possit amorem. 85  
 Non coeptae adsurgunt turres, non arma Juventus  
 Exercet, portusve aut propugnacula bello  
 Tuta parant; pendent opera interrupta minaeque  
 Murorum ingentes aequataque machina coelo.  
 Quam simul ac tali persensit peste teneri 90  
 Cara Jovis conjux, nec famam obstare furori,  
 Talibus adgreditur Venerem Saturnia dictis:  
 Egregiam vero laudem et spolia ampla refertis  
 Tuque puerque tuus, magnum et memorabile nomen,  
 Una dolo divum si femina victa duorum est. 95  
 Nec me adeo fallit veritam te moenia nostra  
 Suspectas habuisse domos Karthaginis altae.  
 Sed quis erit modus, aut quo nunc certamine tanto?  
 Quin potius pacem aeternam pactosque hymenaeos  
 Exercemus? habes, tota quod mente petisti: 100  
 Ardet amans Dido traxitque per ossa furorem.  
 Communem hunc ergo populum paribusque regamus  
 Auspiciis; liceat Phrygio servire marito,  
 Dotalesque tuae Tyrios permittere dextrae.

Olli — sensit enim simulata mente locutam,  
 Quo regnum Italiae Libycas averteret oras  
 Sic contra est ingressa Venus: Quis tanta diemena  
 Abnuat, aut tecum malit contendere bello,  
 Si modo, quod memoras, factura fortuna sequatur?  
 Sed fatis incerta feror, si Juppiter unam  
 Esse velit Tyriis urbem Trojaque profectis,  
 Miscerive probet populos, aut foedera junga.  
 Tu conjux; tibi fas animam tentare precando.  
 Perge; sequar. Tum sic excepit regia Juno:  
 Mecum erit iste labor. Nunc qua ratione, quod instat,  
 Conferri possit, paucis, adverte, docebo.  
 Venatum Aeneas unaque miserrima Dido  
 In nemus ire parant, ubi primos crastinus ortus  
 Extulerit Titan radiisque retexerit orbem.  
 His ego nigrantem commixta grandine nimbum,  
 Dum trepidant alae, saltusque indagine cingunt,  
 Desuper infundam, et tonitru coelum omne ciebo.  
 Diffugient comites et nocte tegentur opaca:  
 Speluncam Dido dux et Trojanus eandem  
 Devenient. Adero, et, tua si mihi certa voluntas,  
 Connubio jungam stabili propriamque dicabo.  
 Hic hymenaeus erit. — Non adversata petenti  
 Adnuit, atque dolis risit Cytherea repertis.

Oceanum interea surgens Aurora reliquit.  
 It portis jubare exorto delecta juvenus;  
 Retia rara, plagae, lato venabula ferro,  
 Massylique ruunt equites et odora canum vis.  
 Reginam thalamo cunctantem ad limina primi  
 Poenorum exspectant, ostroque insignis et auro  
 Stat sonipes ac frena ferox spumantia mandit.  
 Tandem progreditur magna stipante caterva,  
 Sidoniam picto chlamydem circumdata limbo.  
 Cui pharetra ex auro, crines nodantur in aurum,  
 Aurea purpuream subnectit fibula vestem.  
 Nec non et Phrygii comites et laetus Iulus

Incedunt. Ipse ante alios pulcherrimus omnes  
 Infert se socium Aeneas atque agmina jungit.  
 Qualis ubi hibernam Lyciam Xanthique fluenta  
 Deserit ac Delum maternam invisit Apollo  
 Instauratque choros, mixtique altaria circum 145  
 Cretesque Dryopesque fremunt pictique Agathyrsi ;  
 Ipse jugis Cynthi graditur, mollique fluentem  
 Fronde premit crinem fingens atque implicat auro ;  
 Tela sonant humeris : haud illo segnior ibat  
 Aeneas ; tantum egregio decus enitet ore. 150  
 Postquam altos ventum in montes atque invia lustra,  
 Ecce ferae, saxi dejectae vertice, caprae  
 Decurrere jugis ; alia de parte patent  
 Transmittunt cursu campos atque agmina cervi  
 Pulverulenta fuga glomerant montesque relinquunt. 155  
 At puer Ascanius mediis in vallibus acri  
 Gaudet equo, jamque hos cursu, jam praeterit illos,  
 Spumantemque dari pecora inter inertia votis  
 Optat aprum, aut fulvum descendere monte leonem.  
 Interea magno misceri murmure coelum 160  
 Incipit ; insequitur commixta grandine nimbus ;  
 Et Tyrii comites passim et Trojana juvenus  
 Dardaniusque nepos Veneris diversa per agros  
 Tecta metu petiere ; ruunt de montibus amnes.  
 Speluncam Dido dux et Trojanus eandem 165  
 Deveniunt. Prima et Tellus et pronuba Juno  
 Dant signum ; fulsere ignes et conscius aether  
 Connubiis, summoque ulularunt vertice Nymphae.  
 Ille dies primus leti primusque malorum  
 Causa fuit ; neque enim specie famave movetur 170  
 Nec jam furtivum Dido meditatur amorem ;  
 Conjugium vocat ; hoc praetexit nomine culpam.  
 Extemplo Libyae magnas it Fama per urbes,  
 Fama, malum qua non aliud velocius ullum ;  
 Mobilitate viget, virisque acquirit eundo ; 175  
 Parva metu primo ; mox sese attollit in auras,



Ingrediturque solo, et caput inter nubila condit.  
Illam Terra parens, ira irritata deorum,  
Extremam, ut perhibent, Coeo Enceladoque sororem  
Progenit, pedibus celerem et pernicipibus alis,  
Monstrum horrendum, ingens, cui, quot sunt corpore plum.  
Tot vigiles oculi subter, mirabile dictu,  
Tot linguae, totidem ora sonant, tot subrigit aures.  
Nocte volat coeli medio terraeque per umbram,  
Stridens, nec dulci declinat lumina somno ;  
Luce sedet custos aut summi culmine tecti,  
Turribus aut altis, et magnas territat urbes,  
Tam ficti pravique tenax, quam nuntia veri.  
Haec tum multiplici populos sermone replebat  
Gaudens et pariter facta atque infecta canebat :  
Venisse Aenean, Trojano sanguine cretum,  
Cui se pulchra viro dignetur jungere Dido ;  
Nunc hiemem inter se luxu, quam longa, fovere  
Regnorum immemores turpique cupidine captos.  
Haec passim dea foeda virum diffundit in ora.  
Protinus ad regem cursus detorquet Iarban,  
Incenditque animum dictis atque aggerat iras.

Hic Hammone satus, rapta Garamantide Nympha,  
Templa Jovi centum latis immania regnis,  
Centum aras posuit, vigilemque sacraverat ignem,  
Excubias divum aeternas, pecudumque cruore  
Pingue solum et variis florentia limina sertis.  
Isque amens animi et rumore accensus amaro  
Dicitur ante aras media inter numina divum  
Multa Jovem manibus supplex orasse supinis :  
Juppiter omnipotens, cui nunc Maurusia pictis  
Gens epulata toris Lenaeum libat honorem,  
Adspicis haec ? an te, genitor, quum fulmina torques,  
Nequidquam horremus, caecique in nubibus ignes  
Terrificant animos et inania murmura miscent ?  
Femina, quae nostris errans in finibus urbem  
Exiguam pretio posuit, cui litus arandum

Cuique loci leges dedimus, connubia nostra  
 Repulit ac dominum Aenean in regna recepit.  
 Et nunc ille Paris cum semiviro comitatu,  
 Maconia mentum mitra crinemque madentem  
 Subnexus, raptu potitur : nos munera templis  
 Quippe tuis ferimus, famamque fovemus inanem.

215

Talibus orantem dictis arasque tenentem  
 Audiit omnipotens, oculosque ad moenia torsit  
 Regia et oblitos famae melioris amantes.

220

Tum sic Mercurium alloquitur ac talia mandat :  
 Vade age, nate, voca Zephyros et labere pennis,  
 Dardaniumque ducem, Tyria Karthagine qui nunc  
 Expectat, fatisque datas non respicit urbes,  
 Alloquere et celeres defer mea dicta per auras.

225

Non illum nobis genetrix pulcherrima talem  
 Promisit Graiumque ideo bis vindicat armis ;  
 Sed fore, qui gravidam imperiis belloque frementem  
 Italiam regeret, genus alto a sanguine Teucris  
 Proderet, ac totum sub leges mitteret orbem.

230

Si nulla accendit tantarum gloria rerum  
 Nec super ipse sua molitur laude laborem,  
 Ascanione pater Romanas invidet arces ?  
 Quid struit ? aut qua spe, inimica in gente, moratur,  
 Nec prolem Ausoniam et Lavinia respicit arva ?  
 Naviget : haec summa est ; hic nostri nuntius esto.

235

Dixerat. Ille patris magni parere parabat  
 Imperio ; et primum pedibus talaria nectit  
 Aurea, quae sublimem alis sive aequora supra  
 Seu terram rapido pariter cum flamine portant ;  
 Tum virgam capit ; hac animas ille evocat Orco  
 Pallentes, alias sub Tartara tristia mittit,  
 Dat somnos adimitque, et lumina morte resignat.

240

Illa fretus agit ventos, et turbida tranat  
 Nubila ; jamque volans apicem et latera ardua cernit  
 Atlantis duri, coelum qui vertice fulcit,  
 Atlantis, cinctum adsidue cui nubibus atris

245

Piniferum caput et vento pulsatur et imbri ;  
 Nix humeros infusa tegit ; tum flumina mento  
 Praecipitant senis, et glacie riget horrida barba.  
 Hic primum paribus nitens Cyllenius alis  
 Constitit ; hinc toto praeceps se corpore ad undas  
 Misit, avi similis, quae circum litora, circum  
 Piscosos scopulos humilis volat aequora juxta.  
 Haud aliter terras inter coelumque volabat,  
 Litus arenosum Libyae ventosque secabat  
 Materno veniens ab avo Cyllenia proles.  
 Ut primum alatis tetigit magalia plantis,  
 Aenean fundantem arces ac tecta novantem  
 Conspicit : atque illi stellatus iaspide fulva  
 Ensis erat, Tyrioque ardebat murice laena  
 Demissa ex humeris, dives quae munera Dido  
 Fecerat et tenui telas discreverat auro.  
 Continuo invadit : Tu nunc Karthaginis altae  
 Fundamenta locas, pulchramque uxorius urbem  
 Exstruis ? heu regni rerumque oblite tuarum !  
 Ipse deum tibi me claro demittit Olympo  
 Regnator, coelum et terras qui numine torquet ;  
 Ipse haec ferre jubet celeres mandata per auras :  
 Quid struis ? aut qua spe Libycis teris otia terris ?  
 Si te nulla movet tantarum gloria rerum  
 Nec super ipse tua moliris laude laborem,  
 Ascanium surgentem et spes heredis Iuli  
 Respice, cui regnum Italiae Romanaque tellus  
 Debentur. Tali Cyllenius ore locutus  
 Mortales visus medio sermone reliquit,  
 Et procul in tenuem ex oculis evanuit auram.

At vero Aeneas adspectu obmutuit amens,  
 Arrectaeque horrore comae, et vox faucibus haesit.  
 Ardet abire fuga dulcesque relinquere terras,  
 Attonitus tanto monitu imperioque deorum.  
 Heu quid agat ? quo nunc reginam ambire furentem  
 Audeat affatu ? quae prima exordia sumat ?

animum nunc huc celerem, nunc dividit illuc, 285  
 esque rapit varias perque omnia versat.  
 Iteranti potior sententia visa est :  
 ea Sergestumque vocat fortemque Serestum,  
 aptent taciti sociosque ad litora cogant,  
 arent, et, quae rebus sit caussa novandis, 290  
 ilent ; sese interea, quando optima Dido  
 et tantos rumpi non speret amores,  
 rum aditus, et quae mollissima fandi  
 a, quis rebus dexter modus. Ocius omnes  
 laeti parent ac jussa facessunt. 295  
 gina dolos — quis fallere possit amantem? —  
 sit, motusque excepit prima futuros,  
 tuta timens. Eadem impia Fama furenti  
 armari classem cursumque parari.  
 nops animi, totamque incensa per urbem 300  
 ur, qualis commotis excita sacris  
 ubi audito stimulant trieterica Baccho  
 octurnusque vocat clamore Cithaeron.  
 his Aenean compellat vocibus ultro :  
 mulare etiam sperasti, perfide, tantum 305  
 efas, tacitusque mea decedere terra?  
 noster amor, nec te data dextera quondam,  
 ritura tenet crudeli funere Dido?  
 iam hiberno moliris sidere classem,  
 is properas aquilonibus ire per altum, 310  
 s? Quid? si non arva aliena domosque  
 peteres, et Troja antiqua maneret,  
 er undosum peteretur classibus aequor?  
 gis? Per ego has lacrimas dextramque tuam te —  
 aliud mihi jam miserae nihil ipsa reliqui — 315  
 nubia nostra, per inceptos hymenaeos,  
 quid de te merui, fuit aut tibi quidquam  
 eum, miserere domus labentis et istam,  
 quis adhuc precibus locus, exue mentem.  
 ter Libycae gentes Nomadumque tyranni 320

Odere, infensi Tyrii ; te propter eundem  
Exstinctus pudor et, qua sola sidera adibam,  
Fama prior. Cui me moribundam deseris, hospes ?  
Hoc solum nomen quoniam de conjugē restat.  
Quid moror ? An mea Pygmalion dum moenia frater  
Destruat, aut captam ducat Gaetulus Iarbas ?  
Saltem si qua mihi de te suscepta fuisset  
Ante fugam suboles, si quis mihi parvulus aula  
Luderet Aeneas, qui te tamen ore referret,  
Non equidem omnino capta ac deserta viderer.

Dixerat. Ille Jovis monitis immota tenebat  
Lumina, et obnixus curam sub corde premebat.  
Tandem pauca refert : Ego te, quae plurima fando  
Enumerare vales, numquam, Regina, negabo  
Promeritam ; nec me meminisse pigebit Elissae,  
Dum memor ipse mei, dum spiritus hos regit artus.  
Pro re pauca loquar. Neque ego hanc abscondere furtim  
Speravi, ne finge, fugam, nec conjugis umquam  
Praetendi taedas aut haec in foedera veni.  
Me si fata meis paterentur ducere vitam  
Auspiciis et sponte mea componere curas,  
Urbem Trojanam primum dulcesque meorum  
Reliquias colerem, Priami tecta alta manerent,  
Et recidiva manu posuissem Pergama victis.  
Sed nunc Italiam magnam Gryneus Apollo,  
Italiam Lyciae jussere capessere sortes ;  
Hic amor, haec patria est. Si te Karthaginis arces,  
Phoenissam, Libycaeque adspectus detinet urbis,  
Quae tandem, Ausonia Teucros considerare terra,  
Invidia est ? Et nos fas extera quaerere regna.  
Me patris Anchisae, quoties humentibus umbris  
Nox operit terras, quoties astra ignea surgunt,  
Admonet in somnis et turbida terret imago ;  
Me puer Ascanius capitisque injuria cari,  
Quem regno Hesperiae fraudo et fatalibus arvis.  
Nunc etiam interpretēs divum, Jove missus ab ipso —

**T**estor utrumque caput — celeres mandata per auras  
**D**etulit ; ipse deum manifesto in lumine vidi  
**I**ntrantem muros, vocemque his auribus hausi.  
**D**esine meque tuis incendere teque querelis ; 360  
**I**talia non sponte sequor.

Talia dicentem jamdudum aversa tuetur,  
**H**uc illuc volvens oculos, totumque pererrat  
**L**uminibus tacitis, et sic accensa profatur :  
**N**ec tibi diva parens, generis nec Dardanus auctor, 365  
**P**erfide ; sed duris genuit te cautibus horrens  
**C**aucasus, Hyrcanaeque admorunt ubera tigres.  
**N**am quid dissimulo ? aut quae me ad majora reservo ?  
**N**um fletu ingemuit nostro ? num lumina flexit ?  
**N**um lacrimas victus dedit, aut miseratus amantem est ? 370  
**Q**uae quibus anteferam ? Jam jam nec maxima Iuno,  
**N**ec Saturnius haec oculis pater adspicit aequis.  
**N**usquam tuta fides. Ejectum litore egentem  
**E**xepi et regni demens in parte locavi ;  
**A**missam classem, socios a morte reduxi. 375  
**H**eu furiis incensa feror ! Nunc augur Apollo,  
**N**unc Lyciae sortes, nunc et Jove missus ab ipso .  
**I**nterpres divum fert horrida jussa per auras.  
**S**cilicet is Superis labor est, ea cura quietos  
**S**ollicitat. Neque te teneo, neque dicta refello ; 380  
**I**, sequere Italiam ventis, pete regna per undas.  
**S**pero equidem mediis, si quid pia numina possunt,  
**S**upplicia hausurum scopulis, et nomine Dido  
**S**aepe vocaturum. Sequar atris ignibus absens,  
**E**t, quum frigida mors anima seduxerit artus, 385  
**O**mnibus umbra locis adero. Dabis, improbe, poenas.  
**A**udiam, et haec Manes veniet mihi fama sub imos.  
**H**is medium dictis sermonem abrumpit, et auras  
**A**egra fugit, seque ex oculis avertit et aufert,  
**L**inquens multa metu cunctantem et multa parantem 390  
**D**icere. Suscipiunt famulae, collapsaque membra  
**M**armoreo referunt thalamo stratisque reponunt.

At p̄lus Aeneas, quamquam lenire dolentem  
 Solando cupit et dictis avertere curas,  
 Multa gemens magnoque animum labefactus amore,  
 Jussa tamen divum exsequitur, classemque revisit.  
 Tum vero Teucri incumbunt et litore celsas  
 Deducunt toto navis. Natat uncta carina,  
 Frondentesque ferunt remos et robora silvis  
 Infabricata, fugae studio,  
 Migrantes cernas, totaque ex urbe ruentes.  
 Ac velut ingentem formicae farris acervum  
 Quum populant, hiemis memores, tectoque reponunt;  
 It nigrum campis agmen, praedamque per herbas  
 Convectant calle angusto; pars grandia tridunt  
 Obnixae frumenta humeris; pars agmina cogunt  
 Castigantque moras; opere omnis semita fervet.  
 Quis tibi tum, Dido, cernenti talia sensus,  
 Quosve dabas gemitus, quum litora fervere late  
 Prospiceres arce ex summa, totumque videres  
 Misceri ante oculos tantis clamoribus acq̄or?  
 Improbe amor, quid non mortalia pectora cogis?  
 Ire iteram in lacrimas, iterum tentare precando  
 Cogitur, et supplex animos submittere amor,  
 Ne quid inexpertum frustra moritura relinquat.  
 Anna, vides toto properari litore? Circum  
 Undique convenere; vocat jam carbasus auras,  
 Puppibus et laeti nautae imposuere coronas.  
 Hunc ego si potui tantum sperare dolorem,  
 Et perferre, soror, potero. Miserae hoc tamen unum  
 Exsequere, Anna, mihi; solam nam perfidus ille  
 Te colere, arcanos etiam tibi credere sensus;  
 Sola viri molles aditus et tempora noras:  
 I, soror, atque hostem supplex affare superbum:  
 Non ego cum Danais Trojanam excindere gentem  
 Aulide juravi, classemve ad Pergama misi,  
 Nec patris Anchisae cinerem Manesve revelli:  
 Cur mea dicta negat duras demittere in aures?

Quo ruit? extremum hoc miserae det munus amanti :  
 Expectet facilemque fugam ventosque ferentes. 430  
 Non jam conjugium antiquum, quod prodidit, oro,  
 Nec pulchro ut Latio careat regnumque relinquat ;  
 Tempus inane peto, requiem spatiumque furori,  
 Dum mea me victam doceat fortuna dolere.  
 Extremam hanc oro veniam — miserere sororis — 435  
 Quam mihi quum dederis, cumulatam morte remittam.  
 Talibus orabat, talesque miserrima fletus  
 Fertque refertque soror. Sed nullis ille movetur  
 Fletibus, aut voces ullas tractabilis audit ;  
 Fata obstant, placidasque viri deus obstruit aures. 440  
 Ac velut annoso validam quum robore quercum  
 Alpini Boreae nunc hinc nunc flatibus illinc  
 Evuere inter se certant ; it stridor, et altae  
 Consternunt terram concusso stipite frondes ;  
 Ipsa haeret scopulis, et, quantum vertice ad auras 445  
 Aetherias, tantum radice in Tartara tendit :  
 Haud secus adsiduis hinc atque hinc vocibus heros  
 Tunditur, et magno persentit pectore curas ;  
 Mens immota manet ; lacrimae volvuntur inanes. .  
 Tum vero infelix fati exterrita Dido 450  
 Mortem orat ; taedet coeli convexa tueri.  
 Quo magis inceptum peragat lucemque relinquat,  
 Vidit, turicremis quum dona imponeret aris —  
 Horrendum dictu — latices nigrescere sacros  
 Fusaque in obscenum se vertere vina cruorem. 455  
 Hoc visum nulli, non ipsi effata sorori.  
 Praeterea fuit in tectis de marmore templum  
 Conjugis antiqui, miro quod honore colebat,  
 Velleribus niveis et festa fronde revinctum :  
 Hinc exaudiri voces et verba vocantis 460  
 Visa viri, nox quum terras obscura teneret ;  
 Solaque culminibus ferali carmine bubo  
 Saepe queri et longas in fletum ducere voces ;  
 Multaque praeterea vatum praedicta priorum



Terribili monitu horrificant. Agit ipse furentem  
In somnis ferus Aeneas ; semperque relinqui  
Sola sibi, semper longam incommitata videtur  
Ire viam et Tyrios deserta quaerere terra :  
Eumenidum veluti demens videt agmina Pentheus,  
Et solem geminum et duplices se ostendere Thebas ;  
Aut Agamemnonius scenis agitatus Orestes  
Armatam facibus matrem et serpentibus atris  
Quum fugit, ultricesque sedent in limine Dirae.

Ergo ubi concepit furias evicta dolore  
Decrevitque mori, tempus secum ipsa modumque  
Exigit, et, maestam dictis aggressa sororem,  
Consilium vultu tegit, ac spem fronte serenat :  
Inveni, germana, viam, — gratare sorori —  
Quae mihi reddat eum, vel eo me solvat amantem.  
Oceani finem juxta solemque cadentem  
Ultimus Aethiopum locus est, ubi maximus Atlas  
Axem humero torquet stellis ardentibus aptum :  
Hinc mihi Massylae gentis monstrata sacerdos,  
Hesperidum templi custos, epulasque draconi  
Quae dabat et sacros servabat in arbore ramos,  
Spargens humida mella soporiferumque papaver.  
Haec se carminibus promittit solvere mentes,  
Quas velit, ast aliis duras immittere curas ;  
Sistere aquam fluviis, et vertere sidera retro ;  
Nocturnosque ciet Manes ; mugire videbis  
Sub pedibus terram, et descendere montibus ornos.  
Testor, cara, deos et te, germana, tuumque  
Dulce caput, magicas invitam accingier artes.  
Tu secreta pyram tecto interiore sub auras  
Erige, et arma viri, thalamo quae fixa reliquit  
Impius, exuviasque omnes, lectumque jugalem,  
Quo perii, superimponant : abolere nefandi  
Cuncta viri monumenta juvat, monstratque sacerdos.  
Haec effata silet ; pallor simul occupat ora.  
Non tamen Anna novis praetexere funera sacris

Germanam credit, nec tantos mente furores  
 Concipit, aut graviora timet quam morte Sychaei.  
 Ergo jussa parat.

At regina, pyra penetrali in sede sub auras,  
 Erecta ingenti taedis atque ilice secta, 505  
 Intenditque locum sertis et fronde coronat  
 Funerea; super exuvias ensemque relictum  
 Effigiemque toro locat, haud ignara futuri.  
 Stant arae circum, et crines effusa sacerdos  
 Ter centum tonat ore deos, Erebumque Chaosque 510  
 Tergeminamque Hecaten, tria virginis ora Dianae.  
 Sparserat et latices simulatos fontis Averni,  
 Falcibus et messae ad Lunam quaeruntur aënis  
 Pubentes herbae nigri cum lacte veneni;  
 Quaeritur et nascentis equi de fronte revulsus 515  
 Et matri praereptus amor.

Ipsa mola manibusque piis altaria juxta,  
 Unum exuta pedem vinclis, in veste recincta,  
 Testatur moritura deos et conscia fati  
 Sidera; tum, si quod non aequo foedere amantes 520  
 Curae numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem  
 Corpora per terras, silvaeque et saeva quierant  
 Aequora, quum medio volvuntur sidera lapsu,  
 Quum tacet omnis ager, pecudes pictaeque volucres, 525  
 Quaeque lacus late liquidos, quaeque aspera dumis  
 Rura tenent, somno positae sub nocte silenti  
 [Lenibant curas, et corda oblita laborum].

At non infelix animi Phoenissa, nec unquam  
 Solvitur in somnos, oculisve aut pectore noctem 530  
 Accipit: ingeminant curae, rursusque resurgens  
 Saevit amor, magnoque irarum fluctuat aestu.  
 Sic adeo insistit, secumque ita corde volutat:  
 En, quid ago? rursusne procos irrisa priores  
 Experiar, Nomadumque petam connubia supplex, 535  
 Quos ego sim toties jam dedignata maritos?

Iliacas igitur classis atque ultima Teucrum  
 Jussa sequar? quiane auxilio juvat ante levatos,  
 Et bene apud memores veteris stat gratia facti?  
 Quis me autem, fac velle, sinet, ratibusve superbis  
 Invisam accipiet? Nescis heu, perdita, necdum  
 Laomedontae sentis perjuria gentis?  
 Quid tum? sola fuga nautas comitabor ovantes?  
 An Tyriis omnique manu stipata meorum  
 Inferar, et, quos Sidonia vix urbe revelli,  
 Rursus agam pelago, et ventis dare vela jubebo?  
 Quin morere, ut merita es, ferroque averte dolorem.  
 Tu lacrimis evicta meis, tu prima furentem  
 His, germana, malis oneras atque objicis hosti.  
 Non licuit thalami expertem sine crimine vitam  
 Degere, more ferae, tales nec tangere curas!  
 Non servata fides, cineri promissa Sychaeo!  
 Tantos illa suo rumpebat pectore questus.

Aeneas celsa in puppi, jam certus eundi,  
 Carpebat somnos, rebus jam rite paratis.  
 Huic se forma dei vultu redeuntis eodem  
 Obtulit in somnis, rursusque ita visa monere est,  
 Omnia Mercurio similis, vocemque coloremque  
 Et crines flavos et membra decora juvena:  
 Nate dea, potes hoc sub casu ducere somnos,  
 Nec, quae te circum stent deinde pericula, cernis,  
 Demens, nec Zephyros audis spirare secundos?  
 Illa dolos dirumque nefas in pectore versat,  
 Certa mori, varioque irarum fluctuat aestu.  
 Non fugis hinc praeceps, dum praecipitare potestas  
 Jam mare turbare trabibus, saevasque videbis  
 Collucere faces, jam fervere litora flammis,  
 Si te his attigerit terris Aurora morantem.  
 Eja age, rumpe moras. Varium et mutabile semper  
 Femina. Sic fatus nocti se immiscuit atrae.

Tum vero Aeneas, subitis exterritus umbris,  
 Corripit e somno corpus sociosque fatigat;

Praecipites vigilate viri, et considite transtris ;  
 Solvite vela citi. Deus aethere missus ab alto  
 • Festinare fugam tortosque incidere funes 575  
 Ecce iterum stimulat. Sequimur te, sancte deorum,  
 Quisquis es, imperioque iterum paremus ovantes.  
 Adsis o placidusque juves, et sidera coelo  
 Dextra feras. Dixit, vaginaque eripit ensem  
 Fulmineum, strictoque ferit retinacula ferro. 580  
 Idem omnis simul ardor habet, rapiuntque ruuntque ;  
 Litora deseruere ; latet sub classibus aequor ;  
 Adnixa torquent spumas et caerula verrunt.  
 Et jam prima novo spargebat lumine terras  
 Tithoni croceum linquens Aurora cubile. 585  
 Regina e speculis ut primum albescere lucem  
 Vidit et aequatis classem procedere velis,  
 Litoraque et vacuos sensit sine remige portus,  
 Terque quaterque manu pectus percussa decorum  
 Flavescentesque abscissa comas, Pro Juppiter ! ibit 590  
 Hic, ait, et nostris illuserit advena regnis ?  
 Non arma expedient, totaque ex urbe sequentur,  
 Deripientque rates alii navalibus ? Ite,  
 Ferte citi flammās, date tela, impellite remos ! —  
 Quid loquor ? aut ubi sum ? Quae mentem insania mutat ? 595  
 Infelix Dido ! nunc te facta impia tangunt ?  
 Tum decuit, quum sceptrā dabas. — En dextra fidesque,  
 Quem secum patrios aiunt portare Penates,  
 Quem subiisse humeris confectum aetate parentem ! —  
 Non potui abreptum divellere corpus et undis 600  
 Spargere ? non socios, non ipsum absumere ferro  
 Ascanium, patriisque epulandum ponere mensis ? —  
 Verum anceps pugnae fueret fortuna. — Fuisset ;  
 Quem metui moritura ? Faces in castra tulissem,  
 Implessemque foros flammis, natumque patremque 605  
 Cum genere exstinxem, memet super ipsa dedissem. —  
 Sol, qui terrarum flammis opera omnia lustras,  
 Tuque harum interpretēs curarum et conscia Juno,

Nocturnisque Hecate triviis ululata per urbes,  
 Et Dirae ultrices, et di morientis Elissae,  
 Accipite haec, meritumque malis advertite numen,  
 Et nostras audite preces. Si tangere portus  
 Infandum caput ac terris adnare necesse est,  
 Et sic fata Jovis poscunt, hic terminus haeret :  
 At bello audacis populi vexatus et armis,  
 Finibus extorris, complexu avulsus Iuli,  
 Auxilium imploret, videatque indigna suorum  
 Funera ; nec, quum se sub leges pacis iniquae  
 Tradiderit, regno aut optata luce fruatur ;  
 Sed cadat ante diem mediaque inhumatus arena.  
 Haec precor, hanc vocem extremam cum sanguine fundo.  
 Tum vos, o Tyrii, stirpem et genus omne futurum  
 Exercete odiis, cinerique haec mittite nostro  
 Munera. Nullus amor populis, nec foedera sunt  
 Exoriare aliquis nostris ex ossibus ultor,  
 Qui face Dardanios ferroque sequare colonos,  
 Nunc, olim, quocumque dabunt se tempore vires  
 Litora litoribus contraria, fluctibus undas  
 Imprecor, arma armis ; pugnent ipsique nepotesque.  
 Haec ait, et partes animum versabat in omnes,  
 Invisam quaerens quam primum abrumpere lucem.  
 Tum breviter Barcen nutricem affata Sychaei ;  
 Namque suam patria antiqua cinis ater habebat :  
 Annam cara mihi nutrix huc siste sororem ;  
 Dic corpus properet fluviali spargere lympa,  
 Et pecudes secum et monstrata piacula ducat ;  
 Sic veniat ; tuque ipsa pia tege tempora vitta.  
 Sacra Jovi Stygio, quae rite incepta paravi,  
 Perficere est animus, finemque imponere curis,  
 Dardaniique rogam capitis permittere flammae.  
 Sic ait. Illa gradum studio celerabat anili.  
 At trepida, et coeptis immanibus effera Dido,  
 Sanguineam volvens aciem, maculisque trementes  
 Interfusa genas, et pallida morte futura,

- Interiora domus irrumpit limina, et altos  
 Conscendit furibunda rogos, ensemque recludit  
 Dardanium, non hos quaesitum munus in usus.  
 Hic, postquam Iliacas vestes notumque cubile  
 Conspexit, paulum lacrimis et mente morata,  
 Incubuitque toro, dixitque novissima verba :  
 Dulces exuviae, dum fata deusque sinebat,  
 Accipite hanc animam, meque his exsolve curis.  
 Vixi, et, quem dederat cursum fortuna, peregi ;  
 Et nunc magna mei sub terras ibit imago.  
 Urbem praeclaram statui ; mea moenia vidi ;  
 Ulta virum, poenas inimico a fratre recepi ;  
 Felix, heu nimium felix, si litora tantum  
 Numquam Dardaniae tetigissent nostra carinae !  
 Dixit, et, os impressa toro, Moriemur inultae ?  
 Sed moriamur, ait. Sic, sic juvat ire sub umbras.  
 Hauriat hunc oculis ignem crudelis ab alto  
 Dardanus, et nostrae secum ferat omina mortis.  
 Dixerat ; atque illam media inter talia ferro  
 Collapsam adspiciunt comites, ensemque cruore  
 Spumantem, sparsasque manus. It clamor ad alta  
 Atria ; concussam bacchatur Fama per urbem.  
 Lamentis gemituque et femineo ululatu  
 Tecta fremunt ; resonat magnis plangoribus aether.  
 Non aliter, quam si immissis ruat hostibus omnis  
 Karthago aut antiqua Tyros, flammaeque furentes  
 Culmina perque hominum volvantur perque deorum.  
 Audiit exanimis, trepidoque exterrita cursu  
 Unguibus ora soror foedans et pectora pugnis  
 Per medios ruit, ac morientem nomine clamat :  
 Hoc illud, germana, fuit ? me fraude petebas ?  
 Hoc rogos iste mihi, hoc ignes araeque parabant ?  
 Quid primum deserta querar ? comitemne sororem  
 Sprevisi moriens ? Eadem me ad fata vocasses ;  
 Idem ambas ferro dolor, atque eadem hora tulisset.  
 His etiam struxi manibus, patriosque vocavi

Voce deos, sic te ut posita crudelis abessem?  
Exstincti te meque, soror, populumque patresque  
Sidonios urbemque tuam. Date vulnera lymphis,  
Abluam, et, extremus si quis super halitus errat,  
Ore legam. Sic fata gradus evaserat altos,  
Semianimemque sinu germanam amplexa fovebat  
Cum gemitu, atque atros siccabat veste cruores.  
Illa, graves oculos conata attollere, rursus  
Deficit; infixum stridit sub pectore vulnus.  
Ter sese attollens cubitoque adnixa levavit;  
Ter revoluta toro est, oculisque errantibus alto  
Quaesivit coelo lucem, ingemuitque reperta.

Tum Juno omnipotens, longum miserata dolorem  
Difficilesque obitus, Irim demisit Olympo,  
Quae luctantem animam nexosque resolveret artus.  
Nam quia nec fato, merita nec morte peribat,  
Sed misera ante diem, subitoque accensa furore,  
Nondum illi flavum Proserpina vertice crinem  
Abstulerat, Stygioque caput damnaverat Orco.  
Ergo Iris croceis per coelum roscida pennis,  
Mille trahens varios adverso sole colores,  
Devolat, et supra caput adstitit: Hunc ego Diti  
Sacrum jussa fero, teque isto corpore solvo.  
Sic ait, et dextra crinem secat; omnis et una  
Dilapsus calor, atque in ventos vita recessit.

## LIBER V.

INTEREA medium Aeneas jam classe tenebat  
Certus iter, fluctusque atros aquilone secabat,  
Moenia respiciens, quae jam infelicis Elissae  
Collucent flammis. Quae tantum accenderit ignem,  
Causa latet; duri magno sed amore dolores  
Polluto, notumque, furens quid femina possit,

angurium Teucrorum pectora ducunt.  
 us tenuere rates, nec jam amplius ulla  
 ellus, maria undique et undique coelum,  
 leus supra caput adstitit imber, 10  
 iememque ferens, et inhorruit unda tenebris.  
 mator puppi Palinurus ab alta :  
 nam tanti cinxerunt aethera nimbi?  
 iter Neptune, paras? Sic deinde locutus  
 urna jubet validisque incumbere remis, 15  
 æ sinus in ventum, ac talia fatur :  
 e Aenea, non, si mihi Juppiter auctor  
 hoc sperem Italiam contingere coelo.  
 nsversa fremunt et vespere ab atro  
 it venti, atque in nubem cogitur aër. 20  
 bniti contra, nec tendere tantum  
 . Superat quoniam Fortuna, sequamur,  
 xcat, vertamus iter. Nec litora longe  
 fraterna Erycis portusque Sicanos,  
 te memor servata remetior astra. 25  
 Aeneas : Equidem sic poscere ventos  
 i et frustra cerno te tendere contra.  
 m velis. An sit mihi gratior ulla,  
 gis fessas optem demittere naves,  
 e Dardanium tellus mihi servat Acesten, 30  
 Anchisae gremio complectitur ossa?  
 dicta, petunt portus, et vela secundi  
 Zephyri ; fertur cita gurgite classis,  
 i laeti notae advertuntur arenae.  
 ul excelso miratus vertice montis 35  
 sociasque rates occurrit Acestes,  
 in jaculis et pelle Libystidis ursae,  
 niso conceptum flumine mater  
 uit. Veterum non immemor ille parentum  
 educes et gaza laetus agresti 40  
 : fessos opibus solatur amicis.  
 quum primo stellas Oriente fugarat



Clara dies, socios in coetum litore ab omni  
Advocat Aeneas, tumulique ex aggere fatur :  
Dardānidae magni, genus alto a sanguine divum,  
Annus exactis completur mensibus orbis,  
Ex quo reliquias divinique ossa parentis  
Condidimus terra maestasque sacravimus aras.  
Jamque dies, nisi fallor, adest, quem semper acerbam,  
Semper honoratum --- sic di voluistis --- habebam.  
Hunc ego Gaetulis agerem si Syrtibus exsul,  
Argolicove mari deprensus et urbe Mycenae,  
Annua vota tamen sollemnesque ordine pompas  
Exsequerer, strueremque suis altaria donis.  
Nunc ultro ad cineres ipsius et ossa parentis,  
Haud equidem sine mente reor, sine numine divum,  
Adsumus et portus delati intramus amicos.  
Ergo agite, et laetum cuncti celebremus honorem ;  
Poscamus ventos, atque haec me sacra quot annis  
Urbe velit posita templis sibi ferre dicatis.  
Bina boum vobis Troja generatus Acestes  
Dat numero capita in naves ; adhibete Penates  
Et patrios epulis et quos colit hospes Acestes.  
Praeterea, si nona diem mortalibus alium  
Aurora extulerit radiisque retexerit orbem,  
Prima citae Teucris ponam certamina classis ;  
Quique pedum cursu valet, et qui viribus audax  
Aut jaculo incedit melior levibusque sagittis,  
Seu crudo fidit pugnam committere caestu,  
Cuncti adsint, meritaque expectent praemia palmae.  
Ore favete omnes, et cingite tempora ramis.

Sic fatus velat materna tempora myrto.

Hoc Helymus facit, hoc aevi maturus Acestes,  
Hoc puer Ascanius, sequitur quos cetera pubes.  
Ille e concilio multis cum milibus ibat  
Ad tumulum, magna medius comitante caterva.  
Hic duo rite mero libans carchesia Baccho  
Fundit humi, duo lacte novo, duo sanguine sacro,

Purpureosque jacet flores, ac talia fatur :  
 Salve, sancte parens, iterum : salvete, recepti 80  
 Nequidquam cineres, animaeque umbraeque paternae.  
 Non licuit fines Italos fataliaque arva,  
 Nec tecum Ausonium, quicumque est, quaerere Thybrim.  
 Dixerat haec, adytis quum lubricus anguis ab imis  
 Septem ingens gyros, septena volumina traxit, 85  
 Amplexus placide tumulum lapsusque per aras,  
 Caeruleae cui terga notae maculosus et auro  
 Squamam incendebat fulgor ceu nubibus arcus  
 Mille jacet varios adverso sole colores.  
 Obstupuit visu Aeneas. Ille agmine longo 90  
 Tandem inter pateras et levia pocula serpens  
 Libavitque dapes, rursusque innoxius imo  
 Successit tumulo, et depasta altaria liquit.  
 Hoc magis incēptos genitori instaurat honores,  
 Incertus, Geniumne loci famulumne parentis 95  
 Esse putet ; caedit binas de more bidentes,  
 Totque sues, totidem nigrantes terga juvencos ;  
 Vinaque fundebat pateris, animamque vocabat  
 Anchisae magni Manesque Acheronte remissos.  
 Nec non et socii, quae cuique est copia, laeti 100  
 Dona ferunt, onerant aras, mactantque juvencos ;  
 Ordine aëna locant alii, fusique per herbam  
 Subjiciunt veribus prunas et viscera torrent.  
 Exspectata dies aderat nonamque serena  
 Auroram Phaethontis equi jam luce vehebant, 105  
 Famaque finitimos et clari nomen Acestae  
 Excierat ; laeto complebant litora coetu,  
 Visuri Aeneadas, pars et certare parati.  
 Munera principio ante oculos circoque locantur  
 In medio, sacri tripodes viridesque coronae 110  
 Et palmae pretium victoribus, armaque et ostro  
 Perfusae vestes, argenti aurique talentum ;  
 Et tuba commissos medio canit aggere ludos.  
 Prima pares ineunt gravibus certamina remis

Quatuor ex omni delectae classe carinae.  
Velocem Mnestheus agit acri remige Pristim,  
Mox Italus Mnestheus, genus a quo nomine Memmi  
Ingentemque Gyas ingenti mole Chimaeram,  
Urbis opus, triplici pubes quam Dardana versu  
Impellunt, terno consurgunt ordine remi ;  
Sergestusque, domus tenet a quo Sergia nomen,  
Centauro invehitur magna, Scyllaque Cloanthus  
Caerulea, genus unde tibi, Romane Cluenti.

Est procul in pelago saxum spumantia contra  
Litora, quod tumidis submersum tunditur olim  
Fluctibus, hiberni condunt ubi sidera Cori ;  
Tranquillo silet, immotaque attollitur unda  
Campus et apricis statio gratissima mergis.  
Hic viridem Aeneas frondenti ex ilice metam  
Constituit signum nautis pater, unde reverti  
Scirent et longos ubi circumflectere cursus.  
Tum loca sorte legunt, ipsique in puppibus auro  
Ductores longe effulgent ostroque decori ;  
Cetera populea velatur fronde juvenus  
Nudatosque humeros oleo perfusa nitescit.  
Considunt transtris, intentaque brachia remis ;  
Intenti exspectant signum, exsultantiaque haurit  
Corda pavor pulsans laudumque arrecta cupido.  
Inde ubi clara dedit sonitum tuba, finibus omnes,  
Haud mora, prosiluire suis ; ferit aethera clamor  
Nauticus, adductis spumant freta versa lacertis.  
Infundunt pariter sulcos, totumque dehiscit  
Convulsum remis rostrisque tridentibus aequor.  
Non tam praecipites bijugo certamine campum  
Corripuere ruuntque effusi carcere currus,  
Nec sic immissis aurigae undantia lora  
Concussere jugis pronique in verbera pendent.  
Tum plausu fremituque virum studiisque faventum  
Consonat omne nemus, vocemque inclusa volutant  
Litora, pulsati colles clamore resultant.

Effugit ante alios primisque elabitur undis  
 Turbam inter fremitumque Gyas ; quem deinde Cloanthus  
 Consequitur, melior remis, sed pondere pinus  
 Tarda tenet. Post hos aequo discrimine Pristis  
 Centaurusque locum tendunt superare priorem ; 155  
 Et nunc Pristis habet, nunc victam praeterit ingens  
 Centaurus, nunc una ambae junctisque feruntur  
 Frontibus et longa sulcant vada salsa carina.  
 Jamque propinquabant scopulo metamque tenebant,  
 Quum princeps medioque Gyas in gurgite victor 160  
 Rectorem navis compellat voce Menoeten :  
 Quo tantum mihi dexter abis ? huc dirige gressum ;  
 Litus ama, et laevas stringat sine palmula cautes ;  
 Altum alii teneant. Dixit ; sed caeca Menoetes  
 Saxa timens proram pelagi detorquet ad undas. 165  
 Quo diversus abis ? iterum, Pete saxa, Menoete !  
 Cum clamore Gyas revocabat ; et ecce Cloanthum  
 Respicit instantem tergo, et propiora tenentem.  
 Ille inter navemque Gyae scopulosque sonantes  
 Radit iter laevum interior, subitoque priorem 170  
 Praeterit et metis tenet aequora tuta relictis.  
 Tum vero exarsit juveni dolor ossibus ingens,  
 Nec lacrimis caruere genae, segnemque Menoeten,  
 Oblitus decorisque sui sociumque salutis,  
 In mare praecipitem puppi deturbat ab alta ; 175  
 Ipse gubernaclo rector subit, ipse magister,  
 Hortaturque viros, clavumque ad litora torquet.  
 At gravis, ut fundo vix tandem redditus imo est,  
 Jam senior madidaque fluens in veste Menoetes  
 Summa petit scopuli siccaque in rupe resedit. 180  
 Illum et labentem Teucris et risere natantem,  
 Et salsos rident revomentem pectore fluctus.  
 Hic laeta extremis spes est accensa duobus,  
 Sergesto Mnestheique, Gyan superare morantem.  
 Sergestus capit ante locum scopuloque propinquat, 185  
 Nec tota tamen ille prior praeceunte carina ;

Parte prior ; partem rostro premit aemula Pristia.  
At media socios incedens nave per ipsos  
Hortatur Mnestheus : Nunc, nunc insurgite remis,  
Hectorei socii, Trojae quos sorte suprema  
Delegi comites ; nunc illas promite vires,  
Nunc animos, quibus in Gaetulis Syrtibus usi  
Ionioque mari Maleaeque sequacibus undis.  
Non jam prima peto Mnestheus, neque vincere certo ;  
Quamquam ol — Sed superent, quibus hoc, Neptune, dedi  
Extremos pudeat rediisse ; hoc vincite, cives,  
Et prohibete nefas. Olli certamine summo  
Procumbunt ; vastis tremit ictibus aerea puppis,  
Subtrahiturque solum ; tum creber anhelitus artus  
Aridaque ora quatit ; sudor fluit undique rivis.  
Attulit ipse viris optatum casus honorem.  
Namque furens animi dum proram ad saxa suburguet  
Interior spatioque subit Sergestus iniquo,  
Infelix saxis in procurentibus haesit.  
Concussae cautes, et acuto in murice remi  
Obnixa crepuere, illisaeque prora pendit.  
Consurgunt nautae et magno clamore morantur,  
Ferratasque trudes et acuta cuspide contos  
Expediunt, fractosque legunt in gurgite remos.  
At laetus Mnestheus successuque acrior ipso  
Agmine remorum celeri ventisque vocatis  
Prona petit maria et pelago decurrit aperto.  
Qualis spelunca subito commota columba,  
Cui domus et dulces latebroso in pumice nidi,  
Fertur in arva volans, plausumque exterrita pennis  
Dat tecto ingentem, mox aëre lapsa quieto  
Radit iter liquidum, celeres neque commovet alas :  
Sic Mnestheus, sic ipsa fuga secat ultima Pristis  
Aequora, sic illam fert impetus ipse volantem.  
Et primum in scopulo luctantem deserit alto  
Sergestum brevibusque vadis frustraue vocantem  
Auxilia et fractis discentem currere remis.

Inde Gyan ipsamque ingenti mole Chimaeram  
 Consequitur ; cedit, quoniam spoliata magistro est.  
 Solus jamque ipso superest in fine Cloanthus ; 235  
 Quem petit, et summis adnexus viribus urguet.  
 Tum vero ingeminat clamor, cunctique sequentem  
 Instigant studiis, resonatque fragoribus aether.  
 Hi proprium decus et partum indignantur honorem  
 Ni teneant, vitamque volunt pro laude pacisci ; 240  
 Hos successus alit : possunt, quia posse videntur.  
 Et fors aequatis cepissent praemia rostris,  
 Ni palmas ponto tendens utrasque Cloanthus  
 Fudissetque preces, divosque in vota vocasset :  
 Di, quibus imperium pelagi est, quorum aequora curro, 245  
 Vobis laetus ego hoc candentem in litore taurum  
 Constituam ante aras, voti reus, extaque salsos  
 Porriciam in fluctus et vina liquentia fundam.  
 Dixit, eumque imis sub fluctibus audiit omnis  
 Nereidum Phorcique chorus Panopeaque virgo, 250  
 Et pater ipse manu magna Portunus euntem  
 Impulit ; illa Noto citius volucrique sagitta  
 Ad terram fugit, et portu se condidit alto.  
 Tum satus Anchisa, cunctis ex more vocatis,  
 Victorem magna praeconis voce Cloanthum 255  
 Declarat, viridique advelat tempora lauro ;  
 Muneraque in naves ternos optare juvencos  
 Vinaque et argenti magnum dat ferre talentum.  
 Ipsis praecipuos ductoribus addit honores :  
 Victori chlamydem auratam, quam plurima circum 260  
 Purpura Maeandro duplici Meliboea cucurrit,  
 Intextusque puer frondosa regius Ida  
 Veloces jaculo cervos cursuque fatigat,  
 Acer, anhelanti similis, quem praepes ab Ida  
 Sublimem pedibus rapuit Jovis armiger uncis ; 265  
 Longaevi palmas nequidquam ad sidera tendunt  
 Custodes, saevitque canum latratus in auras.  
 At qui deinde locum tenuit virtute secundum,

Levibus huic hamis consertam auroque trilicem  
Loricam, quam Demoleo detraxerat ipse  
Victor apud rapidum Simoënta sub Ilio alto,  
Donat habere viro, decus et tutamen in armis.  
Vix illam famuli Phegeus Sagarisque ferebant  
Multiplicem, connixi humeris; indutus at olim  
Demoleos cursu palantes Troas agebat.  
Tertia dona facit geminos ex aere lebetas,  
Cymbiaque argento perfecta atque aspera signis.  
Jamque adeo donati omnes opibusque superbi  
Puniceis ibant evincti tempora taeniis,  
Quum saevo e scopulo multa vix arte revulsus,  
Amissis remis atque ordine debilis uno,  
Irrisam sine honore ratem Sergestus agebat.  
Qualis saepe viae deprensus in aggere serpens,  
Aerea quem obliquum rota transiit, aut gravis ictu  
Seminecem liquit saxo lacerumque viator,  
Nequidquam longos fugiens dat corpore tortus,  
Parte ferox, ardensque oculis, et sibila colla  
Arduus attollens; pars vulnere clauda retentat  
Nexantem nodis seque in sua membra plicantem:  
Tali remigio navis se tarda movebat;  
Vela facit tamen, et velis subit ostia plenis.  
Sergestum Aeneas promisso munere donat,  
Servatam ob navem laetus sociosque reductos.  
Olli serva datur, operum haud ignara Minervae,  
Cressa genus, Pholoë, geminique sub ubere nati.

Hoc pius Aeneas misso certamine tendit  
Gramineum in campum, quem collibus undique curvis  
Cingebant silvae, mediaque in valle theatri  
Circus erat; quo se multis cum milibus heros  
Consessu medium tulit exstructoque resedit.  
Hic, qui forte velint rapido contendere cursu,  
Invitat pretiis animos, et praemia ponit.  
Undique conveniunt Teucri mixtique Sicani,  
Nisus et Euryalus primi,

**E**uryalus forma insignis viridique juvena,  
**N**isus amore pio pueri ; quos deinde secutus  
**R**egius egregia Priami de stirpe Diores ;  
**H**unc Salius simul et Patron, quorum alter Acarnan,  
**A**lter ab Arcadio Tegeaeae sanguine gentis ;  
**T**um duo Trinacrii juvenes, Helymus Panopesque,  
**A**dsueti silvis, comites senioris Acestae ;  
**M**ulti praeterea, quos fama obscura recondit.  
**A**eneas quibus in mediis sic deinde locutus :  
**A**ccipite haec animis, laetasque advertite mentes :  
**N**emo ex hoc numero mihi non donatus abibit.  
**G**nosia bina dabo levato lucida ferro  
**S**picula caelataque argento ferre bipennem ;  
**O**mnibus hic erit unus honos. Tres praemia primi  
**A**ccipient, flavaque caput nectentur oliva.  
**P**rimus equum phaleris insignem victor habeto ;  
**A**lter Amazoniam pharetram plenamque sagittis  
**T**hreiciis, lato quam circumplectitur auro  
**B**alteus, et tereti subnectit fibula gemma ;  
**T**ertius Argolica hac galea contentus abito.  
**H**aec ubi dicta, locum capiunt, signoque repente  
**C**orripiunt spatia audito, limenque relinquunt,  
**E**ffusi nimbo similes, simul ultima signant.  
**P**rimus abit longeque ante omnia corpora Nisus  
**E**micat, et ventis et fulminis ocior alis ;  
**P**roximus huic, longo sed proximus intervallo,  
**I**nsequitur Salius ; spatio post deinde relicto  
**T**ertius Euryalus ;  
**E**uryalumque Helymus sequitur ; quo deinde sub ipso  
**E**cce volat calcemque terit jam calce Diores,  
**I**ncumbens humero ; spatia et si plura supersint,  
**T**ranseat elapsus prior, ambiguumque relinquat  
**J**amque fere spatio extremo fessique sub ipsam  
**F**inem adventabant, levi quum sanguine Nisus  
**L**abitur infelix, caesis ut forte juvencis  
**F**usus humum viridesque super madefecerat herbas.



Hic juvenis jam victor ovans vestigia presso  
 Haud tenuit titubata solo, sed pronus in ipso  
 Concidit immundoque fimo sacroque cruore.  
 Non tamen Euryali, non ille oblitus amorum ;  
 Nam sese opposuit Salio per lubrica surgens ;  
 Ille autem spissa jacuit revolutus arena.  
 Emicat Euryalus, et munere victor amici  
 Prima tenet, plausuque volat fremituque secundo.  
 Post Helymus subit, et nunc tertia palma Diore.  
 Hic totum caveae consessum ingentis et ora  
 Prima patrum magnis Salius clamoribus implet,  
 Ereptumque dolo reddi sibi poscit honorem.  
 Tutatur favor Euryalum, lacrimaeque decorae,  
 Grator et pulchro veniens in corpore virtus.  
 Adjuvat et magna proclamat voce Diore,  
 Qui subiit palmae, frustra ad praemia venit  
 Ultima, si primi Salio reddantur honores.  
 Tum pater Aeneas, Vestra, inquit, munera vobis  
 Certa manent, pueri, et palmam movet ordine nemo ;  
 Me liceat casus miserari insontis amici.  
 Sic fatus tergum Gaetuli immane leonis  
 Dat Salio, villis onerosum atque unguibus aureis.  
 Hic Nisus, Si tanta, inquit, sunt praemia victis,  
 Et te lapsorum miseret, quae munera Niso  
 Digna dabis, primam merui qui laude coronam,  
 Ni me, quae Salius, fortuna inimica tulisset ?  
 Et simul his dictis faciem ostentabat et udo  
 Turpia membra fimo. Risit pater optimus olli,  
 Et clipeum efferri jussit, Didymaonis artes,  
 Neptuni sacro Danais de poste refixum.  
 Hoc juvenem egregium praestanti munere donat.  
 Post, ubi confecti cursus, et dona peregit :  
 Nunc, si cui virtus animusque in pectore praesens,  
 Adsit, et evinctis attollat brachia palmis.  
 Sic ait et geminum pugnae proponit honorem,  
 Victori velatum auro vittisque juvencum,

**E**nsem atque insignem galeam solatia victo.  
**N**ec mora ; continuo vastis cum viribus effert  
**O**ra Dares, magnoque virum se murmure tollit ;  
**S**olus qui Paridem solitus contendere contra, 370  
**I**demque ad tumulum, quo maximus occubat Hector,  
**V**ictorem Buten, immani corpore qui se  
**B**ebrycia veniens Amyci de gente ferebat,  
**P**erculit et fulva moribundum extendit arena.  
**T**alis prima Dares caput altum in proelia tollit, 375  
**O**stenditque humeros latos, alternaque jactat  
**B**rachia protendens, et verberat ictibus auras.  
**Q**uaeritur hic alius ; nec quisquam ex agmine tanto  
**A**udet adire virum manibusque inducere caestus.  
**E**rgo alacris, cunctosque putans excedere palma, 380  
**A**eneae stetit ante pedes, nec plura moratus  
**T**um laeva taurum cornu tenet, atque ita fatur :  
**N**ate dea, si nemo audet se credere pugnae,  
**Q**uae finis standi ? quo me decet usque teneri ?  
**D**ucere dona jube. Cuncti simul ore fremebant 385  
**D**ardanidae, reddique viro promissa jubebant.  
**H**ic gravis Entellum dictis castigat Acestes,  
**P**roximus ut viridante toro consederat herbae :  
**E**ntelle, heroum quondam fortissime frustra,  
**T**antane tam patiens nullo certamine tolli 390  
**D**ona sines ? Ubi nunc nobis deus ille magister  
**N**equidquam memoratus Eryx ? Ubi fama per omnem  
**T**rinacriam, et spolia illa tuis pendentia tectis ?  
**I**lle sub haec : Non laudis amor, nec gloria cessit  
**P**ulsa metu ; sed enim gelidus tardante senecta 395  
**S**anguis hebet, frigentque effetae in corpore vires.  
**S**i mihi, quae quondam fuerat, quaque improbus iste  
**E**xsultat fidens, si nunc foret illa juvenas,  
**H**aud equidem pretio inductus pulchroque juvenco  
**V**enisset, nec dona moror. Sic deinde locutus 400  
**I**n medium geminos immani pondere caestus  
**P**rojecit, quibus acer Eryx in proelia suetus

Ferre manum duroque intendere brachia tergo.  
Obstupuere animi : tantorum ingentia septem  
Terga bouum plumbo insuto ferroque rigeant.  
Ante omnis stupet ipse Dares, longeque recusat ;  
Magnanimusque Anchisiades et pondus et ipsa  
Huc illuc vinculorum immensa volumina versat.  
Tum senior tales referebat pectore voces :  
Quid, si quis caestus ipsius et Herculis arma  
Vidisset tristemque hoc ipso in litore pugnam ?  
Haec germanus Eryx quondam tuus arma gerebat ; —  
Sanguine cernis adhuc sparsoque infecta cerebro —  
His magnum Alciden contra stetit ; his ego suctus,  
Dum melior vires sanguis dabat, aemula necdum  
Temporibus geminis canebat sparsa senectus.  
Sed si nostra Dares haec Troius arma recusat,  
Idque pio sedet Aeneae, probat auctor Acestes,  
Aequemus pugnas. Erycis tibi terga remitto ;  
Solve metus ; et tu Trojanos exue caestus.  
Haec fatus duplicem ex humeris rejecit amictum,  
Et magnos membrorum artus, magna ossa lacertosque  
Exuit, atque ingens media consistit arena.  
Tum satus Anchisa caestus pater extulit aequos,  
Et paribus palmas amborum innexuit armis.  
Constitit in digitos extemplo arrectus uterque,  
Brachiaque ad superas interritus extulit auras.  
Abduxere retro longe capita ardua ab ictu,  
Immiscentque manus manibus, pugnamque lacesunt.  
Ille pedum melior motu, fretusque juvena,  
Hic membris et mole valens ; sed tarda trementi  
Genua labant, vastos quatit aeger anhelitus artus.  
Multa viri nequidquam inter se vulnera jactant,  
Multa cavo lateri ingeminant et pectore vastos  
Dant sonitus, erratque aures et tempora circum  
Crebra manus, duro crepitant sub vulnere malae.  
Stat gravis Entellus nisuque immotus eodem,  
Corpore tela modo atque oculis vigilantibus exit.

Ille, velut celsam oppugnat qui molibus urbem,  
 Aut montana sedet circum castella sub armis, 440  
 Nunc hos, nunc illos aditus, omnemque pererrat  
 Arte locum, et variis adsultibus irritus urguet.  
 Ostendit dextram insurgens Entellus et alte  
 Extulit : ille ictum venientem a vertice velox  
 Praevидit, celerique elapsus corpore cessit : 445  
 Entellus vires in ventum effudit, et ultro  
 Ipse gravis graviterque ad terram pondere vasto  
 Concidit : ut quondam cava concidit aut Erymantho,  
 Aut Ida in magna, radicibus eruta pinus.  
 Consurgunt studiis Teucris et Trinacria pubes ; 450  
 It clamor coelo, primusque accurrit Acestes,  
 Aequaeumque ab humo miserans attollit amicum.  
 At non tardatus casu neque territus heros  
 Acrior ad pugnam redit, ac vim suscitatur ira.  
 Tum pudor incendit vires et conscia virtus, 455  
 Praecipitemque Daren ardens agit aequore toto,  
 Nunc dextra ingeminans ictus, nunc ille sinistra ;  
 Nec mora, nec requies : quam multa grandine nimbi  
 Culminibus crepitant, sic densis ictibus heros  
 Creber utraque manu pulsatur versaturque Dareta. 460  
 Tum pater Aeneas procedere longius iras  
 Et saevire animis Entellum haud passus acerbis ;  
 Sed finem imposuit pugnae, fessumque Dareta  
 Eripuit, mulcens dictis, ac talia fatur :  
 Infelix, quae tanta animum dementia cepit ? 465  
 Non vires alias conversa numina sentis ?  
 Cede deo. Dixitque et proelia voce diremit.  
 Ast illum fidi aequales, genua aegra trahentem,  
 Jactantemque utroque caput, crassumque cruorem  
 Ore ejectantem mixtosque in sanguine dentes, 470  
 Ducunt ad naves ; galeamque ense vocati  
 Accipiunt ; palmam Entello taurumque relinquunt.  
 Hic victor, superans animis tauroque superbus :  
 Nate dea, vosque haec, inquit, cognoscite, Teucris,

Et mihi quae fuerint, juvenali in corpore virens,  
Et qua servetis revocatum a morte Dareta.  
Dixit, et adversi contra stetit ora juvenci,  
Qui donum adstabat pugnae, duosque reducta  
Libravit dextra media inter cornua caestus,  
Arduus, effractoque illisit in ossa cerebro.  
Sternitur exanimisque tremens procumbit humi bos.  
Ille super tales effundit pectore voces :  
Hanc tibi, Eryx, meliorem animam pro morte Daretis  
Persolvo ; hic victor caestus artemque repono.

Protinus Aeneas celeri certare sagitta  
Invitat qui forte velint, et praemia ponit,  
Ingentique manu malum de nave Seresti  
Erigit, et volucrem trajecto in fune columbam,  
Quo tendant ferrum, malo suspendit ab alto.  
Convenere viri, dejectamque aerea sortem  
Accepit galea ; et primus clamore secundo  
Hyrtacidae ante omnes exit locus Hippocoontis ;  
Quem modo navali Mnestheus certamine victor  
Consequitur, viridi Mnestheus evinctus oliva.  
Tertius Eurytion, tuus, o clarissime, frater,  
Pandare, qui quondam, jussus confundere foedus,  
In medios telum torsisti primus Achivos.  
Extremus galeaque ima subsedit Acestes,  
Ausus et ipse manu juvenum tentare laborem.  
Tum validis flexos incurvant viribus arcus  
Pro se quisque viri, et depromunt tela pharetris.  
Primaque per coelum nervo stridente sagitta  
Hyrtacidae juvenis volucres diverberat auras ;  
Et venit, adversique infigitur arbore mali.  
Intremuit malus, timuitque exterrita pennis  
Ales, et ingenti sonuerunt omnia plausu.  
Post acer Mnestheus adducto constitit arcu,  
Alta petens, pariterque oculos telumque tetendit.  
Ast ipsam miserandus avem contingere ferro  
Non valuit ; nodos et vincula linea rupit,

ra pedem malo pendebat ab alto ;  
 atque atra volans in nubila fugit.  
 ha, jamdudum arcu contenta parato  
 ra, fratrem Eurytion in vota vocavit,  
 laetam coelo speculatus, et alis 515  
 in nigra figit sub nube columbam.  
 animis, vitamque reliquit in astris  
 fixamque refert delapsa sagittam.  
 ha palma superabat Acestes ;  
 aërias telum contendit in auras, 520  
 artemque pater arcumque sonantem.  
 subitum objicitur magnoque futurum  
 monstrum ; docuit post exitus ingens,  
 trifici cecinerunt omina vates.  
 olans liquidis in nubibus arsit arundo, 525  
 e viam flammis, tenuesque recessit  
 a in ventos ; coelo ceu saepe refixa  
 int crinemque volantia sidera ducunt.  
 aesere animis, Superosque precati  
 Teucrique viri ; nec maximus omen 530  
 :neas ; sed laetum amplexus Acesten  
 ; cumulat magnis, ac talia fatur :  
 er ; nam te voluit rex magnus Olympi  
 spiciis exsortem ducere honorem.  
 chisae longaevi hoc munus habebis, 535  
 ppressum signis, quem Thracius olim  
 genitori in magno munere Cisseus  
 dederat monumentum et pignus amoris.  
 cingit viridanti tempora lauro,  
 n ante omnes victorem appellat Acesten. 540  
 s Eurytion praelato invidit honori,  
 solus avem coelo dejecit ab alto.  
 ingreditur donis, qui vincula rupit,  
 volucris qui fixit arundine malum.  
 r Aeneas, nondum certamine misso, 545  
 ad sese comitemque impubis Iuli

Epytiden vocat, et fidam sic satur ad aurem :  
Vade age, et Ascanio, si jam puerile paratum  
Agmen habet secum, cursusque instruxit equorum,  
Ducat avo turmas, et sese ostendat in armis,  
Dic, ait. Ipse omnem longo decedere circo  
Infusum populum, et campos jubet esse patentes.  
Incedunt pueri, pariterque ante ora parentum  
Frenatis lucent in equis, quos omnis euntes  
Trinacriae mirata fremit Trojaeque juvenus.  
Omnibus in morem tonsa coma pressa corona ;  
Cornea bina ferunt praefixa hastilia ferro ;  
Pars leves humero pharetras ; it pectore summo  
Flexilis obtorti per collum circulus auri.  
Tres equitum numero turmae, ternique vagantur  
Ductores ; pueri bis seni quemque secuti  
Agmine partito fulgent paribusque magistris.  
Una acies juvenum, ducit quam parvus ovantem  
Nomen avi referens Priamus, tua clara, Polite,  
Progenies, auctura Italos ; quem Thracius albis  
Portat equus bicolor maculis, vestigia primi  
Alba pedis frontemque ostentans arduus albam.  
Alter Atys, genus unde Atii duxere Latini,  
Parvus Atys, pueroque puer dilectus Iulo.  
Extremus, formaque ante omnes pulcher, Iulus  
Sidonio est invectus equo, quem candida Dido  
Esse sui dederat monumentum et pignus amoris.  
Cetera Trinacriis pubes senioris Acestae  
Fertur equis.  
Excipiunt plausu pavidos, gaudentque tuentes  
Dardanidae, veterumque agnoscunt ora parentum.  
Postquam omnem laeti consessum oculosque suorum  
Lustravere in equis, signum clamore paratis  
Epytides longe dedit insonuitque flagello.  
Olli discurrere pares, atque agmina terni  
Diductis solvere choris, rursusque vocati  
Convertere vias infestaque tela tulere.

Inde alios ineunt cursus aliosque recursus  
 Adversi spatiis, alternosque orbibus orbes  
 Impediunt, pugnaeque cient simulacra sub armis ; 585  
 Et nunc terga fuga nudant, nunc spicula vertunt  
 Infensi, facta pariter nunc pace feruntur.  
 Ut quondam Creta fertur Labyrinthus in alta  
 Parietibus textum caecis iter, ancipitemque  
 Mille viis habuisse dolum, qua signa sequendi 590  
 Falleret indeprensus et irremeabilis error ;  
 Haud alio Teucrum nati vestigia cursu  
 Impediunt, texuntque fugas et proelia ludo,  
 Delphinum similes, qui per maria humida nando  
 Carpathium Libycumque secant [luduntque per undas]. 595  
 Hunc morem cursus atque haec certamina primus  
 Ascanius, Longam muris cum cingeret Albam,  
 Retulit et priscos docuit celebrare Latinos,  
 Quo puer ipse modo, secum quo Troia pubes ;  
 Albani docuere suos ; hinc maxima porro 600  
 Accepit Roma, et patrium servavit honorem ;  
 Trojaque nunc pueri, Trojanum dicitur agmen.  
 Hac celebrata tenus sancto certamina patri.  
 Hic primum Fortuna fidem mutata novavit.  
 Dum variis tumulto referunt sollemnia ludis, 605  
 Irim de coelo misit Saturnia Juno  
 Iliacam ad classem, ventosque adspirat eunti,  
 Multa movens, necdum antiquum saturata dolorem.  
 Illa, viam celerans per mille coloribus arcum,  
 Nulli visa cito decurrit tramite virgo. 610  
 Conspicit ingentem concursum, et litora lustrat,  
 Desertosque videt portus classemque relictam.  
 At procul in sola secretae Troades acta  
 Amissum Anchisen flebant, cunctaeque profundum  
 Pontum adspectabant flentes. Heu tot vada fessis 615  
 Et tantum superesse maris ! vox omnibus una.  
 Urbem orant ; taedet pelagi perferre laborem.  
 Ergo inter medias sese haud ignara nocendi



Conjicit, et faciemque deae vestemque reponit ;  
Fit Beroe, Ismarii conjux longaeva Dorycli,  
Cui genus et quondam nomen natique fuissent ;  
Ac sic Dardanidum mediam se matribus insert :  
O miserae, quas non manus, inquit, Achaica bello  
Traxerit ad letum patriae sub moenibus ! O gens  
Infelix, cui te exitio Fortuna reservat ?  
Septima post Trojae excidium jam vertitur aestas,  
Quum freta, quum terras omnes, tot inhospita saxa  
Sideraque emensae ferimur, dum per mare magnum  
Italiam sequimur fugientem, et volvimur undis.  
Hic Erycis fines fraterni, atque hospes Acestes :  
Quis prohibet muros jacere et dare civibus urbem ?  
O patria et rapti nequidquam ex hoste Penates,  
Nullane jam Trojae dicentur moenia ? Nusquam  
Hectoreos amnes, Xanthum et Simoënta, videbo ?  
Quin agite et mecum infaustas exurite puppes.  
Nam mihi Cassandrae per somnum vatis imago  
Ardentes dare visa faces : Hic quaerite Trojam ;  
Hic domus est, inquit, vobis. Jam tempus agi res,  
Nec tantis mora prodigiis. En quatuor arae  
Neptuno ; deus ipse faces animumque ministrat.  
Haec memorans prima infensum vi corripit ignem,  
Sublataque procul dextra connixa coruscat,  
Et jacit. Arrectae mentes stupefactaque corda  
Iliadum. Hic una e multis, quae maxima natu,  
Pyrgo, tot Priami natorum regia nutrix :  
Non Beroë vobis, non haec Rhoeteia, matres,  
Est Dorycli conjux ; divini signa decoris  
Ardentesque notate oculos ; qui spiritus illi,  
Qui vultus, vocisque sonus, vel gressus eunti.  
Ipsa egomet dudum Beroën digressa reliqui  
Aegram, indignantem, tali quod sola careret  
Munere, nec meritos Anchisae inferret honores.  
Haec effata.  
At matres primo ancipites, oculisque malignis

Ambiguae spectare rates miserum inter amorem 655  
 Praesentis terrae fatisque vocantia regna :  
 Quum dea se paribus per coelum sustulit alis  
 Ingentemque fuga secuit sub nubibus arcum.  
 Tum vero attonitae monstris actaeque furore  
 Conclamant, rapiuntque focis penetralibus ignem ; 660  
 Pars spoliant aras, frondem ac virgulta facesque  
 Conjiciunt. Furit immissis Vulcanus habenis  
 Transtra per et remos et pictas abiete puppes.  
 Nuntius Anchisae ad tumultum cuneosque theatri  
 Incensas perfert naves Eumelus, et ipsi 665  
 Respiciunt atram in nimbo volitare favillam.  
 Pimus et Ascanius, cursus ut laetus equestres  
 Ducebat, sic acer equo turbata petivit  
 Castra, nec exanimes possunt retinere magistri.  
 Quis furor iste novus? Quo nunc, quo tenditis, inquit, 670  
 Heu miserae cives? Non hostem inimicaque castra  
 Argivum, vestras spes uritis. En, ego vester  
 Ascanius! — galeam ante pedes projecit inanem,  
 Qua ludo indutus belli simulacra ciebat.  
 Accelerat simul Aeneas, simul agmina Teucrum. 675  
 Ast illae diversa metu per litora passim  
 Diffugiunt, silvasque et sicubi concava furtim  
 Saxa petunt; piget incepti lucisque, suosque  
 Mutatae agnoscunt, excussa pectore Juno est.  
 Sed non idcirco flammae atque incendia vires 680  
 Indomitas posuere; udo sub robore vivit  
 Stuppa vomens tardum fumum, lentusque carinas  
 Est vapor, et toto descendit corpore pestis,  
 Nec vires heroum infusaque flumina prosunt.  
 Tum pius Aeneas humeris abscindere vestem, 685  
 Auxilioque vocare deos, et tendere palmas :  
 Iuppiter omnipotens, si nondum exosus ad unum  
 Trojanos, si quid pietas antiqua labores  
 Respicit humanos, da flammam evadere classi  
 Nunc, Pater, et tenues Teucrum res eripe leto. 690

Vel tu, quod superest, infesto fulmine morti,  
Si mereor, demitte, tuaque hic obrue dextra.  
Vix haec ediderat, quum effusis imbris atra  
Tempestas sine more furit, tonitruque tremescunt  
Ardua terrarum et campi; ruit aethere toto  
Turbidus imber aqua densisque nigerrimus austris;  
Implenturque super puppes; semiusta madescunt  
Robora; restinctus donec vapor omnis, et omnes,  
Quatuor amissis, servatae a peste carinae.

At pater Aeneas, casu concussus acerbo,  
Nunc huc ingentes, nunc illuc pectore curas  
Mutabat versans, Siculisne resideret arvis,  
Oblitus fatorum, Italasne capesseret oras.  
Tum senior Nautes, unum Tritonia Pallas  
Quem docuit multaque insignem reddidit arte —  
Haec responsa dabat, vel quae portenderet ira  
Magna deum, vel quae fatorum posceret ordo —

Isque his Aenean solatus vocibus inquit:  
Nate dea, quo fata trahunt retrahuntque, sequamur;  
Quidquid erit, superanda omnis fortuna ferendo est.  
Est tibi Dardanius divinae stirpis Acestes:  
Hunc cape consiliis socium et conjunge volentem;  
Huic trade, amissis superant qui navibus, et quos  
Pertaesum magni incepti rerumque tuarum est;  
Longaevosque senes ac fessas acquore matres,  
Et quidquid tecum invalidum metuensque pericli est,  
Delige, et his habeant terris sine moenia fessi;  
Urbem appellabunt permisso nomine Acestam.

Talibus incensus dictis senioris amici,  
Tum vero in curas animo diducitur omnes.  
Et Nox atra polum bigis subvecta tenebat:  
Visa dehinc coelo facies delapsa parentis  
Anchisae subito tales effundere voces:  
Nate, mihi vita quondam, dum vita manebat,  
Care magis, nate, Iliacis exercite fati,  
Imperio Jovis huc venio, qui classibus ignem

Depulit, et coelo tandem miseratus ab alto est.  
 Consiliis pare, quae nunc pulcherrima Nautes  
 Dat senior ; lectos juvenes, fortissima corda,  
 Defer in Italiam ; gens dura atque aspera cultu 730  
 Debellanda tibi Latio est. Ditis tamen ante  
 Infernas accede domos, et Averno per alta  
 Congressus pete, nate, meos. Non me impia namque  
 Tartara habent tristesve umbrae, sed amoena piorum  
 Concilia Elysiumque colo. Huc casta Sibylla 735  
 Nigrarum multo pecudum te sanguine ducet.  
 Tum genus omne tuum, et quae dentur moenia, disces.  
 Jamque vale ; torquet medios Nox humida cursus,  
 Et me saevus equis Oriens afflavit anhelis.  
 Dixerat, et tenues fugit, ceu fumus, in auras. 740  
 Aeneas, Quo deinde ruis ? quo proripis ? inquit,  
 Quem fugis ? aut quis te nostris complexibus arcet ?  
 Haec memorans cinerem et sopitos suscitatur ignes,  
 Pergameumque Larem et canae penetralia Vestae  
 Farre pio et plena supplex veneratur acerra. 745  
 Extemplo socios primumque arcessit Acesten,  
 Et Jovis imperium et cari praecepta parentis  
 Edocet, et quae nunc animo sententia constet.  
 Haud mora consiliis, nec jussa recusat Acestes.  
 Transcribunt urbi matres, populumque volentem 750  
 Deponunt, animos nil magnae laudis egentes.  
 Ipsi transtra novant, flammisque ambesa reponunt  
 Robora navigiis, aptant remosque rudentesque,  
 Exigui numero, sed bello vivida virtus.  
 Interea Aeneas urbem designat aratro 755  
 Sortiturque domos ; hoc Ilium et haec loca Trojam  
 Esse jubet. Gaudet regno Trojanus Acestes,  
 Indicitque forum et patribus dat jura vocatis.  
 Tum vicina astris Erycino in vertice sedes  
 Fundatur Veneri Idaliae, tumuloque sacerdos 760  
 Ac lucus late sacer additur Anchiseo.  
 Jamque dies epulata novem gens omnis, et aris

Factus honos : placidi straverunt aequora venti,  
Creber et adspirans rursus vocat Auster in altum.  
Exoritur procurva ingens per litora fletus ;  
Complexi inter se noctemque diemque morantur.  
Ipsae jam matres, ipsi, quibus aspera quondam  
Visa maris facies et non tolerabile nomen,  
Ire volunt, omnemque fugae perferre laborem.  
Quos bonus Aeneas dictis solatur amicis,  
Et consanguineo lacrimans commendat Acestae.  
Tres Eryci vitulos et Tempestatibus agnam  
Caedere deinde jubet, solvique ex ordine funem.  
Ipse, caput tonsae foliis evinctus olivae,  
Stans procul in prora pateram tenet, extaque salsos  
Porricit in fluctus ac vina liquentia fundit.  
Prosequitur surgens a puppi ventus cuntes.  
Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis  
Alloquitur, talesque effundit pectore questus :  
Junonis gravis ira nec exsaturabile pectus  
Cogunt me, Neptune, preces descendere in omnes ;  
Quam nec longa dies, pietas nec mitigat ulla,  
Nec Jovis imperio fatisque infracta quiescit.  
Non media de gente Phrygum exedissee nefandis  
Urbem odiis satis est, nec poenam traxe per omnem :  
Reliquias Trojae, cineres atque ossa peremptae  
Insequitur. Caussas tanti sciat illa furoris.  
Ipse mihi nuper Libycis tu testis in undis  
Quam molem subito excierit : maria omnia coelo  
Miscuit, Aeoliis nequidquam freta procellis,  
In regnis hoc ausa tuis.  
Per scelus ecce etiam Trojanis matribus actis  
Exussit foede puppes, et classe subegit  
Amissa socios ignotae linquere terrae.  
Quod superest, oro, liceat dare tuta per undas  
Vela tibi, liceat Laurentem attingere Thybrim,  
Si concessa peto, si dant ea moenia Parcae.

ius haec domitor maris edidit alti :  
 st, Cytherea, meis te fidere regnis, 800  
 ducis. Merui quoque ; saepe furores  
 t rabiem tantam coelique marisque.  
 n terris, Xanthum Simoëntaque testor,  
 i cura tui. Quum Troia Achilles  
 sequens impingeret agmina muris, 805  
 daret leto, gemerentque repleti  
 reperire viam atque evolvere posset  
 Xanthus, Pelidae tunc ego forti  
 Aenean nec dis nec viribus aequis  
 apui, cuperem quum vertere ab imo 810  
 ; manibus perjuræ moenia Trojae.  
 e mens eadem perstat mihi ; pelle timorem.  
 optas, portus accedet Averni.  
 ntum, amissum quem gurgite quaeres ;  
 nultis dabitur caput. 815  
 a deae permulsit pectora dictis,  
 s auro Genitor, spumantiaque addit  
 manibusque omnes effundit habenas.  
 r summa levis volat aequora curru ;  
 ndae, tumidumque sub axe tonanti 820  
 quor aquis, fugiunt vasto aethere nimbi.  
 comitum facies, immania cete,  
 lauci chorus, Inousque Palaemon,  
 citi, Phorcique exercitus omnis ;  
 Thetis, et Melite, Panopeaque virgo, 825  
 oque, Thaliaque, Cymodoceque.  
 s Aeneae suspensam blanda vicissim  
 tentant mentem ; jubet ocius omnes  
 s, intendi brachia velis.  
 fecere pedem, pariterque sinistros, 830  
 os solvere sinus ; una ardua torquent  
 orquentque ; ferunt sua flamina classem.  
 te omnes densum Palinurus agebat  
 l hunc alii cursum contendere jussi.

Jamque fere mediam coeli Nox humida metam  
Contigerat ; placida laxabant membra quiete  
Sub remis fusi per dura sedilia nautae :  
Cum levis aetheriis delapsus Somnus ab astris  
Aëra dimovit tenebrosum et dispulit umbras,  
Te, Palinure, petens, tibi somnia tristia portans  
Insonti ; puppique deus consedit in alta,  
Phorbanti similis, funditque has ore loquelas :  
Iaside Palinure, ferunt ipsa aequora classem ;  
Aequatae spirant aurae ; datur hora quieti.  
Pone caput, fessosque oculos furare labori.  
Ipse ego paulisper pro te tua munera inibo.  
Cui vix attollens Palinurus lumina fatur :  
Mene salis placidi vultum fluctusque quietos  
Ignorare jubes ? mene huic confidere monstro ?  
Aenean credam quid enim fallacibus auris  
Et coeli toties deceptus fraude sereni ?  
Talia dicta dabat, clavumque affixus et haerens  
Nusquam amittebat, oculosque sub astra tenebat.  
Ecce deus ramum Lethaeo rore madentem  
Vique soporatum Stygia super utraque quassat  
Tempora, cunctantique natantia lumina solvit.  
Vix primos inopina quies laxaverat artus :  
Et superincumbens cum puppis parte revulsa  
Cumque gubernaclo liquidas projecit in undas  
Praecipitem ac socios nequidquam saepe vocantem ;  
Ipse volans tenues se sustulit ales ad auras.  
Currit iter tutum non secius aequore classis,  
Promissisque patris Neptuni interrita fertur.  
Jamque adeo scopulos Sirenum advecta subibat,  
Difficiles quondam multorumque ossibus albos,  
Tum rauca adsiduo longe sale saxa sonabant :  
Quum pater amisso fluitantem errare magistro  
Sensit, et ipse ratem nocturnis rexit in undis,  
Multa gemens, casuque animum concussus amici :  
O nimium coelo et pelago confise sereno,  
Nudus in ignota, Palinure, jacebis arena.

## LIBER VI.

Sic fatur lacrimans, classique immittit habenas,  
 Et tandem Euboicis Cumarum allabitur oris.  
 Obvertunt pelago proras ; tum dente tenaci  
 Ancora fundabat naves, et litora curvae  
 Praetexunt puppes. Juvenum manus emicat ardens 5  
 Litus in Hesperium ; quaerit pars semina flammae  
 Abstrusa in venis silicis, pars densa ferarum  
 Tecta rapit silvas, inventaque flumina monstrat.  
 At pius Aeneas arces, quibus altus Apollo  
 Praesidet, horrendaeque procul secreta Sibyllae, 10  
 Antrum immane, petit, magnam cui mentem animumque  
 Delius inspirat vates aperitque futura.  
 Jam subeunt Triviae lucos atque aurea tecta.  
 Daedalus, ut fama est, fugiens Minoia regna,  
 Praepetibus pennis ausus se credere coelo, 15  
 Insuetum per iter gelidas enavit ad Arctos,  
 Chalcidicaque levis tandem super adstitit arce.  
 Redditus his primum terris, tibi, Phoebe, sacravit  
 Remigium alarum, posuitque immania templa.  
 In foribus letum Androgeo ; tum pendere poenas 20  
 Cecropidae jussi — miserum ! — septena quot annis  
 Corpora natorum ; stat ductis sortibus urna.  
 Contra elata mari respondet Gnosia tellus :  
 Hic crudelis amor tauri, suppostaque furto  
 Pasiphaë, mixtumque genus prolesque biformis 25  
 Minotaurus inest, Veneris monumenta nefandae ;  
 Hic labor ille domus et inextricabilis error ;  
 Magnum reginae sed enim miseratus amorem  
 Daedalus, ipse dolos tecti ambagesque resolvit,  
 Caeca regens filo vestigia. Tu quoque magnam 30  
 Partem opere in tanto, sineret dolor, Icare, haberes.  
 Bis conatus erat casus effingere in auro ;



Bis patriae cecidere manus. Quin protinus omnia  
Perlegerent oculis, ni jam praemissus Achates  
Afforet atque una Phoebi Triviaeque sacerdos,  
Deiphobe Glauci, fatur quae talia regi :  
Non hoc ista sibi tempus spectacula poscit ;  
Nunc grege de intacto septem mactare juvencos  
Praestiterit, totidem lectas de more bidentes.  
Talibus affata Aenean — nec sacra morantur  
Jussa viri — Teucros vocat alta in templa sacerdos.

Excisum Euboicae latus ingens rupis in antrum,  
Quo lati ducunt aditus centum, ostia centum ;  
Unde ruunt totidem voces, responsa Sibyllae.  
Ventum erat ad limen, quum virgo, Poscere fata  
Tempus, ait ; deus, ecce, deus ! Cui talia fanti  
Ante fores subito non vultus, non color unus,  
Non comptae mansere comae ; sed pectus anhelum,  
Et rabie fera corda tument ; majorque videri,  
Nec mortale sonans, afflata est numine quando  
Jam propiore dei. Cessas in vota precesque  
Tros, ait, Aenea, cessas ? Neque enim ante dehiscunt  
Attonitae magna ora domus. Et talia fata  
Conticuit. Gelidus Teucris per dura cucurrit  
Ossa tremor, funditque preces rex pectore ab imo :  
Phoebe, graves Trojae semper miserate labores,  
Dardana qui Paridis direxti tela manusque  
Corpus in Aeacidae, magnas obeuntia terras  
Tot maria intravi duce te penitusque repostas  
Massylum gentes praetentaque Syrtibus arva,  
Jam tandem Italiae fugientis prendimus oras ;  
Hac Trojana tenuis fuerit fortuna secuta.  
Vos quoque Pergameae jam fas est parcere genti,  
Dique deaeque omnes, quibus obstitit Ilium et ingens  
Gloria Dardaniae. Tuque, o sanctissima vates,  
Praescia venturi, da — non indebita posco  
Regna meis fatis — Latio considerare Teucros  
Errantesque deos agitataque numina Trojae.

Cum Phoebus et Triviae solido de marmore templum  
nstituam, festosque dies de nomine Phoebi.

70

Te quoque magna manent regnis penetralia nostris.

Hic ego namque tuas sortes arcanaque fata,

Dicta meae genti, ponam, lectosque sacrabo,

Alma, viros. Foliis tantum ne carmina manda,

Ne turbata volent rapidis ludibria ventis ;

75

Ipsa canas oro. Finem dedit ore loquendi.

At, Phoebi nondum patiens, immanis in antro

Bacchatur vates, magnum si pectore possit

Excussisse deum ; tanto magis ille fatigat

Os rabidum, fera corda domans, fingitque premendo.

80

Ostia jamque domus patuere ingentia centum

Sponte sua, vatisque ferunt responsa per auras :

O tandem magnis pelagi defuncte periclis !

Sed terrae graviora manent. In regna Lavini

Dardanidae venient ; mitte hanc de pectore curam ;

85

Sed non et venisse volent. Bella, horrida bella,

Et Thybrim multo spumantem sanguine cerno.

Non Simois tibi, nec Xanthus, nec Dorica castra

Defuerint ; alius Latio jam partus Achilles,

Natus et ipse dea ; nec Teucris addita Juno

90

Usquam aberit ; quum tu supplex in rebus egenis

Quas gentis Italum aut quas non oraveris urbes !

Causa mali tanti conjux iterum hospita Teucris

Externique iterum thalami.

Tu ne cede malis, sed contra audentior ito,

95

Quam tua te Fortuna sinet. Via prima salutis,

Quod minime reris, Graia pandetur ab urbe.

Talibus ex adyto dictis Cumaea Sibylla

Horrendas canit ambages antroque remugit,

Obscuris vera involvens : ea frena furenti

100

Concutit, et stimulos sub pectore vertit Apollo.

Ut primum cessit furor et rabida ora quierunt,

Incipit Aeneas heros : Non ulla laborum,

O virgo, nova mi facies inopinave surgit ;

Omnia praecepi atque animo mecum ante peregi.  
 Unum oro : quando hic inferni janua regis  
 Dicitur et tenebrosa palus Acheronte refuso,  
 Ire ad conspectum cari genitoris et ora  
 Contingat ; doceas iter et sacra ostia pandas.  
 Illum ego per flammās et mille sequentia tela  
 Eripui his humeris, medioque ex hoste recepi ;  
 Ille meum comitatus iter maria omnia mecum  
 Atque omnes pelagique minas coelique ferebat,  
 Invalidus, vires ultra sortemque senectae.  
 Quin, ut te supplex peterem et tua limina adirem,  
 Idem orans mandata dabat. Natique patrisque,  
 Alma, precor, miserere — potes namque omnia, nec te  
 Nequidquam lucis Hecate praefecit Avernīs —  
 Si potuit Manes arcessere conjugis Orpheus,  
 Threicia fretus cithara fidibusque canoris,  
 Si fratrem Pollux alterna morte redemit,  
 Itque reditque viam toties. Quid Thesea, magnum  
 Quid memorem Alciden? et mi genus ab Jove summo.

Talibus orabat dictis, arasque tenebat,  
 Cum sic orsa loqui vates : Sate sanguine divum, 125  
 Tros Anchisiade, facilis descensus Averno ;  
 Noctes atque dies patet atri janua Ditis ;  
 Sed revocare gradum superasque evadere ad auras,  
 Hoc opus, hic labor est. Pauci, quos aequus amavit  
 Juppiter, aut ardens evexit ad aethera virtus, 130  
 Dis geniti potuere. Tenent media omnia silvae,  
 Cocytosque sinu labens circumvenit atro.  
 Quod si tantus amor menti, si tanta cupido est,  
 Bis Stygios innare lacus, bis nigra videre  
 Tartara, et insano juvat indulgere labori, 135  
 Accipe, quae peragenda prius. Latet arbore opaca  
 Aureus et foliis et lento vimine ramus,  
 Junoni infernae dictus sacer ; hunc tegit omnis  
 Lucus et obscuris claudunt convallibus umbrae.  
 Sed non ante datur telluris operta subire, 140

**A**uricomos quam qui decerpserit arbore fetus.  
**H**oc sibi pulchra suum ferri Proserpina munus  
**I**nstituit. Primo avulso non deficit alter  
**A**ureus, et simili frondescit virga metallo.  
**E**rgo alte vestiga oculis, et rite repertum 145  
**C**arpe manu; namque ipse volens facilisque sequetur,  
**S**i te fata vocant; aliter non viribus ullis  
**V**incere, nec duro poteris convellere ferro.  
**P**raeterea jacet exanimum tibi corpus amici —  
**H**eu nescis — totamque incestat funere classem, 150  
**D**um consulta petis nostroque in limine pendes.  
**S**edibus hunc refer ante suis et condé sepulchro.  
**D**uc nigras pecudes; ea prima piacula sunt.  
**S**ic demum lucos Stygis et regna invia vivis  
**A**dspicies. Dixit, pressoque obmutuit ore. 155  
**A**eneas maesto defixus lumina vultu  
**I**ngreditur, linquens antrum, caecosque volutat  
**E**ventus animo secum. Cui fidus Achates  
**I**t comes, et paribus curis vestigia figit.  
**M**ulta inter sese vario sermone serebant, 160  
**Q**uem socium exanimem vates, quod corpus humandum  
**D**iceret. Atque illi Misenum in litore sicco,  
**U**t venere, vident indigna morte peremptum,  
**M**isenum Aeoliden, quo non praestantior alter  
**A**ere ciere viros, Martemque accendere cantu. 165  
**H**ectoris hic magni fuerat comes, Hectora circum  
**E**t lituo pugnans insignis obibat et hasta.  
**P**ostquam illum vita victor spoliavit Achilles,  
**D**ardanio Aeneae sese fortissimus heros  
**A**ddiderat socium, non inferiora secutus. 170  
**S**ed tum, forte cava dum personat aequora concha,  
**D**emens, et cantu vocat in certamina divos,  
**A**emulus exceptum Triton, si credere dignum est,  
**I**nter saxa virum spumosa immerserat unda.  
**E**rgo omnes magno circum clamore fremebant, 175  
**P**raecipue pius Aeneas. Tum jussa Sibyllae,

Haud mora, festinant flentes, aramque sepulchri  
Congerere arboribus coeloque educere certant.  
Itur in antiquam silvam, stabula alta ferarum,  
Procumbunt piceae, sonat icta securibus illex,  
Fraxineaeque trabes cuneis et fissile robur  
Scinditur, advolvunt ingentes montibus ornos.  
Nec non Aeneas opera inter talia primus  
Hortatur socios, paribusque accingitur armis.  
Atque haec ipse suo tristi cum corde volutat,  
Adspectans silvam immensam, et sic voce precatur :  
Si nunc se nobis ille aureus arbore ramus  
Ostendat nemore in tanto ! quando omnia vere  
Heu nimium de te vates, Misene, locuta est.  
Vix ea fatus erat, geminae quum forte columbae  
Ipsa sub ora viri coeli venere volantes,  
Et viridi sedere solo. Tum maximus heros  
Maternas agnoscit aves, laetusque precatur :  
Este duces, o, si qua via est, cursumque per auras  
Dirigite in lucos, ubi pinguem dives opacat  
Ramus humum. Tuque, o, dubiis ne defice rebus,  
Diva parens. Sic effatus vestigia pressit,  
Observans, quae signa ferant, quo tendere pergant.  
Pascentes illae tantum prodire volando,  
Quantum acie possent oculi servare sequentum.  
Inde ubi venere ad fauces graveolentis Averni,  
Tollunt se celeres, liquidumque per aëra lapsae  
Sedibus optatis geminae super arbore sidunt,  
Discolor unde auri per ramos aura refulsit.  
Quale solet silvis brumali frigore viscum  
Fronde virere nova, quod non sua seminat arbos,  
Et croceo fetu teretes circumdare truncos :  
Talis erat species auri frondentis opaca  
Ilice, sic leni crepitabat bractea vento.  
Corripit Aeneas extemplo avidusque refringit  
Cunctantem, et vatis portat sub tecta Sibyllae.  
Nec minus interea Misenum in litore Teucris

Flebant, et cineri ingrato suprema ferebant.  
 Principio pinguem taedis et robore secto  
 Ingentem struxere pyram, cui frondibus atris 215  
 Intexunt latera, et ferales ante cupressos  
 Constituunt, decorantque super fulgentibus armis.  
 Pars calidos latices et aëna undantia flammis  
 Expediunt, corpusque lavant frigentis et unguunt.  
 Fit gemitus. Tum membra toro defleta reponunt, 220  
 Purpureasque super vestes, velamina nota,  
 Conjiciunt. Pars ingenti subiere feretro,  
 Triste ministerium, et subjectam more parentum  
 Aversi tenuere facem. Congesta cremantur  
 Turea dona, dapes, fuso crateres olivo. 225  
 Postquam collapsi cineres et flamma quievit,  
 Reliquias vino et bibulam lavere favillam,  
 Ossaque lecta cado textit Corynaeus aeno.  
 Idem ter socios pura circumtulit unda,  
 Spargens rore levi et ramo felicis olivae, 230  
 Lustravitque viros, dixitque novissima verba.  
 At pius Aeneas ingenti mole sepulchrum  
 Imponit, suaque arma viro remumque tubamque,  
 Monte sub aërio, qui nunc Misenus ab illo  
 Dicitur, aeternumque tenet per saecula nomen. 235  
 His actis propere exsequitur praecepta Sibyllae.  
 Spelunca alta fuit vastoque immanis hiatu,  
 Scrupea, tuta lacu nigro nemorumque tenebris,  
 Quam super haud ullae poterant impune volantes  
 Tendere iter pennis : talis sese halitus atris 240  
 Faucibus effundens supera ad convexa ferebat :  
 [Unde locum Graii dixerunt nomine Aornon.]  
 Quatuor hic primum nigrantes terga juvencos  
 Constituit frontique invergit vina sacerdos,  
 Et summas carpens media inter cornua setas 245  
 Ignibus imponit sacris, libamina prima,  
 Voce vocans Hecaten, Coeloque Ereboque potentem.  
 Supponunt alii cultros, tepidumque cruorem

Suscipiunt pateris. Ipse atri velleris agnam  
 Aeneas matri Eumenidum magnaëque sorori  
 Ense ferit, sterilemque tibi, Proserpina, vaccam.  
 Tum Stygio regi nocturnas inchoat aras,  
 Et solida imponit taurorum viscera flammis,  
 Pingue super oleum infundens ardentibus extis.  
 Ecce autem, primi sub lumina solis et ortus  
 Sub pedibus mugire solum et juga coepta moveri  
 Silvarum, visaeque canes ululare per umbram,  
 Adventante dea. Procul o, procul este, profani,  
 Conclamat vates, totoque absistite lûco ;  
 Tuque invade viam, vaginaque eripe ferrum ;  
 Nunc animis opus, Aenea, nunc pectore firmo. .  
 Tantum effata, furens antro se immisit aperto ;  
 Ille ducem haud timidis vadentem passibus aequat.

Di, quibus imperium est animarum, Umbraëque silentio  
 Et Chaos, et Phlegethon, loca nocte tacentia late,  
 Sit mihi fas audita loqui ; sit numine vestro  
 Pandere res alta terra et caligine mersas.

Ibant obscuri sola sub nocte per umbram,  
 Perque domos Ditis vacuas et inania regna :  
 Quale per incertam lunam sub luce maligna  
 Est iter in silvis, ubi coelum condidit umbra  
 Juppiter, et rebus nox abstulit atra colorem.  
 Vestibulum ante ipsum primisque in faucibus Orci  
 Luctus et ultrices posuere cubilia Curae ;  
 Pallentesque habitant Morbi, tristisque Senectus,  
 Et Metus, et malesuada Fames, ac turpis Egestas,  
 Terribiles visu formae, Letumque, Labosque ;  
 Tum consanguineus Leti Sopor, et mala mentis  
 Gaudia, mortiferumque adverso in limine Bellum,  
 Ferreique Eumenidum thalami, et Discordia demens,  
 Vipereum crinem vittis innexa cruentis.

In medio ramos annosaque brachia pandit  
 Ulmus opaca, ingens, quam sedem Somnia vulgo  
 Vana tenere ferunt, foliisque sub omnibus haerent.

Multaque praeterea variarum monstra ferarum 285  
 Centauri in foribus stabulant Scyllaeque biformes  
 Et centumgeminus Briareus ac belua Lernae,  
 Horrendum stridens, flammisque armata Chimaera,  
 Gorgones Harpyiaeque et forma tricorporis umbrae.  
 Corripit hic subita trepidus formidine ferrum 290  
 Aeneas, strictamque aciem venientibus offert,  
 Et, ni docta comes tenues sine corpore vitas  
 Admoneat volitare cava sub imagine formae,  
 Irruat, et frustra ferro diverberet umbras.

Hinc via, Tartarei quae fert Acherontis ad undas. 295  
 Turbidus hic caeno vastaue voragine gurges  
 Aestuat atque omnem Cocyto eructat arenam.  
 Portitor has horrendus aquas et flumina servat  
 Terribili squalore Charon, cui plurima mento  
 Canities inculta jacet, stant lumina flamma, 300  
 Sordidus ex humeris nodo dependet amictus.  
 Ipse ratem conto subigit, velisque ministrat,  
 Et ferruginea subvectat corpora cymba,  
 Jam senior, sed cruda deo viridisque senectus.  
 Huc omnis turba ad ripas effusa ruebat, 305  
 Matres atque viri, defunctaque corpora vita  
 Magnanimum heroum, pueri innuptaeque puellae,  
 Impositique rogis juvenes ante ora parentum :  
 Quam multa in silvis autumnii frigore primo  
 Lapsa cadunt folia, aut ad terram gurgite ab alto 310  
 Quam multae glomerantur aves, ubi frigidus annus  
 Trans pontum fugat et terris immittit apricis.  
 Stabant orantes primi transmittere cursum,  
 Tendebantque manus ripae ulterioris amore.  
 Navita sed tristis nunc hos nunc accipit illos, 315  
 Ast alios longe submotos arcet arena.  
 Aeneas miratus enim motusque tumultu  
 Dic, ait, o virgo, quid vult concursus ad amnem ?  
 Quidve petunt animae ? vel quo discrimine ripas  
 Hae linquunt, illae remis vada livida verrunt ? 320



Olli sic breviter fata est longaeva sacerdos :  
Anchisa generate, deum certissima proles,  
Cocytî stagna alta vides Stygiamque paludem,  
Di cuius jurare timent et fallere numen.  
Haec omnis, quam cernis, inops inhumataque turba  
Portitor ille Charon ; hi, quos vehit unda, sepulti.  
Nec ripas datur horrendas et rauca fluenta  
Transportare prius, quam sedibus ossa quierunt.  
Centum errant annos volitantque haec litora circum,  
Tum demum admissi stagna exoptata revisunt.  
Constitit Anchisa satus et vestigia pressit,  
Multa putans, sortemque animo miseratus iniquam.  
Cernit ibi maestos et mortis honore carentes  
Leucaspim et Lyciae ductorem classis Orontem,  
Quos simul, a Troja ventosa per aequora vectos,  
Obruit Auster, aqua involvens navemque virosque.

Ecce gubernator sese Palinurus agebat,  
Qui Libyco nuper cursu, dum sidera servât,  
Exciderat puppi mediis effusus in undis.  
Hunc ubi vix multa maestum cognovit in umbra,  
Sic prior alloquitur : Quis te, Palinure, deorum  
Erpuit nobis, medioque sub aequore mersit ?  
Dic age. Namque mihi, fallax haud ante repertus,  
Hoc uno responso animum delusit Apollo,  
Qui fore te ponto incolumem, finesque canebat  
Venturum Ausonios. En haec promissa fides est ?  
Ille autem : Neque te Phoebi cortina fefellit,  
Dux Anchisiade, nec me deus aequore mersit.  
Namque gubernaculum multa vi forte revulsum,  
Cui datus haerebam custos cursusque regebam,  
Praecipitans traxi mecum. Maria aspera juro  
Non ullum pro me tantum cepisse timorem,  
Quam tua ne, spoliata armis, excussa magistro,  
Deficeret tantis navis surgentibus undis.  
Tres Notus hibernas immensa per aequora noctes  
Vexit me violentus aqua ; vix lumine quarto

Prospexi Italiam summa sublimis ab unda.  
 Paulatim adnabam terrae ; jam tuta tenebam,  
 Ni gens crudelis madida cum veste gravatum  
 Prensantemque uncis manibus capita aspera montis 360  
 Ferro invasisset, praedamque ignara putasset.  
 Nunc me fluctus habet, versantque in litore venti.  
 Quod te per coeli jucundum lumen et auras,  
 Per genitorem oro, per spes surgentis Iuli,  
 Eripe me his, invicte, malis : aut tu mihi terram 365  
 Injice, namque potes, portusque require Velinos ;  
 Aut tu, si qua via est, si quam tibi diva creatrix  
 Ostendit — neque enim, credo, sine numine divum  
 Flumina tanta paras Stygiamque innare paludem —  
 Da dextram misero, et tecum me tolle per undas, 370  
 Sedibus ut saltem placidis in morte quiescam.  
 Talia fatus erat, coepit quum talia vates :  
 Unde haec, o Palinure, tibi tam dira cupido ?  
 Tu Stygias inhumatus aquas amnemque severum  
 Eumenidum adspicies, ripamve injussus adibis ? 375  
 Desine fata deum flecti sperare precando.  
 Sed cape dicta memor, duri solatia casus.  
 Nam tua finitimi, longe lateque per urbes  
 Prodigiiis acti coelestibus, ossa piabunt,  
 Et statuent tumulum, et tumulo sollemnia mittent, 380  
 Aeternumque locus Palinuri nomen habebit.  
 His dictis curae emotae, pulsusque parumper  
 Corde dolor tristi ; gaudet cognomine terra.  
 Ergo iter inceptum peragunt fluvioque propinquant.  
 Navita quos jam inde ut Stygia prospexit ab unda 385  
 Per tacitum nemus ire pedemque advertere ripae,  
 Sic prior aggreditur dictis, atque increpat ultro :  
 Quisquis es, armatus qui nostra ad flumina tendis,  
 Fare age, quid venias, jam istinc, et comprime gressum.  
 Umbrarum hic locus est, Somni Noctisque soporae ; 390  
 Corpora viva nefas Stygia vectare carina.  
 Nec vero Alciden me sum laetatus euntem

Accepisse lacu, nec Thesea Pirithoumque,  
Dis quamquam geniti atque invicti viribus essent.  
Tartareum ille manu custodem in vincula petivit,  
Ipsius a solio regis, traxitque trementem ;  
Hi dominam Ditis thalamo deducere adorti.  
Quae contra breviter fata est Amphrysia vates :  
Nullae hic insidiae tales ; absiste moveri ;  
Nec vim tela ferunt ; licet ingens janitor antro  
Aeternum latrans exsanguis terreat umbras,  
Casta licet patrui servet Proserpina limen.  
Troius Aeneas, pietate insignis et armis,  
Ad genitorem imas Erebi descendit ad umbras.  
Si te nulla movet tantae pietatis imago,  
At ramum hunc --- aperit ramum, qui veste latebat ---  
Agnoscas. Tumida ex ira tum corda residunt.  
Nec plura his. Ille admirans venerabile donum  
Fatalis virgae, longo post tempore visum,  
Caeruleam advertit puppim, ripaeque propinquat.  
Inde alias animas, quae per juga longa sedebant,  
Deturbat, laxatque foros ; simul accipit alveo  
Ingentem Aenean. Gemuit sub pondere cymba  
Sutilis, et multam accepit rimosa paludem.  
Tandem trans fluvium incolumis vatemque virumque  
Informi limo glaucaque exponit in ulva.

Cerberus haec ingens latratu regna trifauci  
Personat, adverso recubans immanis in antro.  
Cui vates, horrere videns jam colla colubris,  
Melle soporatam et medicatis frugibus offam  
Objicit. Ille fame rabida tria guttura pandens  
Corripit objectam, atque immania terga resolvit  
Fusus humi, totoque ingens extenditur antro.  
Occupat Aeneas aditum custode sepulto,  
Evaditque celer ripam irremeabilis undae.

Continuo auditae voces vagitus et ingens  
Infantumque animae flentes in limine primo,  
Quos dulcis vitae exsortes et ab ubere raptos

abstulit atra dies et funere mersit acerbo.  
 os juxta falso damnati crimine mortis. 430  
 nec vero hae sine sorte datae, sine iudice, sedes :  
 uaesitor Minos urnam movet ; ille silentum  
 conciliumque vocat vitasque et crimina discit.  
 proxima deinde tenent maesti loca, qui sibi letum  
 isontes peperere manu, lucemque perosi 435  
 projecere animas. Quam vellent aethere in alto  
 tunc et pauperiem et duros perferre labores !  
 nas obstat, tristisque palus inamabilis unda  
 illic, et novies Styx interfusa coërcet.  
 nec procul hinc partem fusi monstrantur in omnem 440  
 argentes campi ; sic illos nomine dicunt.  
 hic, quos durus amor crudeli tabe peredit,  
 secreti celant calles et myrtea circum  
 silva tegit ; curae non ipsa in morte relinquunt.  
 his Phaedram Procrimque locis, maestamque Eriphylen, 445  
 crudelis nati monstrantem vulnera, cernit,  
 Evadneque et Pasiphaën ; his Laodamia  
 It comes, et juvenis quondam, nunc femina, Caeneus,  
 Rursus et in veterem fato revoluta figuram.  
 Inter quas Phoenissa recens a vulnere Dido 450  
 Errabat silva in magna ; quam Troius heros  
 Ut primum juxta stetit agnovitque per umbram  
 Obscuram, qualem primo qui surgere mense  
 Aut videt, aut vidisse putat per nubila lunam,  
 Demisit lacrimas, dulcique affatus amore est : 455  
 Infelix Dido, verus mihi nuntius ergo  
 Venerat extinctam, ferroque extrema secutam ?  
 Funeris heu tibi caussa fui ? Per sidera juro,  
 Per superos et si qua fides tellure sub ima est,  
 Invitus, regina, tuo de litore cessi. 460  
 Sed me jussa deum, quae nunc has ire per umbras,  
 Per loca senta situ cogunt noctemque profundam,  
 Imperiis egere suis ; nec credere quivi  
 Hunc tantum tibi me discessu ferre dolorem.

Siste gradum, teque adspectu ne subtrahe nostro.  
 Quem fugis? extremum fato, quod te alloquor, hoc est—  
 Talibus Aeneas ardentem et torva tuentem  
 Lenibat dictis animum, lacrimasque ciebat.  
 Illa solo fixos oculos aversa tenebat,  
 Nec magis incepto vultum sermone movetur,  
 Quam si dura silex aut stet Marpesia cautes.  
 Tandem corripuit sese, atque inimica refugit  
 In nemus umbriferum, conjux ubi pristinus illi  
 Respondet curis aequatque Sychaeus amorem.  
 Nec minus Aeneas, casu concussus iniquo,  
 Prosequitur lacrimans longe, et miseratur euntem.

Inde datum molitur iter. Jamque arva tenebant  
 Ultima, quae bello clari secreta frequentant.  
 Hic illi occurrit Tydeus, hic inclutus armis  
 Parthenopaeus et Adrasti pallentis imago;  
 Hic multum fleti ad superos belloque caduci  
 Dardanidae, quos ille omnes longo ordine cernens  
 Ingemuit, Glaucumque Medontaque Thersilochumque,  
 Tres Antenoridas, Cererique sacrum Polyphoeten,  
 Idaeumque, etiam currus, etiam arma tenentem.  
 Circumstant animae dextra laevaue frequentes.  
 Nec vidisse semel satis est; juvat usque morari,  
 Et conferre gradum, et veniendi discere causas.  
 At Danaum procures Agamemnoniaeque phalanges  
 Ut videre virum fulgentiaque arma per umbras,  
 Ingenti trepidare metu; pars vertere terga,  
 Ceu quondam petiere rates; pars tollere vocem  
 Exiguam: inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto  
 Deiphobum videt et lacerum crudeliter ora,  
 Ora manusque ambas, populataque tempora raptis  
 Auribus, et truncas inhoneste vulnere nares.  
 Vix adeo agnovit pavitantem et dira tegentem  
 Supplicia, et notis compellat vocibus ultro:  
 Deiphobe armipotens, genus alto a sanguine Teucri,

tam crudeles optavit sumere poenas?  
 tantum de te licuit? Mihi fama suprema  
 et tulit fessum vasta te caede Pelasgum  
 subuisse super confusae stragis acervum.  
 cegomet tumulum Rhoeteo in litore inanem 505  
 institui, et magna Manes ter voce vocavi.  
 Men et arma locum servant; te, amice, nequivi  
 aspicere et patria decedens ponere terra.  
 quae Priamides: Nihil o tibi amice relictum;  
 omnia Deiphobo solvisti et funeris umbris. 510  
 Id me fata mea et scelus exitiale Lacaenae  
 his mersere malis; illa haec monumenta reliquit.  
 amque ut supremam falsa inter gaudia noctem  
 gerimus, nosti; et nimium meminisse necesse est.  
 cum fatalis equus saltu super ardua venit 515  
 ergama et armatum peditem gravis attulit alvo,  
 la, chorum simulans, evantes orgia circum  
 lucebat Phrygias; flammam media ipsa tenebat  
 regentem, et summa Danaos ex arce vocabat.  
 cum me, confectum curis somnoque gravatum, 520  
 infelix habuit thalamus, pressitque jacentem  
 dulcis et alta quies placidaeque simillima morti.  
 Egregia interea conjux arma omnia tectis  
 amovet, et fidum capiti subduxerat ensem;  
 intra tecta vocat Menelaum, et limina pandit, 525  
 scilicet id magnum sperans fore munus amanti,  
 Et famam exstingui veterum sic posse malorum.  
 Quid moror? Irrumpunt thalamo; comes additur una  
 Hortator scelerum Aeolides. Di, talia Graiis  
 Instaurate, pio si poenas ore reposco. 530  
 Sed te qui vivum casus, age, fare vicissim,  
 Attulerint. Pelagine venis erroribus actus,  
 An monitu divum? An quae te fortuna fatigat,  
 Ut tristes sine sole domos, loca turbida, adires?  
 Hac vice sermonum roseis Aurora quadrigis 535  
 Jam medium aetherio cursu trajecerat axem;

Et fors omne datum traherent per talia tempus ;  
 Sed comes admonuit breviterque affata Sibylla est :  
 Nox ruit, Aenea ; nos flendo ducimus horas.  
 Hic locus est, partes ubi se via findit in ambas :  
 Dextera quae Ditis magni sub moenia tendit,  
 Hac iter Elysium nobis ; at laeva malorum  
 Exercet poenas, et ad impia Tartara mittit.  
 Deiphobus contra : Ne saevi, magna sacerdos ;  
 Discedam, explebo numerum, reddarque tenebria.  
 I decus, i, nostrum ; melioribus utere fatiis.  
 Tantum effatus, et in verbo vestigia torsit.

Respicit Aeneas subito, et sub rupe sinistra  
 Moenia lata videt, triplici circumdata muro,  
 Quae rapidus flammis ambit torrentibus amnis,  
 Tartareus Phlegethon, torquetque sonantia saxa.  
 Porta adversa, ingens, solidoque adamante columnae,  
 Vis ut nulla virum, non ipsi excindere bello  
 Coelicolae valeant ; stat ferrea turris ad auras,  
 Tisiphoneque sedens, palla succincta cruenta,  
 Vestibulum exsomnia servat noctesque diesque.  
 Hinc exaudiri gemitus, et saeva sonare  
 Verbera ; tum stridor ferri, tractaeque catenae.  
 Constitit Aeneas, strepituque exterritus haesit.  
 Quae scelerum facies ? o virgo, effare ; quibusve  
 Urgentur poenis ? quis tantus plangor ad auras ?  
 Tum vates sic orsa loqui : Dux inclute Teucrum,  
 Nulli fas casto sceleratum insistere limen ;  
 Sed me quum lucis Hecate praefecit Avernis,  
 Ipsa deum poenas docuit, perque omnia duxit.  
 Gnosius haec Rhadamanthus habet, durissima regna  
 Castigatque auditque dolos, subigitque fateri,  
 Quae quis apud superos, furto laetatus inani,  
 Distulit in seram commissa piacula mortem.  
 Continuo sontes ultrix accincta flagello  
 Tisiphone quatit insultans, torvosque sinistra  
 Intentans angues vocat agmina saeva sororum.

num horrisono stridentes cardipe sacrae  
 ar portae. Cernis, custodia qualis  
 ) sedeat? facies quae limina servet? 575  
 ginta atris immanis hiatibus Hydra  
 ntus habet sedem. Tum Tartarus ipse  
 in praeceps tantum tenditque sub umbras,  
 ad aetherium coeli suspectus Olympum.  
 s antiquum Terrae, Titania pubes, 580  
 dejecti fundo volvuntur in imo.  
 loidas geminos immania vidi  
 qui manibus magnum rescindere coelum  
 superisque Jovem detrudere regnis.  
 ndeles dantem Salmonea poenas, 585  
 mas Jovis et sonitus imitatur Olympi.  
 ic invectus equis et lampada quassans  
 um populos mediaeque per Elidis urbem  
 s, divumque sibi poscebat honorem,  
 qui nimbos et non imitabile fulmen 590  
 ornipedum pulsu simularet equorum.  
 omnipotens densa inter nubila telum  
 , non ille faces nec fumea taedis  
 praecipitemque immani turbine adegit.  
 et Tityon, Terrae omniparentis alumnum, 595  
 erat, per tota novem cui jugera corpus  
 ; rostroque immanis vultur obunco  
 : jecur tondens fecundaque poenis  
 imaturque epulis habitatque sub alto  
 nec fibris requies datur ulla renatis. 600  
 norem Lapithas, Ixiona Pirithoumque?  
 er atra silex jam jam lapsura cadentique  
 adsimilis ; lucent genialibus altis  
 lcra toris, epulaeque ante ora paratae  
 luxu ; Furiarum maxima juxta 605  
 et manibus prohibet contingere mensas,  
 que facem attollens, atque intonat ore.  
 us invisi fratres, dum vita manebat,



Pulsatusve parens, et fraus innexa clienti,  
Aut qui divitiis soli incubuere repertis,  
Nec partem posuere suis, quae maxuma turba est,  
Quique ob adulterium caesi, quique arma secuti  
Impia nec veriti dominorum fallere dextras,  
Inclusi poenam expectant. Ne quaere doceri,  
Quam poenam, aut quae forma viros fortunave mersit.  
Saxum ingens volvunt alii, radiisque rotarum  
Districti pendent; sedet, aeternumque sedebit,  
Infelix Theseus; Phlegyasque miserrimus omnes  
Admonet et magna testatur voce per umbras:  
Discite justitiam moniti, et non temnere divos.  
Vendidit hic auro patriam, dominumque potentem  
Imposuit; fixit leges pretio atque refixit;  
Hic thalamum invasit natae vetitosque hymenaeos;  
Ausi omnes immane nefas, ausoque potiti.  
Non mihi si linguae centum sint oraque centum,  
Ferreus vox, omnes scelerum comprehendere formas,  
Omnia poenarum percurrere nomina possim.

Haec ubi dicta dedit Phoebi longaeva sacerdos:  
Sed jam age, carpe viam et susceptum perforce munus;  
Acceleremus, ait; Cyclopum educta caminis  
Moenia conspicio atque adverso fornice portas,  
Haec ubi nos praecepta jubent deponere dona.  
Dixerat, et pariter, gressi per opaca viarum,  
Corripiunt spatium medium, foribusque propinquant.  
Occupat Aeneas aditum, corpusque recenti  
Spargit aqua, ramumque adverso in limine figit.

His demum exactis, perfecto munere divae,  
Devenere locos laetos et amoena virecta  
Fortunatorum nemorum sedesque beatas.  
Largior hic campos aether et lumine vestit  
Purpureo, solemque suum, sua sidera norunt.  
Pars in gramineis exercent membra palaestris,  
Contendunt ludo et fulva luctantur arena;  
Pars pedibus plaudunt choreas et carmina dicunt.

Nec non Threicius longa cum veste sacerdos 645  
 Obloquitur numeris septem discrimina vocum,  
 Jamque eadem digitis, jam pectine pulsat eburno.  
 Hic genus antiquum Teucri, pulcherrima proles,  
 Magnanimi heroes, nati melioribus annis,  
 Illusque Assaracusque et Trojae Dardanus auctor. 650  
 Arma procul currusque virum miratur inanes.  
 Stant terra defixae hastae, passimque soluti  
 Per campum pascuntur equi. Quae gratia curruum  
 Armorumque fuit vivis, quae cura nitentes  
 Pascere equos, eadem sequitur tellure repostos. 655  
 Conspicit, ecce, alios dextra laevaue per herbam  
 Vescentes laetumque choro Paeana canentes  
 Inter odoratum lauri nemus, unde superne  
 Plurimus Eridani per silvam volvitur amnis.  
 Hic manus ob patriam pugnando vulnera passi, 660  
 Quique sacerdotes casti, dum vita manebat,  
 Quique pii vates et Phoebo digna locuti,  
 Inventas aut qui vitam excoluere per artes,  
 Quique sui memores alios fecere merendo ;  
 Omnibus his nivea cinguntur tempora vitta. 665  
 Quos circumfusus sic est affata Sibylla,  
 Musaeum ante omnes ; medium nam plurima turba  
 Hunc habet, atque humeris exstantem suspicit altis :  
 Dicite, felices animae, tuque, optime vates,  
 Quae regio Anchisen, quis habet locus ? illius ergo 670  
 Venimus et magnos Erebi tranavimus amnes.  
 Atque huic responsum paucis ita reddidit heros :  
 Nulli certa domus ; lucis habitamus opacis,  
 Riparumque toros et prata recentia rivis  
 Incolimus. Sed vos, si fert ita corde voluntas, 675  
 Hoc superate jugum ; et facili jam tramite sistam.  
 Dixit, et ante tulit gressum, camposque nitentes  
 Desuper ostentat ; dehinc summa cacumina linqunt.  
 At pater Anchises penitus convalle virenti  
 Inclusas animas superumque ad lumen ituras 680

Lustrabat studio reCOLens, omnemque suorum  
 Forte recensebat numerum carosque nepotes,  
 Fataque fortunasque virum moresque manusque,  
 Isque ubi tendentem adversum per gramina vidit  
 Aenean, alacris palmas utrasque tetendit,  
 Effusaeque genis lacrimae, et vox excidit ore :  
 Venisti tandem, tuaque expectata parenti  
 Vicit iter durum pietas ? datur ora tueri,  
 Nate, tua, et notas audire et reddere voces ?  
 Sic equidem ducebam animo rebarque futurum,  
 Tempora dinumerans, nec me mea cura fefellit.  
 Quas ego te terras et quanta per aequora vectum  
 Accipio ! quantis factatum, nate, periclis !  
 Quam metui, ne quid Libyae tibi regna nocerent !  
 Ille autem : Tua me, genitor, tua tristis imago,  
 Saepius occurrens, haec limina tendere adegit ;  
 Stant sale Tyrrheno classes. Da jungere dextram,  
 Da, genitor, teque amplexu ne subtrahe nostro.  
 Sic memorans largo fletu simul ora rigabat.  
 Ter conatus ibi collo dare brachia circum,  
 Ter frustra comprehensa manus effugit imago,  
 Par levibus ventis volucrique simillima somno.  
 Interea videt Aeneas in valle reducta  
 Seclusum nemus et virgulta sonantia silvis,  
 Lethaeumque, domos placidas qui praenatat, amnem.  
 Hunc circum innumerae gentes populi que volabant  
 Ac velut in pratis ubi apes aestate serena  
 Floribus insidunt variis, et candida circum  
 Lilia funduntur, strepit omnis murmure campus.  
 Horrescit visu subito, caussasque requirit  
 Inscius Aeneas, quae sint ea flumina porro,  
 Quive viri tanto compleverint agmine ripas.  
 Tum pater Anchises : Animae, quibus altera fato  
 Corpora debentur, Lethaei ad fluminis undam  
 Securos latices et longa oblivio potant.  
 Has equidem memorare tibi atque ostendere coram,

hanc prolem cupio enumerare meorum,  
 Italia mecum laetere reperta.  
 ne aliquas ad coelum hinc ire putandum est  
 imas, iterumque ad tarda reverti 720  
 Quae lucis miseris tam dira cupido?  
 Iam, nec te suspensum, nate, tenebo;  
 Anchises, atque ordine singula pandit  
 coelum ac terras camposque liquentes  
 aethra globum lunae Titaniaque astra 725  
 is alit, totamque infusa per artus  
 molem et magno se corpore miscet.  
 cum pecudumque genus vitaeque volantum  
 moreo fert monstra sub aequore pontus.  
 Illis vigor et coelestis origo 730  
 quantum non noxia corpora tardant  
 hebetant artus moribundaque membra.  
 Iam cupiuntque, dolent gaudentque, neque auras  
 clausae tenebris et carcere caeco.  
 Iam quoque lumine vita reliquit, 735  
 omne malum miseris nec funditus omnes  
 excedunt pestes, penitusque necesse est  
 concreta modis inolescere miris.  
 Iam poenis, veterumque malorum  
 pendunt: aliae panduntur inanes 740  
 ad ventos; aliis sub gurgite vasto  
 iungitur scelus, aut exurit igni;  
 nos patimur Manes; exinde per amplum  
 lysium, et pauci laeta arva tenemus;  
 haec dies, perfecto temporis orbe, 745  
 exemit labem, purumque relinquit  
 sensum atque aurai simplicis ignem.  
 Iam, ubi mille rotam volvere per annos,  
 ad fluvium deus evocat agmine magno,  
 nemores supera ut convexa revisant 750  
 incipiant in corpora velle reverti.  
 Anchises, natumque unaque Sibyllam

onventus trahit in medios turbamque sonantem,  
 & tumultum capit, unde omnes longo ordine possit  
 Adversos legere, et venientum discere vultus.

Nunc age, Dardaniam prolem quae deinde sequatur  
 Gloria, qui maneant Itala de gente nepotes,  
 Illustres animas nostrumque in nomen ituras,

Expeditam dictis, et te tua fata docebo.  
 Ille, vides, pura juvenis qui nititur hasta,  
 Proxima sorte tenet lucis loca, primus ad auras

Aetherias Italo commixtus sanguine surget,  
 Silvius, Albanum nomen, tua postuma proles,  
 Quem tibi longaevo serum Lavinia conjux

Educet silvis regem regumque parentem,  
 Unde genus Longa nostrum dominabitur Alba.  
 Proximus ille Procas, Trojanae gloria gentis,

Et Capys, et Numitor, et qui te nomine reddet  
 Silvius Aeneas, pariter pietate vel armis  
 Egregius, si umquam regnandam acceperit Albam.

Qui juvenes! quantas ostendant, adspice, vires,  
 Atque umbrata gerunt civili tempora quercu!  
 Hi tibi Nomentum et Gabios urbemque Fidenam,

Hi Collatinas imponent montibus arces,  
 Pometios Castrumque Inui Bolamque Coramque  
 Haec tum nomina erunt, nunc sunt sine nomine te

Quin et avo comitem sese Mavortius addet  
 Romulus, Assaraci quem sanguinis Ilia mater  
 Educet. Viden', ut geminae stant vertice cristae

Et pater ipse suo superum jam signat honore?  
 En, hujus, nate, auspiciis illa incluta Roma  
 Imperium terris, animos aequabit Olympo,

Septemque una sibi muro circumdabit arces,  
 Felix prole virum: qualis Berecynthia mater  
 Invehitur curru Phrygias turrata per urbes,

Laeta deum partu, centum complexa nepote  
 Omnes coelicolas, omnes supera alta tenent  
 Huc geminas nunc flecte acies, hanc adspi

Romanosque tuos. Hic Caesar et omnis Iuli  
 Progenies, magnum coeli ventura sub axem. 790  
 Hic vir, hic est, tibi quem promitti saepius audis,  
 Augustus Caesar, Divi genus, aurea condet  
 Saecula qui rursus Latio regnata per arva  
 Saturno quondam, super et Garamantas et Indos  
 Proferet imperium ; jacet extra sidera tellus, 795  
 Extra anni solisque vias, ubi coelifer Atlas  
 Axem humero torquet stellis ardentibus aptum.  
 Hujus in adventum jam nunc et Caspia regna  
 Responsis horrent divum et Maeotia tellus,  
 Et septemgemi turbant trepida ostia Nili. 800  
 Nec vero Alcides tantum telluris obivit,  
 Fuit aeripedem cervam licet, aut Erymanthi  
 Pacarit nemora, et Lernam tremefecerit arcu ;  
 Nec, qui pampineis victor juga flectit habenis,  
 Liber, agens celso Nysae de vertice tigres. 805  
 Et dubitamus adhuc virtutem extendere factis,  
 Aut metus Ausonia prohibet consistere terra ?  
 Quis procul ille autem ramis insignis olivae  
 Sacra ferens ? Nosco crines incanaque menta  
 Regis Romani, primam qui legibus urbem 810  
 Fundabit, Curibus parvis et paupere terra  
 Missus in imperium magnum. Cui deinde subibit,  
 Otia qui rumpet patriae residesque movebit  
 Tullus in arma viros et jam desueta triumphis  
 Agmina. Quem juxta sequitur jactantior Ancus, 815  
 Nunc quoque jam nimium gaudens popularibus auris.  
 Vis et Tarquinius reges, animamque superbam  
 Ulterioris Bruti, fascesque videre receptos ?  
 Consul is imperium hic primus saevasque secures  
 Accipiet, natosque pater nova bella moventes 820  
 Ad poenam pulchra pro libertate vocabit,  
 Infelix ! Utcumque ferent ea facta minores,  
 Vincet amor patriae laudumque immensa cupido.  
 Quin Decios Drusosque procul saevumque securi

Adspice Torquatum et referentem signa Camillum.  
 Illae autem, paribus quas fulgere cernis in armis,  
 Concordes animae nunc et dum nocte premuntur,  
 Heu quantum inter se bellum, si lumina vitae  
 Attigerint, quantas acies stragemque ciebunt!  
 Aggeribus socer Alpinis atque arce Monoeci  
 Descendens, gener adversis instructus Eois:  
 Ne, pueri, ne tanta animis adsuescite bella,  
 Neu patriae validas in viscera vertite vires;  
 Tuque prior, tu parce, genus qui ducis Olympo,  
 Projice tela manu, sanguis meus! —  
 Ille triumphata Capitolia ad alta Corinθο  
 Victor aget currum, caesis insignis Achivis.  
 Eruet ille Argos Agamemnoniasque Mycenae,  
 Ipsumque Aeaciden, genus armipotentis Achilli,  
 Ultus avos Trojae, templa et temerata Minervae.  
 Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?  
 Quis Gracchi genus, aut geminos, duo fulmina belli,  
 Scipiadas, cladem Libyaе, parvoque potentem  
 Fabricium, vel te sulco, Serrane, serentem?  
 Quo fessum rapitis, Fabii? tu Maximus ille es,  
 Unus qui nobis cunctando restituis rem.  
 Excudent alii spirantia mollius aera,  
 Credo equidem, vivos ducent de marmore vultus,  
 Orabunt caussas melius, coelique meatus  
 Describent radio et surgentia sidera dicent:  
 Tu regere imperio populos, Romane, memento;  
 Hae tibi erunt artes; pacisque imponere morem,  
 Parcere subjectis, et debellare superbos.

Sic pater Anchises, atque haec mirantibus addit:  
 Adspice, ut insignis spoliis Marcellus opimis  
 Ingreditur, victorque viros supereminet omnes!  
 Hic rem Romanam, magno turbante tumultu,  
 Sistet, eques sternet Poenos Gallumque rebellem,  
 Tertiaque arma patri suspendet capta Quirino.  
 Atque hic Aeneas; una namque ire videbat

orna juvenem et fulgentibus armis,  
 aeta parum, et dejecto lumina vultu :  
 , ille, virum qui sic comitatur euntem ?  
 : aliquis magna de stirpe nepotum ?  
 tus circa comitum ! quantum instar in ipso ! 865  
 ra caput tristi circumvolat umbra.

Anchises, lacrimis ingressus obortis :  
 entem luctum ne quaere tuorum ;  
 terris hunc tantum fata, neque ultra  
 t Nimium vobis Romana propago 870  
 , Superi, propria haec si dona fuissent.  
 e virum magnam Mavortis ad urbem  
 et gemitus ! vel quae, Tiberine, videbis  
 um tumulum praeterlabere recentem !  
 liaca quisquam de gente Latinos 875  
 spe tollet avos, nec Romula quondam  
 tum tellus jactabit alumno.

, heu prisca fides, invictaque bello  
 Non illi se quisquam impune tulisset  
 iato, seu quum pedes iret in hostem, 880  
 ntis equi foderet calcaribus armos.

ande puer ! si qua fata aspera rumpas,  
 us eris. Manibus date lilia plenis,  
 spargam flores, animamque nepotis  
 accumulem donis, et fungar inani 885

Sic tota passim regione vagantur  
 mpis latis, atque omnia lustrant.  
 quam Anchises natum per singula duxit,  
 e animum famae venientis amore,  
 viro memorat quae deinde gerenda, 890  
 ue docet populos urbemque Latini,  
 mque modo fugiatque feratque laborem.

ainae Somni portae, quarum altera fertur  
 a veris facilis datur exitus Umbris ;  
 lenti perfecta nitens elephanto, 895  
 d coelum mittunt insomnia Manes.



His ubi tum natum Anchises unaque Sibyllam  
Prosequitur dictis, portaque emittit eburna,  
Ille viam secat ad naves sociosque revisit ;  
Tum se ad Caietae recto fert litore portum.  
Ancora de prora jacitur ; stant litore puppes.

# Q. HORATII FLACCI

## CARMINA.



### LIBER PRIMUS.

#### CARMEN I.

MAECENAS atavis edite regibus,  
O et praesidium et dulce decus meum,  
Sunt quos curriculo pulverem Olympicum  
Collegisse juvat, metaque fervidis  
Evitata rotis palmaque nobilis 5  
Terrarum dominos evehit ad Deos ;  
Hunc, si mobilium turba Quiritium  
Certat tergeminis tollere honoribus ;  
Illum, si proprio condidit horreo  
Quidquid de Libycis verritur areis. 10  
Gaudentem patrios findere sarculo  
Agros Attalicis conditionibus  
Nunquam dimoveas, ut trabe Cypria  
Myrtoum pavidus nauta secet mare.  
Luctantem Icariis fluctibus Africum 15  
Mercator metuens otium et oppidi  
Laudat rura sui ; mox reficit rates  
Quassas indocilis pauperiem pati.  
Est qui nec veteris pocula Massici  
Nec partem solido demere de die 20  
Spernit, nunc viridi membra sub arbuto  
Stratus, nunc ad aquae lene caput sacrae.

Multos castra juvant et lituo tubae  
Permixtus sonitus bellaque matribus  
Detestata. Manet sub Jove frigido  
Venator tenerae conjugis immemor,  
Seu visa est catulis cerva fidelibus,  
Seu rupit teretes Marsus aper plagas.  
Me doctarum hederæ præmia frontium  
Dis miscent superis; me gelidum nemus  
Nympharumque leves cum Satyris chori  
Secernunt populo, si neque tibia  
Euterpe cohibet nec Polyhymnia  
Lesbourn refugit tendere barbiton.  
Quod si me lyricis vatibus inseris,  
Sublimi feriam sidera vertice.

## CARMEN II.

JAM satis terris nivis atque dirae  
Grandinis misit Pater, et rubente  
Dextera sacras jaculatus arces  
Terruit Urbem,  
Terruit gentes, grave ne rediret  
Seculum Pyrrhae nova monstra questae,  
Omne quum Proteus pecus egit altos  
Visere montes,  
Piscium et summa genus haesit ulmo  
Nota quae sedes fuerat columbis,  
Et superjecto pavidæ natarunt  
Aequore damæ.  
Vidimus flavum Tiberim retortis  
Littore Etrusco violenter undis  
Ire dejectum monumenta regis  
Templaque Vestæ;  
Ilia dum se nimium querenti

**Jactat ultorem, vagus et sinistra  
Labitur ripa Jove non probante u-  
xorius amnis.**

20

**Audiet cives acuisse ferrum  
Quo graves Persae melius perirent;  
Audiet pugnas vitio parentum  
Rara juvenus.**

**Quem vocet divum populus ruentis  
Imperi rebus? Prece qua fatigent  
Virgines sanctae minus audientem  
Carmina Vestam?**

25

**Cui dabit partes scelus expiandi  
Juppiter? Tandem venias precamur  
Nube candentes humeros amictus,  
Augur Apollo;**

30

**Sive tu mavis, Erycina ridens,  
Quam Jocus circum volat et Cupido;  
Sive neglectum genus et nepotes.**

35

**Respicis auctor,  
Heu nimis longo satiâte ludo,  
Quem juvat clamor galeaeque leves  
Acer et Mauri peditis cruentum**

**Vultus in hostem;**

40

**Sive mutata juvenem figura  
Ales in terris imitaris, almae  
Filius Maiae, patiens vocari**

**Caesaris ultor:**

**Serus in coelum redeas diuque  
Laetus intersis populo Quirini;  
Neve te nostris vitiis iniquum**

45

**Ocior aura**

**Tollat. Hic magnos potius triumphos,  
Hic ames dici pater atque princeps,  
Neu sinas Medos equitare inultos  
Te duce, Caesar.**

50

## CARMEN III.

Sic te diva potens Cypri,  
Sic fratres Helenae lucida sidera,  
Ventorumque regat pater,  
Obstrictis aliis praeter Iapyga :  
Navis, quae tibi creditum  
Debes Virgilium finibus Atticis  
Reddas incolumen precor,  
Et serves animae dimidium meae.  
Illi robur et aes triplex  
Circa pectus erat qui fragilem truci  
Commisit pelago ratem  
Primus, nec timuit praecipitem Africum  
Decertantem Aquilonibus,  
Nec tristes Hyadas, nec rabiem Noti  
Quo non arbiter Hadriae  
Major tollere seu ponere vult freta.  
Quem Mortis timuit gradum  
Qui siccis oculis monstra natantia,  
Qui vidit mare turgidum et  
Infames scopulos Acroceraunia ?  
Nequidquam deus abscidit  
Prudens Oceano dissociabili  
Terras, si tamen impiae  
Non tangenda rates transiliunt vada.  
Audax omnia perpeti  
Gens humana ruit per vetitum nefas.  
Audax Iapeti genus  
Ignem fraude mala gentibus intulit.  
Post ignem aetheria domo  
Subductum macies et nova febrium  
Terris incubuit cohors,  
Semotique prius tarda necessitas

Leti corripuit gradum.  
 Expertus vacuum Daedalus aëra  
 Pennis non homini datis ; 35  
 Perrupit Acheronta Herculeus labor.  
 Nil mortalibus ardui est ;  
 Coelum ipsum petimus stultitia, neque  
 Per nostrum patimur scelus  
 Iracunda Jovem ponere fulmina. 40

## CARMEN IV.

SOLVITUR acris hiems grata vice veris et Favoni,  
 Trahuntque siccas machinae carinas,  
 Ac neque jam stabulis gaudet pecus aut arator igni ;  
 Nec prata canis albicant pruinis.  
 Jam Cytherea choros ducit Venus imminente luna, 5  
 Junctaeque Nymphis Gratiae decentes  
 Alternò terram quatiunt pede, dum graves Cyclopum  
 Vulcanus ardens urit officinas.  
 Nunc decet aut viridi nitidum caput impedire myrto  
 Aut flore terrae quem ferunt solutae. 10  
 Nunc et in umbrosis Fauno decet immolare lucis,  
 Seu poscat agnam sive malit haedum.  
 Pallida Mors aequo pulsat pede pauperum tabernas  
 Regumque turres. O beate Sesti,  
 Vitae summa brevis spem nos vetat inchoare longam. 15  
 Jam te premet nox fabulaeque Manes  
 Et domus exilis Plutonia : quo simul mearis,  
 Nec regna vini sortiere talis  
 Nec tenerum Lycidan mirabere, quo calet juvenus  
 Nunc omnis et mox virgines tepebunt. 20

## CARMEN VII.

LAUDABUNT alii claram Rhodon aut Mytilenen  
 Aut Epheson bimarisque Corinthi  
 Moenia, vel Baccho Thebas vel Apolline Delphos  
 Insignes, aut Thessala Tempe.  
 Sunt quibus unum opus est intactae Palladis urbem  
 Carmine perpetuo celebrare et  
 Undique decerptam fronti praeponere olivam.  
 Plurimus in Junonis honorem  
 Aptum dicit equis Argos ditiesque Mycenae.  
 Me nec tam patiens Lacedaemon  
 Nec tam Larissae percussit campus opimae,  
 Quam domus Albunae resonantis  
 Et praeceptis Anio ac Tiburni lucus et uda  
 Mobilibus pomaria rivis.  
 Albus ut obscuro deterget nubila coelo  
 Saepe Notus neque parturit imbres  
 Perpetuo, sic tu sapiens finire memento  
 Tristitiam vitaeque labores  
 Molli, Plance, mero, seu te fulgentia signis  
 Castra tenent, seu densa tenebit  
 Tiburis umbra tui. Teucer Salamina patremque  
 Quum fugeret tamen uda Lyaeo  
 Tempora populea fertur vinxisse corona,  
 Sic tristes affatus amicos:  
 Quo nos cumque feret melior fortuna parente  
 Ibimus, o socii comitesque.  
 Nil desperandum Teucro duce et auspice Teucro;  
 Certus enim promisit Apollo  
 Ambiguam tellure nova Salamina futuram.  
 O fortes pejoraque passi  
 Mecum saepe viri, nunc vino pellite curas;  
 Cras ingens iterabimus aequor.

CARMEN IX.

VIDES ut alta stet nive candidum  
 Soracte, nec jam sustineant onus  
 Silvae laborantes geluque  
 Flumina constiterint acuto.  
 Dissolve frigus ligna super foco  
 Large reponens, atque benignius  
 Deprome quadrimum Sabina,  
 O thaliarche, merum diota.  
 Permite divis cetera, qui simul  
 Stravere ventos aequore fervido  
 Deproeliantes, nec cupressi  
 Nec veteres agitantur orni.  
 Quid sit futurum cras fuge quaerere, et  
 Quem Fors dierum cumque dabit lucro  
 Appone, nec dulces amores  
 Sperne puer neque tu choreas,  
 Donec virenti canities abest  
 Morosa. Nunc et campus et areae  
 Lenesque sub noctem susurri  
 Composita repetantur hora;  
 Nunc et latentis proditor intimo  
 Gratus puellae risus ab angulo,  
 Pignusque dereptum lacertis  
 Aut digito male pertinaci.

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CARMEN X.

MERCURI, facunde nepos Atlantis,  
 Qui feros cultus hominum recentum  
 Voce formasti catus et decorae  
 More palaestrae,



Te canam, magni Jovis et deorum  
Nuntium curvaeque lyrae parentem,  
Callidum quidquid placuit jocoso  
Condere furto.

Te boves olim nisi reddidisses  
Per dolum amotas puerum minaci  
Voce dum terret, viduus pharetra  
Risit Apollo.

Quin et Atridas duce te superbos  
Ilio dives Priamus relicto  
Thessalosque ignes et iniqua Trojae  
Castra fefellit.

Tu pias laetis animas reponis  
Sedibus virgaque levem coërces  
Aurea turbam, superis deorum  
Gratus et imis.

#### CARMEN XI.

Tu ne quaesieris, scire nefas, quem mihi, quem tibi  
Finem di dederint, Leuconoë, nec Babylonios  
Tentaris numeros. Ut melius quidquid erit pati,  
Seu plures hiemes seu tribuit Juppiter ultimam,  
Quae nunc oppositis debilitat pumicibus mare  
Tyrrhenum. Sapias, vîna liques, et spatio brevi  
Spem longam reseces. Dum loquimur, fugerit invida  
Aetas. Carpe diem, quam minimum credula postero.

sb  
.01

#### CARMEN XII.

QUEM virum aut heroa lyra vel acri  
Tibia sumis celebrare, Clio,

Quem deum? Cujus recinet jocosa  
Nomen imago  
Aut in umbrosis Heliconis oris 5  
Aut super Pindo, gelidove in Haemo  
Unde vocalem temere insecutae  
Orphea silvae  
Arte materna rapidos morantem  
Fluminum lapsus celeresque ventos, 10  
Blandum et auritas fidibus canoris  
Ducere quercus?  
Quid prius dicam solitis Parentis  
Laudibus, qui res hominum ac deorum,  
Qui mare ac terras variisque mundum 15  
Temperat horis?  
Unde nil majus generatur ipso,  
Nec viget quidquam simile aut secundum:  
Proximos illi tamen occupavit  
Pallas honores. 20  
Proeliis audax, neque te silebo,  
Liber, et saevis inimica Virgo  
Beluis, nec te, metuende certa  
Phoebe sagitta.  
Dicam et Alciden puerosque Ledaë, 25  
Hunc equis, illum superare pugnīs  
Nobilem; quorum simul alba nautis  
Stella refulsit,  
Defluit saxis agitatus humor,  
Concidunt venti fugiuntque nubes, 30  
Et minax, quod sic voluere, ponto  
Unda recumbit.  
Romulum post hos prius an quietum  
Pompili regnum memorem an superbos  
Tarquini fasces dubito, an Catonis 35  
Nobile letum.  
Regulum et Scauros animaeque magnae  
Prodigum Paullum superante Poeno

Gratus insigni referam Cameba  
 Fabriciumque.  
 Hunc et incomptis Curium capillis  
 Utilem bello tulit et Camillum  
 Saeva paupertas et avitus apto  
 Cum lare fundus.  
 Crescit occulto velut arbor aevo  
 Fama Marcelli; micat inter omnes  
 Julium sidus velut inter ignes  
 Luna minores.  
 Gentis humanae pater atque custos  
 Orte Saturno, tibi cura magni  
 Caesaris fatis data: tu secundo  
 Caesare regnes.  
 Ille, seu Parthos Latio imminentes  
 Egerit justo domitos triumpho,  
 Sive subjectos Orientis orae  
 Seras et Indos,  
 Te minor latum reget aequus orbem;  
 Tu gravi curru quaties Olympum,  
 Tu parum castis inimica mittes  
 Fulmina lucis.

## CARMEN XIV.

O NAVIS, referent in mare te novi  
 Fluctus! O quid agis? Fortiter occupa  
 Portum. Nonne vides ut  
 Nudum remigio latus  
 Et malus celeri saucius Africo  
 Antennaeque gemant, ac sine funibus  
 Vix durare carinae  
 Possint imperiosius  
 Aequor? Non tibi sunt integra lintea,

**N**on di, quos iterum pressa voces malo. 10  
 Quamvis Pontica pinus,  
 Silvae filia nobilis,  
**J**actes et genus et nomen inutile,  
**N**il pictis timidus navita puppibus  
 Fidit. Tu, nisi ventis 15  
 Debes ludibrium, cave.  
 Nuper sollicitum quae mihi taedium,  
 Nunc desiderium curaque non levis,  
 Interfusa nitentes  
 Vites aequora Cycladas. 20

## CARMEN XVI.

**O** MATRE pulchra filia pulchrior,  
**Q**uem crimosus cumque voles modum  
 Pones iambis, sive flamma  
 Sive mari libet Hadriano.  
**N**on Dindymene, non adytis quatit 5  
**M**entem sacerdotum incola Pythius,  
 Non Liber aequae, non acuta  
 Sic geminant Corybantes aera,  
**T**ristes ut irae, quas neque Noricus  
**D**eterret ensis nec mare naufragum 10  
 Nec saevus ignis nec tremendo  
 Juppiter ipse ruens tumultu.  
**F**ertur Prometheus, addere principi  
**L**imo coactus particulam undique  
 Desectam, et insani leonis 15  
 Vim stomacho apposuisse nostro.  
 Irae Thyesten exitio gravi  
 Stravere, et altis urbibus ultimae  
 Stetere causae, cur perirent  
 Funditus imprimeretque muris 20

Hostile aratrum exercitus insolens.  
 Compesce mentem : me quoque pectoris  
     Tentavit in dulci juventa  
     Fervor et in celeres iambos  
 Misit furem ; nunc ego mitibus  
 Mutare quaero tristia, dum mihi  
     Fias recantatis amica  
     Opprobriis animumque reddas.

## CARMEN XXII.

INTEGER vitae scelerisque purus  
 Non eget Mauris jaculis neque arcu  
 Nec venenatis gravida sagittis,  
     Fusce, pharetra,  
 Sive per Syrtes iter aestuosas  
 Sive facturus per inhospitalem  
 Caucasum vel quae loca fabulosus  
     Lambit Hydaspes.  
 Namque me silva lupo in Sabina,  
 Dum meam canto Lalagen et ultra  
 Terminum curis vagor expeditis,  
     Fugit inermem ;  
 Quale portentum neque militaris  
 Daunias latis alit aesculetis,  
 Nec Jubae tellus generat, leonum  
     Arida nutrix.  
 Pone me pigris ubi nulla campis  
 Arbor aestiva recreatur aura,  
 Quod latus mundi nebulae malusque  
     Juppiter urget ;  
 Pone sub curru nimium propinqui  
 Solis in terra domibus negata :  
 Dulce ridentem Lalagen amabo,  
     Dulce loquentem.

## CARMEN XXIV.

Quis desiderio sit pudor aut modus  
Tam cari capitis? Praecipe lugubres  
Cantus, Melpomene, cui liquidam pater  
Vocem cum cithara dedit.

Ergo Quinctilium perpetuus sopor  
Urget! cui Pudor, et Justitiae soror  
Incorrupta Fides, nudaque Veritas  
Quando ullum inveniet parem?

Multis ille bonis flebilis occidit,  
Nulki flebilior quam tibi, Virgili.

Tu frustra pius heu non ita creditum  
Poscis Quinctilium deos.

Quod si Threicio blandius Orpheo  
Auditam moderere arboribus fidem,  
Non vanae redeat sanguis imagini,

Quam virga semel horrida  
Non lenis precibus fata recludere  
Nigro compulerit Mercurius gregi.

Durum: sed levius fit patientia  
Quidquid corrigere est nefas.

## CARMEN XXVI.

Musis amicus tristitiam et metus  
Tradam protervis in mare Creticum  
Portare ventis, quis sub Arcto

Rex gelidae metuatur orae,  
Quid Tiridaten terreat unice.

Securus. O, quae fontibus integris  
Gaudes, apricos necte flores,  
Necte meo Lamiae coronam,

Q. HORATII FLACCI

Pimplea dulcis ! Nil sine te mei  
Prosunt honores : hunc fidibus novis,  
Hunc Lesbio sacrare plectro  
Teque tuasque decet sorores.

CARMEN XXXI.

Quid dedicatum poscit Apollinem  
Vates ? quid orat de patera novum  
Fundens liquorem ? Non opimae  
Sardiniae segetes feraces,  
Non aestuosae grata Calabriae  
Armenta, non aurum aut ebur Indicum,  
Non rura quae Liris quieta  
Mordet aqua taciturnus amnis.  
Premant Calena falce quibus dedit  
Fortuna vitem, dives et aureis  
Mercator exsiccet culullis  
Vina Syra reparata merce,  
Dis carus ipsis, quippe ter et quater  
Anno revisens aequor Atlanticum  
Impune. Me pascunt olivae,  
Me cichorea levesque malvae.  
Frui paratis et valido mihi,  
Latoë, dones et precor integra  
Cum mente, nec turpem senectam  
Degere nec cithara carentem.

CARMEN XXXIV.

PARCUS deorum cultor et infrequens  
Insanientis dum sapientiae

Consultus erro, nunc retrorsum  
Vela dare atque iterare cursus  
Cogor relictos ; namque Diespiter,  
Igni corusco nubila dividens  
Plerumque, per purum tonantes  
Egit equos volucremque currum,  
Quo bruta tellus et vaga flumina,  
Quo Styx et invisi horrida Taenari  
Sedes Atlanteusque finis  
Concutitur. Valet ima summis  
Mutare et insignem attenuat deus  
Obscura promens ; hinc apicem rapax  
Fortuna cum stridore acuto  
Sustulit, hic posuisse gaudet.

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## CARMEN XXXV.

○ Diva, gratum quae regis Antium,  
Praesens vel imo tollere de gradu  
Mortale corpus, vel superbos  
Vertere funeribus triumphos,  
Te pauper ambit sollicita prece  
Ruris colonus, te dominam aequoris  
Quicumque Bithyna lacessit  
Carpathium pelagus carina.  
Te Dacus asper, te profugi Scythae  
Urbesque gentesque et Latium ferox  
Regumque matres barbarorum et  
Purpurei metuunt tyranni,  
Injurioso ne pede proruas  
Stantem columnam, neu populus frequens  
Ad arma cessantes, ad arma  
Concitet imperiumque frangat.  
Te semper anteit saeva Necessitas

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Clavos trabales et cuneos manu  
 Gestans aëna, nec severus  
 Uncus abest liquidumque plumbum.  
 Te Spes et albo rara Fides colit  
 Velata panno nec comitem abnegat,  
 Utcumque mutata potentes  
 Veste domos inimica linquit.  
 At vulgus infidum et meretrix retro  
 Perjura cedit; diffugiunt cadis  
 Cum faece siccatis amici  
 Ferre jugum pariter dolosi.  
 Servas iturum Caesarem in ultimos  
 Orbis Britannos, et juvenum recens  
 Examen Eois timendum  
 Partibus Oceanoque rubro.  
 Eheu cicatricum et sceleris pudet,  
 Fratrumque. Quid nos dura refugimus  
 Aetas? quid intactum nefasti  
 Liquimus? unde manum juvenus  
 Metu deorum continuit? quibus  
 Pepercit aris? O utinam nova  
 Incude diffingas retusum in  
 Massagetas Arabasque ferrum!

## CARMEN XXXVII.

Nunc est bibendum, nunc pede libero  
 Pulsanda tellus, nunc Saliaribus  
 Ornare pulvinar deorum  
 Tempus erat dapibus, sodales.  
 Antehac nefas depromere Caecubum  
 Cellis avitis, dum Capitolio  
 Regina dementes ruinas  
 Funus et imperio parabat

Contaminato cum grege turpium  
Morbo virorum, quidlibet impotens  
Sperare fortunaque dolci  
Ebria. Sed minuit furorem  
Vix una sospes navis ab ignibus,  
Mentemque lymphatam Mareotico  
Redegit in veros timores  
Caesar, ab Italia volantem  
Remis adurgens, accipiter velut  
Molles columbas, aut leporem citus  
Venator in campis nivalis  
Haemoniae, daret ut catenis  
Fatale monstrum : quae generosius  
Perire quaerens, nec muliebriter  
Expavit ensem nec latentes  
Classe cita reparavit oras.  
Ausa et jacentem visere regiam  
Vultu sereno, fortis et asperas  
Tractare serpentes, ut atrum  
Corpore combiberet venenum,  
Deliberata morte ferocior,  
Saevis Liburnis scilicet invidens  
Privata deduci superbo  
Non humilis mulier triumpho.

## CARMEN XXXVIII.

PERSICOS odi, puer, apparatus,  
Displicent nexae philyra coronae ;  
Mitte sectari rosa quo locorum  
Sera moretur.  
Simplici myrto nihil allabores  
Sedulus curo : neque te ministrum  
Dedecet myrtus neque me sub arta  
Vite bibentem.

## LIBER SECUNDUS.

## CARMEN II.

NULLUS argento color est avaris  
Abdito terris, inimice lamnae  
Crispe Sallusti, nisi temperato  
Splendeat usu.

Vivet extento Proculeius aevo  
Notus in fratres animi paterni ;  
Illum aget penna metuente solvi  
Fama superstes.

Latius regnes avidum domando  
Spiritus, quam si Libyam remotis  
Gadibus jungas et uterque Poenus  
Serviat uni.

Cræscit indulgens sibi dirus hydrops,  
Nec sitim pellit nisi causa morbi  
Fugerit venis et aquosus albo  
Corpore languor.

Redditum Cyri solio Phraaten  
Dissidens plebi numero beatorum  
Eximit Virtus, populumque falsis  
Dedocet uti

Vocibus, regnum et diadema tutum  
Deferens uni propriamque laurum  
Quisquis ingentes oculo irretorto  
Spectat acervos.

## CARMEN III.

AEQUAM memento rebus in arduis  
Servare mentem, non secus in bonis  
Ab insolenti temperatam  
Laetitia, moriture Delli,  
Seu maestus omni tempore vixeris, 5  
Seu te in remoto gramine per dies  
Festos reclinatum bearis  
Interiore nota Falerni.  
Quo pinus ingens albaque populus  
Umbram hospitalem consociare amant 10  
Ramis? Quid obliquo laborat  
Lympha fugax trepidare rivo?  
Huc vina et unguenta et nimium breves  
Flores amoenae ferre jube rosae,  
Dum res et aetas et sororum 15  
Fila trium patiuntur atra.  
Cedes coëmptis saltibus et domo  
Villaque flavus quam Tiberis lavit,  
Cedes et exstructis in altum  
Divitiis potietur heres. 20  
Divesne prisco natus ab Inacho  
Nil interest an pauper et infima  
De gente sub divo moreris,  
Victima nil miserantis Orci.  
Omnes eodem cogimur, omnium 25  
Versatur urna serius ocus  
Sors exitura et nos in aeternum  
Exilium impositura cumbae.

## CARMEN IX.

Non semper imbres nubibus hispidos  
Manant in agros, aut mare Caspium  
Vexant inaequales procellae  
Usque, nec Armeniis in oris,  
Amice Valgi, stat glacies iners  
Menses per omnes, aut Aquilonibus  
Querceta Gargani laborant  
Et foliis viduantur orni :  
Tu semper urges flebilibus modis  
Mysten ademptum, nec tibi Vespero  
Surgente decedunt amores  
Nec rapidum fugiente Solem.  
At non ter aevo functus amabilem  
Ploravit omnes Antiochum senex  
Annos, nec impubem parentes  
Troilon, aut Phrygiae sorores  
Flevire semper. Desine mollium  
Tandem querelarum, et potius nova  
Cantemus Augusti tropaea  
Caesaris et rigidum Niphaten,  
Medumque flumen gentibus additum  
Victis minores volvere vertices,  
Intraque praescriptum Gelonos  
Exiguus equitare campis.

## CARMEN X.

Rectius vives, Licini, neque altum  
Semper urgendo neque, dum procellas  
Cautus horrescis, nimium premendo  
Litus iniquum.

**A**uream quisquis mediocritatem  
**D**iligit, tutus caret obsoleti  
**S**ordibus tecti, caret invidenda  
Sobrius aula.  
**S**aepius ventis agitur ingens  
**P**inus, et celsae graviore casu  
**D**ecidunt turres, feriuntque summos  
Fulgura montes.  
**S**perat infestis, metuit secundis  
**A**lteram sortem bene praeparatum  
**P**ectus. Informes hiemes reducit  
Juppiter, idem  
**S**ummovet. Non, si male nunc, et olim  
Sic erit : quondam cithara tacentem  
Suscitat Musam, neque semper arcum  
Tendit Apollo.  
Rebus angustis animosus atque  
Fortis appare ; sapienter idem  
**C**ontrahes vento nimium secundo  
Turgida vela.

## CARMEN XIII.

**I**lle et nefasto te posuit die,  
**Q**uicumque primum, et sacrilega manu  
Produxit, arbos, in nepotum  
Perniciem opprobriumque pagi ;  
Illum et parentis crediderim sui  
Fregisse cervicem et penetralia  
Sparsisse nocturno cruore  
Hospitis ; ille venena Colchica  
Et quidquid usquam concipitur nefas  
Tractavit, agro qui statuit meo  
Te, triste lignum, te caducum

In domini caput immerentis.  
 Quid quisque vitet, nunquam homini satis  
 Cautum est in horas : navita Bosporum  
 Poenus perhorrescit neque ultra  
 Caeca timet aliunde fata,  
 Miles sagittas et celerem fugam  
 Parthi, catenas Parthus et Italum  
 Robur ; sed improvisa leti  
 Vis rapuit rapietque gentes.  
 Quam paene furvae regna Proserpinae  
 Et judicantem vidimus Aeacum  
 Sedesque discretas piorum, et  
 Aeoliis fidibus querentem  
 Sappho puellis de popularibus,  
 Et te sonantem plenius aureo,  
 Alcaee, plectro dura navis,  
 Dura fugae mala, dura belli !  
 Utrumque sacro digna silentio  
 Mirantur umbrae dicere ; sed magis  
 Pugnas et exactos tyrannos  
 Densum humeris bibit aure vulgus.  
 Quid mirum, ubi illis carminibus stupens  
 Demittit atras belua centiceps  
 Aures, et intorti capillis  
 Eumenidum recreantur angues ?  
 Quin et Prometheus et Pelopis parens  
 Dulci laborum decipitur sono ;  
 Nec curat Orion leones  
 Aut timidos agitare lyncas.

## CARMEN XIV.

EHEU fugaces, Postume, Postume,  
 Labuntur anni, nec pietas moram

Rugis et instanti senectae  
 Afferet indomitaeque morti ;  
 Non, si trecentis, quotquot eunt dies, 5  
 Amice, places illacrimabilem  
 Plutona tauris, qui ter amplum  
 Geryonen Tityonque tristi  
 Compescit unda, scilicet omnibus.  
 Quicumque terrae munere vescimur 10  
 Enaviganda, sive reges  
 Sive inopes erimus coloni.  
 Frustra cruento Marte carebimus,  
 Fractisque rauci fluctibus Hadriae,  
 Frustra per auctumnos nocentem 15  
 Corporibus metuemus Austrum :  
 Visendus ater flumine languido  
 Cocytos errans et Danaï genus  
 Infame damnatusque longi  
 Sisyphus Aeolides laboris, 20  
 Linquenda tellus et domus et placens  
 Uxor, neque harum quas colis arborum  
 Te praeter invisas cupressos  
 Ulla brevem dominum sequetur.  
 Absumet heres Caecuba dignior 25  
 Servata centum clavibus, et mero  
 Tinget pavimentum superbo  
 Pontificum potiore coenis.

## CARMEN XV.

JAM pauca aratro jugera regiae  
 Moles relinquent ; undique latius  
 Extenta visentur Lucrino  
 Stagna lacu, platanusque caelebs  
 Evincet ulmos ; tum violaria et 5



Myrtus et omnis copia narium  
 Spargent olivetis odorem  
 Fertilibus domino priori,  
 Tum spissa ramis laurea servidos  
 Excludet ictus. Non ita Romuli  
 Praescriptum et intonsi Catonis  
 Auspiciis veterumque norma.  
 Privatus illis census erat brevis,  
 Commune magnum : nulla decempe-  
 Metata privatis opacam  
 Porticus excipiebat Arcton,  
 Nec fortuitum spernere caespitem  
 Leges sinebant, oppida publico  
 Sumptu jubentes et deorum  
 Tempa novo decorare saxo.

## CARMEN XVI.

OTIUM divos rogat in patente  
 Prensus Aegaeο, simul atra nubes  
 Condedit lunam neque certa fulgent  
 Sidera nautis ;  
 Otium bello furiosa Thrace,  
 Otium Medi pharetra decori,  
 Grophe, non gemmis neque purpura  
 nale neque auro.  
 Non enim gazae neque consularis  
 Summovet lictor miseros tumultus  
 Mentis, et curas laqueata circum  
 Tecta volantes.  
 Vivitur parvo bene cui paternum  
 Splendet in mensa tenui salinum,  
 Nec leves somnos timor aut cupido  
 Sordidus aufert.

Quid brevi fortes jaculamur aevo  
 Multa? Quid terras alio calentes  
 Sole mutamus? Patriae quis exsul  
 Se quoque fugit?

20

Scandit aeratas vitiosa naves  
 Cura nec turmas equitum relinquit,  
 Ocior cervis et agente nimbos  
 Ocior Euro.

Laetus in praesens animus quod ultra est  
 Oderit curare, et amara lento  
 Temperet risu; nihil est ab omni  
 Parte beatum.

25

Abstulit clarum cita mors Achillem,  
 Longa Tithonum minuit senectus,  
 Et mihi forsán tibi quod negarit  
 Porriget hora.

30

Te greges centum Sicalaeque circum  
 Mugiunt vaccae, tibi tollit hinnitum  
 Apta quadrigis equa, te bis Afro  
 Murice tinctae

35

Vestiunt lanae: mihi parva rura et  
 Spiritum Graiae tenuem Camenae  
 Parca non mendax dedit et malignum  
 Spernere vulgus.

40

## CARMEN XVII.

CUR me querelis exanimas tuis?  
 Nec dis amicum est nec mihi te prius  
 Obire, Maecenas, mearum  
 Grande decus columeque rerum.  
 Ah te meae si partem animae rapit  
 Maturior vis, quid moror altera,  
 Nec carus aequae nec superstes

5

Integer? Ille dies utramque  
 Ducet ruinam. Non ego perfidum  
 Dixi sacramentum : ibimus, ibimus,  
 Utrumque praecedes, supremum  
 Carpere iter comites parati.  
 Me nec Chimaerae spiritus igneae  
 Nec, si resurgat, centimanus Gyas  
 Divellet unquam : sic potenti  
 Justitiae placitumque Parcis.  
 Seu Libra seu me Scorpis adspicit  
 Formidolosus pars violentior  
 Natalis horae, seu tyrannus  
 Hesperiae Capricornus undae,  
 Utrumque nostrum incredibili modo  
 Consentit astrum. Te Jovis impio  
 Tutela Saturno refulgens  
 Eripuit volucrisque Fati  
 Tardavit alas, quum populus frequens  
 Laetum theatri ter crepuit sonum :  
 Me truncus illapsus cerebro  
 Sustulerat, nisi Faunus ictum  
 Dextra levasset, Mercurialium  
 Custos virorum. Reddere victimas  
 Aedemque votivam memento :  
 Nos humilem seriemus agnam.

## CARMEN XVIII.

Non ebur neque aureum  
 Mea renidet in domo lacunar ;  
 Non trabes Hymettiae  
 Premunt columnas ultima recisas  
 Africa ; neque Attali  
 Ignotus heres regiam occupavi ;

Nec Laconicas mihi  
Trahunt honestae purpuras clientae :  
At fides et ingeni  
Benigna vena est, pauperemque dives 20  
Me petit ; nihil supra  
Deos lacezzo, nec potentem amicum  
Largiora flagito,  
Satis beatus unicus Sabinis.  
Truditur dies die, 25  
Novaeque pergunt interire lunae.  
Tu secanda marmora  
Locas sub ipsum funus, et sepulchri  
Immemor struis domos  
Marisque Baiis obstrepentis urges 30  
Summovere litora,  
Parum locuples continente ripa.  
Quid, quod usque proximos  
Revellis agri terminos et ultra  
Limites clientium 35  
Salis avarus? Pellitur paternos  
In sinu ferens deos  
Et uxor et vir sordidosque natos ;  
Nulla certior tamen  
Rapacis Orci fine destinata 39  
Aula divitem manet  
Herum. Quid ultra tendis? Aequa tellus  
Pauperi recluditur  
Regumque pueris, nec satelles Orci  
Callidum Promethea 35  
Revexit auro captus. Hic superbum  
Tantalum atque Tantali  
Genus coërcet ; hic levare functum  
Pauperem laboribus  
Vocatus atque non vocatus audit. 40

## CARMEN XX.

Non usitata nec tenui ferar  
 Penna biformis per liquidum aethera  
 Vates, neque in terris morabor  
 Longius, invidiaque major  
 Urbes relinquam. Non ego pauperum  
 Sanguis parentum, non ego quem vocas,  
 Dilecte Maccenas, obibo,  
 Nec Stygia cohibebor unda.  
 Jam jam residunt cruribus asperae  
 Pelles, et album mutor in alitem  
 Superne, nascunturque leves  
 Per digitos humerosque plumae.  
 Jam Daedaleo ocior Icaro  
 Visam gementis litora Bospori  
 Syrtesque Gaetulas canorus  
 Ales Hyperboreosque campos.  
 Me Colchus et qui dissimulat metum  
 Marsae cohortis Dacus et ultimi  
 Noscent Geloni, me peritus  
 Discet Hiber Rhodanique potor.  
 Absint inani funere neniae  
 Luctusque turpes et querimoniae;  
 Compesce clamorem ac sepulcri  
 Mitte supervacuos honores.

## LIBER TERTIUS.

## CARMEN I.

Odi profanum vulgus et arceo ;  
Favete linguis : carmina non prius  
Audita Musarum sacerdos  
Virginibus puerisque canto.  
Regum timendorum in proprios greges, 5  
Reges in ipsos imperium est Jovis  
Clari Giganteo triumpho,  
Cuncta supercilio moventis.  
Est ut viro vir latius ordinet  
Arbusta sulcis, hic generosior 10  
Descendat in cāpū petitor,  
Moribus hic meliorque fama  
Contendat, illi turba clientium  
Sit major : aequa lege Necessitas  
Sortitur insignes et imos ; 15  
Omne capax movet urna nomen.  
Districtus ensis cui super impia  
Cervice pendet non Siculae dapes  
Dulcem elaborabunt saporem,  
Non avium citharaeque cantus 20  
Somnum reducent. Somnus agrestium  
Lenis virorum non humiles domos  
Fastidit umbrosamque ripam,  
Non Zephyris agitata Tempe.  
Desiderantem quod satis est neque 25  
Tumultuosum sollicitat mare,  
Nec saevus Arcturi cadentis  
Impetus aut orientis Haedi,  
Non verberatae grandine vineae

Fundusque mendax, arbore nunc aquas  
 Culpante nunc torrentia agros  
 Sidera nunc hiemes iniquas.  
 Contracta pisces aequora sentiunt  
 Jactis in altum molibus ; huc frequens  
 Caementa demittit redemptor  
 Cum famulis dominusque terrae  
 Fastidiosus. Sed Timor et Minae  
 Scandunt eodem quo dominus, neque  
 Decedit aerata triremi, et  
 Post equitem sedet atra Cura,  
 Quodsi dolentem nec Phrygius lapis  
 Nec purpurarum sidere clarior  
 Delenit usus nec Falerna  
 Vitis Achaemeniumque costum,  
 Cur invidendis postibus et novo  
 Sublime ritu moliar atrum ?  
 Cur valle permutem Sabina  
 Divitias operosiores ?

## CARMEN II.

ANGUSTAM amice pauperiem pati  
 Robustus acri militia puer  
 Condiscat, et Parthos feroces  
 Vexet eques metuendus hasta,  
 Vitamque sub divo et trepidis agat  
 In rebus. Illum ex moenibus hosticis  
 Matrona bellantis tyranni  
 Prospiciens et adulta virgo  
 Suspiret, cheu, ne rudis agminum  
 Sponsus lacessat regius asperum  
 Tactu leonem, quem cruenta  
 Per medias rapit ira caedes.

**D**ulce et decorum est pro patria mori :  
**M**ors et fugacem persequitur virum,  
Nec parcit imbellis juventae 15  
Poplitibus timidoque tergo.  
**V**irtus repulsae nescia sordidae  
**I**ntaminatis fulget honoribus,  
Nec sumit aut ponit secures  
Arbitrio popularis aurae. 20  
**V**irtus recludens immeritis mori  
**C**oelum negata tentat iter via,  
Coetusque vulgares et udam  
Spernit humum fugiente penna.  
**E**st et fideli tuta silentio 25  
**M**erces : vetabo qui Cereris sacrum  
Vulgarit arcanæ sub isdem  
Sit trabibus fragilemve mecum  
Solvat phaselon. Saepe Diespiter  
Neglectus incesto addidit integrum ; 30  
Raro antecedentem scelestum  
Deseruit pede Poena claudo.

## CARMEN III.

**J**ustum et tenacem propositi virum  
Non civium ardor prava jubentium,  
Non vultus instantis tyranni  
Mente quatit solida, neque Auster  
Dux inquieti turbidus Hadriae, 5  
Nec fulminantis magna manus Jovis ;  
Si fractus illabatur orbis,  
Impavidum ferient ruinae.  
Hac arte Pollux et vagus Hercules  
Enisus arces attigit igneas, 10  
Quos inter Augustus recumbens



Purpureo bibit ore nectar.  
Hac te merentem, Bacche pater, tuæ  
Vexere tigres indocili jugum  
Collo trahentes ; hac Quirinus  
Martis equis Acheronta fugit,  
Gratum elocuta consiliantibus  
Junone divis : Ilion, Ilion  
Fatalis incestusque iudex  
Et mulier peregrina vertit  
In pulverem, ex quo destituit deos  
Mercede pacta Laomedon, mihi  
Castaque damnatum Minervæ  
Cum populo et duce fraudulento,  
Jam nec Lacaenæ splendet adulteræ  
Famosus hospes nec Priami domus  
Perjura pugnaces Achivos  
Hectoreis opibus refringit,  
Nostrisque ductum seditionibus  
Bellum resedit. Protinus et graves  
Iras et invisum nepotem  
Troica quem peperit sacerdos  
Marti redonabo ; illum ego lucidas  
Inire sedes, ducere nectaris  
Sucos, et adscribi quietis  
Ordinibus patiar deorum.  
Dum longus inter saeviat Ilion  
Romanque pontus, qualibet exsules  
In parte regnanto beati ;  
Dum Priami Paridisque busto  
Insultet armentum et catulos ferae  
Celent inultae, stet Capitolium  
Fulgens, triumphatusque possit  
Roma ferox dare jura Medis.  
Horrenda late nomen in ultimas  
Extendat oras, qua medius liquor  
Secernit Europen ab Afro,

Qua tumidus rigat arva Nilus,  
Aurum irrepertum et sic melius situm  
Quum terra celat spernere fortior, 50  
Quam cogere humanos in usus  
Omne sacrum rapiente dextra.  
Quicumque mundo terminus obstitit  
Hunc tangat armis, visere gestiens  
Qua parte debacchentur ignes, 55  
Qua nebulae pluviique rores.  
Sed bellicosus fata Quiritibus  
Hac lege dico, ne nimium pii  
Rebusque fidentes avitae  
Tecta velint reparare Trojae. 60  
Trojae renascens alite lugubri  
Fortuna tristi clade iterabitur,  
Ducente victrices catervas  
Conjuge me Jovis et sorore.  
Ter si resurgat murus aëneus 65  
Auctore Phoebos, ter pereat meis  
Excisus Argivis, ter uxor  
Capta virum puerosque ploret.  
Non hoc jocosae conveniet lyrae :  
Quo, Musa, tendis? Desine pervicax 70  
Referre sermones deorum et  
Magna modis tenuare parvis.

## CARMEN IV.

DESCENDE coelo et dic age tibia  
Regina longum Calliope melos,  
Seu voce nunc mavis acuta,  
Seu fidibus citharaque Phoebi.  
Auditis, an me ludit amabilis 5  
Insania? Audire et videor pios

Errare per lucos amoenae  
 Quos et aquae subeunt et aerae.  
 Me fabulosae Vulture in Apulo  
 Altricis extra lumen Apuliae  
 Ludo fatigatumque somno  
 Fronde nova puerum palumbes  
 Texere, mirum quod foret omnibus,  
 Quicumque celsae nidum Acherontiae  
 Saltusque Bantinos et arvum  
 Pingue tenent humilis Forenti,  
 Ut tuto ab atris corpore viperis  
 Dormirem et ursis, ut premerer sacra  
 Lauroque collataque myrto,  
 Non sine dis animosus infans.  
 Vester, Camenae, vester in arduos  
 Tollor Sabinos, seu mihi frigidum  
 Praeneste seu Tibur supinum  
 Seu liquidae placuere Baiae.  
 Vestris amicis fontibus et choris  
 Non me Philippis versa acies retro,  
 Devota non exstinxit arbor,  
 Nec Sicula Palinurus unda.  
 Utcumque mecum vos eritis, libens  
 Insanientem navita Bosporum  
 Tentabo et urentes arenas  
 Litoris Assyrii viator;  
 Visam Britannos hospitibus feros  
 Et laetum equino sanguine Concanum,  
 Visam pharetratos Gelonos  
 Et Scythicum inviolatus amnem.  
 Vos Caesarem altum, militia simul  
 Fessas cohortes addidit oppidis,  
 Finire quaerentem labores  
 Pierio recreatis antro.  
 Vos lene consilium et datis et dato  
 Gaudetis almae. Scimus, ut impios

Titanas immanemque turmam  
Fulmine sustulerit caduco,  
Qui terram inertem, qui mare temperat 43  
Ventosum, et urbes regnaque tristia  
Divosque mortalesque turbas  
Imperio regit unus aequo.  
Magnum illa terrorem intulerat Jovi  
Fidens juvenus horrida brachiis, 50  
Fratresque tendentes opaco  
Pelion imposuisse Olympo.  
Sed quid Typhoëus et validus Mimas,  
Aut quid minaci Porphyryon statu,  
Quid Rhoetus evulsisque truncis 55  
Enceladus jaculator audax  
Contra sonantem Palladis aegida  
Possent ruentes? Hinc avidus stetit  
Vulcanus, hinc matrona Juno et  
Nunquam humeris positurus arcum, 60  
Qui rore puro Castaliae lavit  
Crines solutos, qui Lyciae tenet  
Dumeta natalemque silvam,  
Delius et Patareus Apollo.  
Vis consili expers mole ruit sua : 65  
Vim temperatam di quoque provehunt  
In majus ; idem odere vires  
Omne nefas animo moventes.  
Testis mearum centimanus Gyas  
Sententiarum, notus et integrae 70  
Tentator Orion Dianae  
Virginea domitus sagitta.  
Injecta monstris Terra dolet suis  
Maeretque partus fulmine luridum  
Missos ad Orcum ; nec peredit 75  
Impositam celer ignis Aetnen,  
Incontinentis nec Tityi jecur  
Reliquit ales, nequitiae additus

Custos ; amatorem trecentae  
Pirithoum cohibent catenae.

## CARMEN V.

CORLO Tonantem credidimus Jovem  
Regnare : praesens divus habebitur  
Augustus adjectis Britannis  
Imperio gravibusque Persis.  
Milesne Crassi conjuge barbara  
Turpis maritus vixit et hostium,  
Pro curia inversique mores !  
Consenuit socerorum in armis  
Sub rege Medo Marsus et Apulus,  
Anciliorum et nominis et togae  
Oblitus aeternaeque Vestae,  
Incolumi Jove et urbe Roma ?  
Hoc caverat mens provida Reguli  
Dissentientis condicionibus  
Foedis et exemplo trahentis  
Perniciem veniens in aevum,  
Si non periret immiserabilis  
Captiva pubes. Signa ego Punicis  
Affixa delubris et arma  
Militibus sine caede, dixit,  
Derepta vidi ; vidi ego civium  
Retorta tergo brachia libero  
Portasque non clausas et arva  
Marte coli populata nostro.  
Auro repensus scilicet acrior  
Miles redibit. Flagitio additis  
Damnum : neque amissos colores  
Lana refert medicata fuco,  
Nec vera virtus quum semel excidit

Curat reponi deterioribus.

30

Si pugnat extricata densis

Cerva plagis, erit ille fortis

Qui perfidis se credidit hostibus,

Et Marte Poenos proteret altero

Qui lora restrictis lacertis

35

Sensit iners timuitque mortem.

Hic unde vitam sumeret inscius

Pacem duello miscuit. O pudor !

O magna Karthago, probrosis

Altior Italiae ruinis !

40

Fertur pudicae conjugis osculum

Parvosque natos ut capitis minor

Ab se removisse et virilem

Torvus humi posuisse vultum :

Donec labantes consilio patres

45

Firmaret auctor nunquam alias dato,

Interque maerentes amicos

Egregius properaret exsul.

Atqui sciebat quae sibi barbarus

Tortor pararet ; non aliter tamen

50

Dimovit obstantes propinquos,

Et populum reditus morantem,

Quam si clientum longa negotia

Dijudicata lite relinqueret,

Tendens Venafranos in agros

55

Aut Lacedaemonium Tarent

### CARMEN VIII.

MARTIIS caelebs quid agam Kalendis,

Quid velint flores et acerra thuris

Plena miraris, positusque carbo in

Caespite vivo,

Docte sermones utriusque linguae?  
 Voveram dulces epulas et album  
 Libero caprum prope funeratus  
 Arbors ictu.

Hic dies anno redeunte festus  
 Corticem adstrictum pice dimovebit  
 Amphorae fumum bibere institutae  
 Consule Tullo.

Sume, Maecenas, cyathos amici  
 Sospitis centum, et vigiles lucernae  
 Perfer in lucem; procul omnis esto  
 Clamor et ira.

Mitte civiles super urbe curas:  
 Occidit Daci Cotisonis agmen,  
 Medus infestus sibi luctuosus  
 Dissidet armis,

Servit Hispanae vetus hostis orae  
 Cantaber sera domitus catena;  
 Jam Scythae laxo meditantur arcu  
 Cedere campis.

Neglegens ne qua populus laboret  
 Parce privatus nimium cavere;  
 Dona praesentis cape laetus horae et  
 Linque severa.

#### CARMEN XVI.

INCLUSAM Danaën turris aenea  
 Robustaeque fores et vigilum canum  
 Tristes excubiae munierant satis  
 Nocturnis ab adulteris,  
 Si non Acrisium virginis abditae  
 Custodem pavidum Juppiter et Venus  
 Risissent; fore enim tutum iter et patens

Converso in pretium deo.  
**A**urum per medios ire satellites  
**E**t perrumpere amat saxa potentius 10  
**I**ctu fulmineo : concidit auguris  
Argivi domus ob lucrum  
**D**emersa exitio ; diffidit urbium  
**P**ortas vir Macedo et subruit aemulos  
**R**eges muneribus ; munera navium 15  
Saevos illaqueant duces.  
**C**rescentem sequitur cura pecuniam  
**M**ajorumque fames. Jure perhorruī.  
**L**ate conspicuum tollere verticem,  
Maecenas, equitum decus. 20  
**Q**uanto quisque sibi plura negaverit,  
Ab dis plura feret : nil cupientium  
**N**udus castra peto et transfuga divitum  
Partes linquere gestio,  
Contemptae dominus splendidior rei, 25  
Quam si quidquid arat impiger Apulus  
Occultare meis dicerer horreis,  
Magnas inter opes inops.  
Purae rivus aquae silvaeque jugerum  
Paucorum et segetis certa fides meae 30  
Fulgentem imperio fertilis Africae  
Fallit sorte beatior.  
Quamquam nec Calabriae mella ferunt apes  
Nec Laestrygonia Bacchus in amphora  
Languescit mihi nec pingua Gallicis 35  
Crescunt vellera pascuis,  
Importuna tamen pauperies abest,  
Nec si plura velim tu dare deneges.  
Contracto melius parva cupidine  
Vectigalia porrigam, 40  
Quam si Mygdoniis regnum Alyattei  
Campis continuem. Multa petentibus  
Desunt multa : bene est cui deus obtulit  
Parca quod satis est manu.



## CARMEN XXIV.

INTACTIS opulentior  
Thesauris Arabum et divitis Indiae  
Caementis licet occupes  
Tyrrenum omne tuis et mare Apulicum,  
Si figit adamantinos  
Summis verticibus dira Necessitas  
Clavos, non animum metu,  
Non mortis laqueis expedit caput.  
Campestres melius Scythae  
Quorum plaustra vagas rite trahunt domos  
Vivunt, et rigidi Getae  
Immetata quibus jugera liberas  
Fruges et Cererem ferunt,  
Nec cultura placet longior annua,  
Defunctumque laboribus  
Aequali recreat sorte vicarius.  
Illic matre carentibus  
Privignis mulier temperat innocens,  
Nec dotata regit virum  
Conjux nec nitido fudit adultero.  
Dos est magna parentium  
Virtus et metuens alterius viri  
Certo foedere castitas ;  
Et peccare nefas aut pretium est mori.  
O quisquis volet impias  
Caedes et rabiem tollere civicam,  
Si quaeret PATER URBIVM  
Subscribi statuis, indomitam audeat  
Refrenare licentiam,  
Clarus postgenitis ; quatenus, heu nefas !  
Virtutem incolumem odimus,  
Sublatam ex oculis quaerimus invidi.

Quid tristes querimoniae,  
Si non supplicio culpa reciditur?  
Quid leges sine moribus 35  
Vanae proficiunt, si neque fervidis  
Pars inclusa caloribus  
Mundi nec Boreae finitimum latus  
Durataeque solo nives  
Mercatorem abigunt, horrida callidi 40  
Vincunt aequora navitae,  
Magnum pauperies opprobrium jubet  
Quidvis et facere et pati  
Virtutisque viam deserit arduae?  
Vel nos in Capitolium 45  
Quo clamor vocat et turba faventium,  
Vel nos in mare proximum  
Gemmas et lapides aurum et inutile,  
Summi materiem mali,  
Mittamus, scelerum si bene poenitet. 50  
Eradenda cupidinis  
Pravi sunt elementa, et tenerae nimis  
Mentes asperioribus  
Formandae studiis. Nescit equo rudis  
Haerere ingenuus puer 55  
Venarique timet, ludere doctior,  
Seu Graeco jubeas trocho  
Seu malis vetita legibus alea,  
Quum perjura patris fides  
Consortem socium fallat et hospitem 60  
Indignoque pecuniam  
Heredi properet. Scilicet improbae  
Crescunt divitiae ; tamen  
Curtae nescio quid semper abest rei.

## CARMEN XXIX.

TYRRHENA regum progenies, tibi  
Non ante verso lene merum cado  
Cum flore, Maecenas, rosarum et  
Pressa tuis balanus capillis  
Jamdudum apud me est. Eripe te morae;  
Ne semper udum Tibur et Aesulae  
Declive contempleris arvum et  
Telegoni juga parricidae.  
Fastidiosam desere copiam et  
Molem propinquam nubibus arduis;  
Omitte mirari beatae  
Fumum et opes strepitumque Romae.  
Plerumque gratae divitibus vices,  
Mundaeque parvo sub lare pauperum  
Coenae sine aulaeis et ostro.  
Sollicitam explicuere frontem.  
Jam clarus occultum Andromedae pater  
Ostendit ignem, jam Procyon furit  
Et stella vesani Leonis,  
Sole dies referente siccos.  
Jam pastor umbras cum grege languido  
Rivumque fessus quaerit et horridi  
Dumeta Silvani, caretque  
Ripa vagis taciturna ventis.  
Tu civitatem quis deceat status  
Curas et Urbi sollicitus times  
Quid Seres et regnata Cyro  
Bactra parent Tanaisque discors.  
Prudens futuri temporis exitum  
Caliginosa nocte premit deus,  
Ridetque si mortalis ultra  
Fas trepidat. Quod adest memento

**C**omponere aequus ; cetera fluminis  
**R**itu feruntur, nunc medio aequore  
Cum pace delabentis Etruscum  
In mare, nunc lapides adesos  
**S**tirpesque raptas et pecus et domus  
**V**olventis una non sine montium  
Clamore vicinaeque silvae,  
Quum fera diluvies quietos  
Irritat amnes. Ille potens sui  
Laetusque deget, cui licet in diem  
Dixisse Vixi : cras vel atra  
Nube polum Pater occupato  
Vel sole puro ; non tamen irritum  
Quodcumque retro est efficiet, neque  
Diffinget infectumque reddet  
Quod fugiens semel hora vexit.  
Fortuna saevo laeta negotio et  
Ludum insolentem ludere pertinax  
Transmutat incertos honores,  
Nunc mihi, nunc alii benigna.  
Laudo manentem ; si celeres quatit  
Pennas, resigno quae dedit, et mea  
Virtute me involvo probamque  
Pauperiem sine dote quaero.  
**N**on est meum, si mugiat Africis  
**M**alus procellis, ad miseras preces  
Decurrere, et votis pacisci  
Ne Cypriae Tyriaeque merces  
**A**ddant avaro divitias mari :  
**T**unc me biremis praesidio scaphae  
Tutum per Aegaeos tumultus  
Aura feret geminusque Pollux.

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## CARMEN XXX.

EXEGI monumentum aere perennius  
Regalique situ pyramidum altius,  
Quod non imber edax, non Aquilo impotens  
Possit diruere aut innumerabilis  
Annorum series et fuga temporum.  
Non omnis moriar, multaque pars mei  
Vitabit Libitinam : usque ego postera  
Crescam laude recens dum Capitolium  
Scandet cum tacita virgine pontifex.  
Dicar qua violens obstrepit Aufidus  
Et qua pauper aquae Daunus agrestium  
Regnavit populorum, ex humili potens,  
Princeps Aeolium carmen ad Italos  
Deduxisse modos. Sume superbiam  
Quaesitam meritis et mihi Delphica  
Lauro cinge volens, Melpomene, comam.

## LIBER QUARTUS.

## CARMEN II.

PINDARUM quisquis studet aemulari,  
Iule, ceratis ope Daedalea  
Niūtur pennis vitreo daturus  
Nomina ponto.  
Monte decurrens velut amnis imbres  
Quem super notas aluere ripas  
Fervet immensusque ruit profundo  
Pindarus ore,

Laurea donandus Apollinari,  
Seu per audaces nova dithyrambos 10  
Verba devolvit numerisque fertur  
    Lege solutis ;  
Seu deos regesve canit deorum  
Sanguinem per quos cecidere justa  
Morte Centauri, cecidit tremendae 15  
    Flamma Chimaerae ;  
Sive quos Elea domum reducit  
Palma coelestes pugilemve equumve  
Dicit et centum potiore signis  
    Munere donat ; 20  
Flebili sponsae juvenemve raptum  
Plorat et vires animumque moresque  
Aureos educit in astra nigroque  
    Invidet Orco.  
Multa Dircaeum levat aura cycnum 25  
Tendit, Antoni, quoties in altos  
Nubium tractus. Ego apis Matinae  
    More modoque  
Grata carpentis thyma per laborem  
Plurimum circa nemus uvidique 30  
Tiburis ripas operosa parvus  
    Carmina fingo.  
Concines majore poëta plectro  
Caesarem quandoque trahet feroces  
Per sacrum clivum merita decorus 35  
    Fronde Sygambros,  
Quo nihil majus meliusve terris  
Fata donavere bonique divi,  
Nec dabunt quamvis redeant in aurum  
    Tempora priscum. 40  
Concines lætosque dies et Urbis  
Publicum ludum super impetrato  
Fortis Augusti reditu forumque  
    Litibus orbum.

Tum meae si quid loquar audiendum  
Vocis accedet bona pars et, O Sol  
Pulcher ! o laudande ! canam, recepto  
Caesare felix.

Teque dum procedis, io Triumphe !  
Non semel dicemus, io Triumphe !  
Civitas omnis dabimusque divis  
Thura benignis.

Te decem tauri totidemque vaccae,  
Me tener solvet vitulus relictæ  
Matre qui largis juvenescit herbis  
In mea vota,

Fronte curvatos imutatus ignes  
Tertium lunæ referentis ortum,  
Qua notam duxit niveus videri  
Cetera fulvus.

### CARMEN III.

QUEM tu, Melpomene, semel  
Nascentem placido lumine videris,  
Illum non labor Isthmius  
Clarabit pugilem, non equus impiger  
Curru ducet Achaico  
Victorem, neque res bellica Deliis  
Ornatum foliis ducem,  
Quod regum tumidas contuderit minas,  
Ostendet Capitolio :  
Sed quæ Tibur aquæ fertile praefluunt  
Et spissæ nemorum comæ  
Fingent Aeolio carmine nobilem.  
Romæ principis urbium  
Dignatur suboles inter amabiles  
Vatum ponere me choros,

Et jam dente minus mordeor invido.  
O, testudinis aureae  
Dulcem quae strepitum, Pieri, temperas,  
O, mutis quoque piscibus  
Donatura cycni, si libeat, sonum,  
Totum muneris hoc tui est :  
Quod monstror digito praetereuntium  
Romanae fidicen lyrae,  
Quod spiro et placeo, si placeo, tuum est.

## CARMEN IV.

Q<sup>UALEM</sup> ministrum fulminis alitem,  
Cui rex deorum regnum in aves vagas  
Permisit expertus fidelem  
Juppiter in Ganymede flavo,  
Olim juvenas et patrius vigor  
Nido laborum propulit inscium,  
Vernique jam nimbis remotis  
Insolitos docuere nisus  
Venti paventem, mox in ovilia  
Demisit hostem vividus impetus,  
Nunc in reluctantes dracones  
Egit amor dapis atque pugnae :  
Qualemve laetis caprea pascuis  
Intenta fulvae matris ab ubere  
Jam lacte depulsum leonem  
Dente novo peritura vidit :  
Videre Raetis bella sub Alpibus  
Drusum gerentem Vindelici ; — quibus  
Mos unde deductus per omne  
Tempus Amazonia securi  
Dextras obarmet, quaerere distuli,  
Nec scire fas est omnia ; — sed diu



Lateque victrices catervae  
Consiliis juvenis revictae  
**Sensere quid mens rite, quid indoles**  
Nutrita faustis sub penetralibus  
Posset, quid Augusti paternus  
In pueros animus Neronis.  
Fortes creantur fortibus et bonis ;  
Est in juvenis, est in equis patrum  
Virtus, neque imbellem feroces  
Progenerant aquilae columbam :  
Doctrina sed vim promovet insitam,  
Rectique cultus pectora roborant ;  
Utrumque defecere mores  
Indecorant bene nata culpa.  
Quid debeas, o Roma, Neronibus  
Testis Metaurum flumen et Hasdrubal  
Devictus et pulcher fugatis  
Ille dies Latio tenebris  
Qui primus alma risit adorea,  
Dirus per urbes Afer ut Italas  
Ceu flamma per taedas vel Eurus  
Per Siculas equitavit undas.  
Post hoc secundis usque laboribus  
Romana pubes crevit et impio  
Vastata Poenorum tumultu  
Fana deos habuere rectos ;  
Dixitque tandem perfidus Hannibal :  
Cervi luporum praeda rapacium  
Sectamur ultro quos opimus  
Fallere et effugere est triumphus.  
Gens quae cremato fortis ab Illo  
Jactata Tuscis aequoribus sacra  
Natosque maturosque patres  
Pertulit Ausonias ad urbes,  
Duris ut illex tonsa bipennibus  
Nigrae feraci frondis in Algido,

Per damna, per caedes, ab ipso  
 Ducit opes animumque ferro. 60  
 Non hydra secto corpore firmior  
 Vinci dolentem crevit in Herculem,  
 Monstrumve submisere Colchi  
 Majus Echioniaeve Thebae.  
 Merses profundo, pulchrior evenit : 65  
 Luctere, multa proruet integrum  
 Cum laude victorem geretque  
 Proelia conjugibus loquenda.  
 Karthagini jam non ego nuntios  
 Mittam superbos : occidit, occidit 70  
 Spes omnis et fortuna nostri  
 Nominis Hasdrubale interempto.  
 Nil Claudia non perficient manus,  
 Quas et benigno numine Juppiter  
 Defendit et curae sagaces 75  
 Expediunt per acuta belli.

## CARMEN VII.

**D**IFFUGERE nives, redeunt jam gramina campis  
 Arboribusque comae ;  
**M**utat terra vices et decrescentia ripas  
 Flumina praetereunt ;  
**G**ratia cum Nymphis geminisque sororibus audet 5  
 Ducere nuda choros.  
 Immortalia ne speres monet annus et alium  
 Quae rapit hora diem.  
 Frigora mitescunt Zephyris, ver proterit aestas  
 Interitura simul 10  
 Pomifer Auctumnus fruges effuderit, et mox .  
 Bruma recurrit iners.  
 Damna tamen celeres reparant coelestia lunae :

Nos ubi decidimus  
 Quo pius Aeneas quo dives Tullus et Ancus  
 Pulvis et umbra sumus.  
 Quis scit an adjiciant hodiernae crastina summae  
 Tempora di superi?  
 Cuncta manus avidas fugient heredis amico  
 Quae dederis animo.  
 Quum semel occideris et de te splendida Minos  
 Fecerit arbitria,  
 Non, Torquate, genus, non te facundia, non te  
 Restituet pietas;  
 Infernis neque enim tenebris Diana pudicum  
 Liberat Hippolytum,  
 Nec Lethaea valet Theseus abrumpere caro  
 Vincula Pirithoo.

## CARMEN IX.

Ne forte credas interitura quae  
 Longe sonantem natus ad Aufidum  
 Non ante vulgatas per artes  
 Verba loquor socianda chordis:  
 Non si priores Maeonius tenet  
 Sedes Homerus Pindaricae latent  
 Caeaeque et Alcae minaces  
 Stesichorique graves Camenae;  
 Nec si quid olim lusit Anacreon  
 Delevit actas; spirat adhuc amor  
 Vivuntque commissi calores  
 Aeoliae fidibus puellae.  
 Non sola comptos arsit adulteri  
 Crines, et aurum vestibus illitum  
 Mirata regalesque cultus  
 Et comites Helene Lacaena,

Primusve Teucer tela Cydonio  
Direxit arcu ; non semel Ilios  
Vexata ; non pugnavit ingens  
Idomeneus Sthenelusve solus 20  
Dicenda Musis proelia ; non ferox  
Hector vel acer Deiphobus graves  
Excepit ictus pro pudicis  
Conjugibus puerisque primus.  
Vixere fortes ante Agamemnona 25  
Multi ; sed omnes illacrimabiles  
Urgentur ignotique longa  
Nocte, carent quia vate sacro.  
Paulum sepultae distat inertiae  
Celata virtus. Non ego te meis 30  
Chartis inornatum silebo,  
Totve tuos patiar labores  
Impune, Lolli, carpere lividas  
Obliviones. Est animus tibi  
Rerumque prudens et secundis 35  
Temporibus dubiisque rectus,  
Vindex avarae fraudis, et abstinens  
Ducentis ad se cuncta pecuniae,  
Consulque non unius anni  
Sed quoties bonus atque fidus 40  
Judex honestum praetulit utili,  
Rejecit alto dona nocentium  
Vultu, per obstantes catervas.  
Explicuit sua victor arma.  
Non possidentem multa vocaveris 45  
Recte beatum : rectius occupat  
Nomen beati qui deorum  
Muneribus sapienter uti  
Duramque callet pauperiem pati,  
Pejusque leto flagitium timet, 50  
Non ille pro caris amicis  
Aut patria timidus perire.

## CARMEN XIV.

QUAE cura patrum quaeve Quiritium  
Plenis honorum muneribus tuas,  
Auguste, virtutes in aevum  
Per titulos memoresque fastos  
Aeternet, o qua sol habitabiles  
Illustrat oras maxime principum ?  
Quem legis expertes Latinae  
Vindelici didicere nuper  
Quid Marte posses. Milite nam tuo  
Drusus Genaunos, implacidum genus,  
Breunosque veloces, et arces  
Alpibus impositas tremendis  
Dejecit acer plus vice simplici ;  
Major Neronum mox grave proelium  
Commisit immanesque Raetos  
Auspicus pepulit secundis,  
Spectandus in certamine Martio,  
Devota morti pectora liberae  
Quantis fatigaret ruinis ;  
Indomitas prope qualis undas  
Exercet Auster, Pleiadum choro  
Scindente nubes, impiger hostium  
Vexare turmas et frementem  
Mittere equum medios per ignes.  
Sic tauriformis volvitur Aufidus,  
Qua regna Dauni praefluit Apuli,  
Quum saevit horrendamque cultis  
Diluvium meditatur agris,  
Ut barbarorum Claudius agmina  
Ferrata vasto diruit impetu  
Primosque et extremos metendo  
Stravit humum, sine clade victor,

**T**e copias, te consilium et tuos  
**P**raebente divos. Nam tibi, quo die  
Portus Alexandria supplex 35  
Et vacuum patefecit aulam,  
**F**ortuna lustris prospera tertio  
**B**elli secundos reddidit exitus,  
Laudemque et optatum peractis  
Imperiis decus arrogavit. 40  
**T**e Cantaber non ante domabilis  
Medusque et Indus, te profugus Scythes  
Miratur, o tutela praesens  
Italiae dominaeque Romae.  
Te fontium qui celat origines 45  
Nilusque et Ister, te rapidus Tigris,  
Te beluosus qui remotis  
Obstrepat Oceanus Britannis,  
**T**e non paventis funera Galliae  
**D**uraeque tellus audit Hiberiae, 50  
Te caede gaudentes Sygambri  
Compositis venerantur armis.

# Q. HORATII FLACCI

## CARMEN SECULARE.

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PHOEBE silvarumque potens Diana,  
Lucidum coeli decus, o colendi  
Semper et culti, date, quae precamur  
Tempore sacro,

Quo Sibyllini monuere versus  
Virgines lectas puerosque castos  
Dis quibus septem placuere colles  
Dicere carmen.

Alme Sol, curru nitido diem qui  
Promis et celas aliusque et idem  
Nasceris, possis nihil urbe Roma  
Visere majus.

Rite maturos aperire partus  
Lenis, Ilithyia, tuere matres,  
Sive tu Lucina probas vocari  
Seu Genitalis.

Diva, producas subolem patrumque  
Prosperes decreta super jugandis  
Feminis prolisque novae feraci  
Lege marita,

Certus undenos decies per annos  
Orbis ut cantus referatque ludos  
Ter die claro totiesque grata  
Nocte frequentes.

Vosque veraces cecinisse, Parcae,

**Q**uod semel dictum est stabilisque rerum  
**T**erminus servat, bona jam peractis  
Jungite fata.

**F**ertilis frugum pecorisque Tellus

**S**picea donet Cererem corona ;

**N**utrient fetus et aquae salubres  
Et Jovis aerae.

**C**ondito mitis placidusque telo

**S**upplices audi pueros, Apollo :

**S**iderum regina bicornis audi,  
Luna, puellas.

**R**oma si vestrum est opus, Iliaequè

**L**itus Etruscum tenuere turmae,

**J**ussa pars mutare Lares et urbem  
Sospite cursu,

**C**ui per ardentem sine fraude Trojam

**C**astus Aeneas patriae superstes

**L**iberum munivit iter, daturus

Plura relictis :

Di, probos mores docili juventae,

Di, senectuti placidae quietem,

Romulae genti date remque prolemque  
Et decus omne !

Quaeque vos bubus veneratur albis

Clarus Anchisae Venerisque sanguis,

Impetret, bellante prior, jacentem

Lenis in hostem !

Jam mari terraque manus potentes

Medus Albanasque timet secures,

Jam Scythae responsa petunt, superbi  
Nuper, et Indi.

Jam Fides et Pax et Honos Pudorque

Priscus et neglecta redire Virtus

Audet, apparetque beata pleno

Copia cornu.

Augur et fulgente decorus arcu

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Phoebus acceptusque novem Camenis,  
Qui salutari levat arte fessos

Corporis artus,

Si Palatinas videt aequus arces  
Remque Romanam Latiumque, felix  
Alterum in lustrum meliusque semper  
Proroget aevum.

Quaeque Aventinum tenet Algidumque,  
Quindecim Diana preces virorum  
Curet et votis puerorum amicas

Applicet aures.

Haec Jovem sentire deosque cunctos  
Spem bonam certamque domum reporto,  
Doctus et Phoebi chorus et Dianae  
Dicere laudes.

# Q. HORATII FLACCI

## EPODON LIBER.

### CARMEN II.

**B**EATUS ille qui procul negotiis,  
Ut prisca gens mortalium,  
**P**aterna rura bobus exercet suis  
Solutus omni fenore.  
**N**eque excitatur classico miles truci, 5  
Neque horret iratum mare,  
**F**orumque vitat et superba civium  
Potentiorum limina.  
**E**rgo aut adulta vitium propagine  
Altas maritat populos, 10  
**A**ut in reducta valle mugientium  
Prospectat errantes greges,  
**I**nutilesque falce ramos amputans  
Feliciores inserit,  
**A**ut pressa puris mella condit amphoris, 15  
Aut tondet infirmas oves ;  
**V**el quum decorum mitibus pomis caput  
Auctumnus agris extulit,  
**U**t gaudet insitiva decerpens pira, 20  
Certantem et uvam purpurae,  
**Q**ua muneretur te, Priape, et te, pater  
Silvane tutor finium !  
Libet jacere modo sub antiqua ilice,  
Modo in tenaci gramine.

Labuntur altis interim ripis aquae,  
Queruntur in silvis aves,  
Fontesque lymphis obstrepunt manantibus,  
Somnos quod invitet leves.  
At quum tonantis annus hibernus Jovis  
Imbres nivesque comparat,  
Aut trudit acres hinc et hinc multa cane  
Apros in obstantes plagas,  
Aut amite levi rara tendit retia  
Turdibus edacibus dolos,  
Pavidumque leporem et advenam laqueo grue  
Jucunda captat praemia.  
Quis non malarum quas amor curas habet  
Haec inter obliviscitur?  
Quodsi pudica mulier in partem juvet  
Domum atque dulces liberos,  
Sabina qualis aut perusta solibus  
Pernicis uxor Apuli,  
Sacrum vetustis exstruat lignis focum  
Lassi sub adventum viri,  
Claudensque textis cratibus laetum pecus  
Distenta siccet ubera,  
Et horna dulci vina promens dolio  
Dapes inemptas apparet:  
Non me Lucrina juverint conchylia  
Magisve rhombus aut scari,  
Si quos Eois intonata fluctibus  
Hiems ad hoc vertat mare;  
Non Afra avis descendat in ventrem meum  
Non attagen Ionicus  
Jucundior, quam lecta de pinguissimis  
Oliva ramis arborum  
Aut herba lapathi prata amantis et gravi  
Malvae salubres corpori,  
Vel agna festis caesa Terminalibus,  
Vel haedus ereptus lupo.

**H**as inter epulas ut juvat pastas oves  
 Videre properantes domum,  
**V**idere fessos vomerem inversum boves  
 Collo trahentes languido,  
**P**ositosque vernas, ditis examen domus,  
 Circum renidentes Lares !  
**H**aec ubi locutus fenerator Alphius,  
 Jam jam futurus rusticus,  
**O**mnem redegit Idibus pecuniam,  
 Quaerit Kalendis ponere.

65

70

## CARMEN VII.

Quo, quo scelesti ruitis? aut cur dexteris  
 Aptantur enses conditi?  
 Parumne campis atque Neptuno super  
 Fusum est Latini sanguinis,  
 Non ut superbas invidae Karthaginis  
 Romanus arces ureret,  
 Intactus aut Britannus ut descenderet  
 Sacra catenatus via,  
 Sed ut secundum vota Parthorum sua  
 Urbs haec periret dextera?  
 Neque hic lupis mos nec fuit leonibus  
 Unquam nisi in dispar feris.  
 Furorne caecus, an rapit vis acrior,  
 An culpa? Responsum date.  
 Tacent et albus ora pallor inficit  
 Mentisque percussae stupent.  
 Sic est: acerba fata Romanos agunt  
 Scelusque fraternae necis,  
 Ut immerentis fluxit in terram Remi  
 Sacer nepotibus cruor.

8

10

15

20

## CARMEN XIII.

HORRIDA tempestas coelum contraxit et imbres  
Nivesque deducunt Jovem ; nunc mare, nunc silva  
Threicio Aquilone sonant : rapiamus, amici,  
Occasionem de die, dumque virent genua  
Et decet, obducta solvatur fronte senectus.  
Tu vina Torquato move consule pressa meo.  
Cetera mitte loqui : deus haec fortasse benigna  
Reducet in sedem vice. Nunc et Achaemenio  
Perfundi nardo juvat et fide Cyllenea  
Levare diris pectora sollicitudinibus ;  
Nobilis ut grandi cecinit Centaurus alumno :  
Invicte, mortalis dea nate puer Thetide,  
Te manet Assaraci tellus, quam frigida parvi  
Findunt Scamandri flumina lubricus et Simois,  
Unde tibi reditum certo subtermine Parcae  
Rupere, nec mater domum caerula te revehet.  
Illic omne malum vino cantuque levato,  
Deformis aegrimoniae dulcibus alloquiis,

## CARMEN XVI.

ALTERA jam teritur bellis civilibus aetas,  
Suis et ipsa Roma viribus ruit :  
Quam neque finitimi valuerunt perdere Marsi  
Minacis aut Etrusca Porsenae manus,  
Aemula nec virtus Capuae nec Spartacus acer  
Novisque rebus infidelis Allobrox,  
Nec fera caerulea domuit Germania pube  
Parentibusque abominatus Hannibal,  
Impia perdemus devoti sanguinis aetas,

**F**erisque rursus occupabitur solum. 10  
**B**arbarus heu cineres insistet victor et Urbem  
Eques sonante verberabit ungula,  
**Q**uaeque carent ventis et solibus ossa Quirini,  
Nefas videre ! dissipabit insolens.  
**F**orte quid expediat communiter aut melior pars 15  
Malis carere quaeritis laboribus :  
**N**ulla sit hac potior sententia, Phocaeorum  
Velut profugit exsecrata civitas  
**À**gros atque Lares patrios habitandaque fana  
Apris reliquit et rapacibus lupis, 20  
**I**re pedes quocumque ferent, quocumque per undas  
Notus vocabit aut protervus Africus.  
**S**ic placet ? an melius quis habet suadere ? — Secunda  
Ratem occupare quid moramur alite ?  
**S**ed juremus in haec : Simul imis saxa renarint 25  
Vadis levata, ne redire sit nefas ;  
**N**eu conversa domum pigeat dare lintea, quando  
Padus Matina laverit cacumina,  
**I**n mare seu celsus procurrerit Apenninus,  
Novaque monstra junxerit libidine 30  
**M**irus amor, juvet ut tigres subsidere cervis,  
Adulteretur et columba miluo,  
**C**redula nec ravos timeant armenta leones,  
Ametque salsa levis hircus aequora.  
**H**aec et quae poterunt reditus abscindere dulces 35  
Eamus omnis exsecrata civitas,  
**A**ut pars indocili melior grege ; mollis et exspes  
Inominata perprimat cubilia,  
**V**os quibus est virtus muliebrem tollite luctum  
Etrusca praeter et volate litora. 40  
**N**os manet Oceanus circumvagus : arva, beata  
Petamus arva divites et insulas,  
Reddit ubi Cererem tellus inarata quotannis  
Et imputata floret usque vinea,  
Germinat et nunquam fallentis termes olivae, 45

Suamque pulla ficus ornat arborem,  
Mella cava manant ex ilice, montibus altis  
Levis crepante lympba desilit pede.  
Illic injussae veniunt ad muletra capellae,  
Refertque tenta grex amicus ubera ;  
Nec vespertinus circumgemit ursus ovile,  
Neque intumescit alma viperis humus.  
Pluraque felices mirabimur : ut neque largis  
Aquosus Eurus arva radat imbribus,  
Pinguia nec siccis urantur semina glebis,  
Utrumque rege temperante coelitem.  
Non huc Argoo contendit remige pinus,  
Neque impudica Colchis intulit pedem,  
Non huc Sidonii torserunt cornua nantae  
Laboriosa nec cohors Ulixei.  
Nulla nocent pecori contagia, nullius astri  
Gregem aestuosa torret impotentia.  
Juppiter illa piaec secrevit litora genti,  
Ut inquinavit aere tempus aureum ;  
Aere, dehinc ferro duravit secula : quorum .  
Piis secunda vate me datur fuga.

# Q. HORATII FLACCI

## SATIRAE.

### LIBER PRIMUS.

#### SATIRA I.

**Q**ui fit, Maecenas, ut nemo quam sibi sortem  
**S**eu ratio dederit seu fors objecerit illa  
**C**ontentus vivat, laudet diversa sequentes?  
**O** fortunati mercatores! gravis annis  
**M**iles ait multo jam fractus membra labore. 5  
**C**ontra mercator, navem jactantibus Austris:  
**M**ilitia est potior. Quid enim, concurritur: horae  
**M**omento cita mors venit aut victoria laeta.  
**A**gricolam laudat juris legumque peritus,  
**S**ub galli cantum consultor ubi ostia pulsat. 10  
**I**lle datis vadibus qui rure extractus in urbem est  
**S**olos felices viventes clamat in urbe.  
**C**etera de genere hoc, adeo sunt multa, loquacem  
**D**elassare valent Fabium. Ne te morer, audi  
**Q**uo rem deducam. Si quis Deus, En ego, dicat, 15  
**J**am faciam quod vultis: eris tu, qui modo miles,  
**M**ercator; tu, consultus modo, rusticus: hinc vos,  
**V**os hinc mutatis discedite partibus: Eja!  
**Q**uid statis? — nolint. Atqui licet esse beatis.  
**Q**uid causae est merito quin illis Juppiter ambas 20  
**I**ratus buccas inflet, neque se fore posthac  
**T**am facilem dicat votis ut praebeat aurem?



Praeterea ne sic, ut qui jocularia, ridens  
Percurram — quamquam ridentem dicere verum  
Quid vetat? ut pueris olim dant crustula blandi  
Doctores, elementa velint ut discere prima —  
Sed tamen amoto quaeramus seria ludo.  
Ille gravem duro terram qui vertit aratro,  
Perfidus hic caupo, miles, nautaeque per omne  
Audaces mare qui currunt, hac mente laborem  
Sese ferre, senes ut in otia tuta recedant,  
Aiunt, quum sibi sint congesta cibaria : sicut  
Parvula, nam exemplo est, magni formica laboris  
Ore trahit quodcumque potest atque addit acervo,  
Quem struit haud ignara ac non incauta futuri.  
Quae, simul inversum contristat Aquarius annum,  
Non usquam prorepit et illis utitur ante  
Quaesitis sapiens ; quum te neque fervidus aestus  
Demoveat lucro, neque hiems, ignis, mare, ferrum,  
Nil obstat tibi dum ne sit te ditior alter.  
Quid juvat immensum te argenti pondus et auri  
Furtim defossa timidum deponere terra? —  
Quod si comminuas vilem redigatur ad assem. —  
At ni id fit quid habet pulchri constructus acervus?  
Milia frumenti tua triverit area centum,  
Non tuus hoc capiet venter plus ac meus : ut si  
Reticulum panis venales inter onusto  
Forte vehas humero; nihilo plus accipias quam  
Qui nil portarit. Vel dic quid referat intra  
Naturae fines viventi, jugera centum an  
Mille aret? — At suave est ex magno tollere acervo. —  
Dum ex parvo nobis tantundem haurire relinquas,  
Cur tua plus laudes cumeris granaria nostris?  
Ut tibi si sit opus liquidi non amplius urna,  
Vel cyatho, et dicas, Magno de flumine malim  
Quam ex hoc fonticulo tantundem sumere. Eo fit  
Plenior ut si quos delectet copia iusto  
Cum ripa simul avulsos ferat Aufidus acer.

tantuli eget quanto est opus is neque limo  
am haurit aquam neque vitam amittit in undis. 60  
a pars hominum decepta cupidine falso,  
s est, inquit ; quia tanti quantum habeas sis.  
cias illi ? Jubeas miserum esse libenter  
us id facit ; ut quidam memoratur Athenis  
is ac dives, populi contemnere voces 65  
tus : Populus me sibilat ; at mihi plaudo  
mi simul ac nummos contemplor in arca.  
is a labris sitiens fugientia captat  
a . . . . Quid rides ? mutato nomine de te  
narratur : congestis undique saccis 70  
is inhians et tamquam parcere sacris  
aut pictis tamquam gaudere tabellis.  
quo valeat nummus ? quem praebeat usum ?  
ematur, olus, vini sextarius, adde  
umana sibi doleat natura negatis. 75  
ilare metu exanimem, noctesque diesque  
lare malos fures, incendia, servos  
compilent fugientes, hoc juvat ? Horum  
r ego optarim pauperrimus esse bonorum. —  
ondoluit tentatum frigore corpus, 80  
us casus lecto te affixit, habes qui  
at, fomenta paret, medicum roget ut te  
et ac gnatis reddat carisque propinquis. —  
xor saluum te vult, non filius ; omnes  
oderunt, noti, pueri atque puellae. 85  
s, quum tu argento post omnia ponas,  
io praestet quem non merearis amorem ?  
cognatos, nullo natura labore  
ibi dat, retinere velis servareque amicos,  
operam perdas ? ut si quis asellum 90  
npo doceat parentem currere frenis.  
ne sit finis quaerendi, quumque habeas plus  
riem metuas minus et finire laborem  
is, parto quod avebas, ne facias quod

Ummidius quidam — non longa est fabula — dives  
 Ut metiretur nummos ; ita sordidus ut se  
 Non unquam servo melius vestiret ; adusque  
 Supremum tempus, ne se penuria victus  
 Opprimeret metuebat. At hunc liberta securi  
 Divisit medium, fortissima Tyndaridarum. —  
 Quid mi igitur suades ? ut vivam Maenius ? aut sis  
 Ut Nomentanus ? — Pergis pugnantia secum  
 Frontibus adversis componere : non ego avarum  
 Quum veto te fieri vappam jubeo ac nebulonem.  
 Est inter Tanain quiddam socerumque Viselli.  
 Est modus in rebus, sunt certi denique fines,  
 Quos ultra citraque nequit consistere rectum.  
 Illuc unde abii redeo, nemo ut avarus  
 Se probet ac potius laudet diversa sequentes,  
 Quodque aliena capella gerat distentius uber  
 Tabescat, neque se majori pauperiorum  
 Turbae comparet, hunc atque hunc superare laboret.  
 Sic festinanti semper laeupletior obstat,  
 Ut, quum carceribus missos rapit ungula currus,  
 Instat equis auriga suos vincentibus, illum  
 Praeteritum temnens extremos inter euntem.  
 Inde fit, ut raro, qui se vixisse beatum  
 Dicat, et exacto contentus tempore vita  
 Cedat uti conviva satur, reperire queamus.  
 Jam satis est. Ne me Crispini scrinia lippi  
 Compilasse putes, verbum non amplius addam.

## SATIRA V.

EGRESSUM magna me excepit Aricia Roma  
 Hospitio modico ; rhetor comes Heliodorus,  
 Graecorum longe doctissimus ; inde Forum Appi,  
 Differtum nautis cauponibus atque malignis.

Hoc iter ignavi divisimus, altius ac nos 5  
 Praecinctis unum ; minus est gravis Appia tardis.  
 Hic ego propter aquam, quod erat deterrima, ventri  
 Indico bellum, coenantes haud animo aequo  
 Expectans comites. Jam nox inducere terris  
 Umbras et coelo diffundere signa parabat ; 10  
 Tum pueri nautis, pueris convicia nautae  
 Ingerere. Huc appelle ! Trecentos inseris : ohe  
 Jam satis est ! Dum aes exigitur, dum mula ligatur,  
 Tota abit hora. Mali culices ranaeque palustres  
 Avertunt somnos, absentem ut cantat amicam 15  
 Multa prolutus vappa nauta atque viator  
 Certatim. Tandem fessus dormire viator  
 Incipit, ac missae pastum retinacula mulae  
 Nauta piger saxo religat stertitque supinus.  
 Jamque dies aderat, nil quum procedere lintrem 20  
 Sentimus, donec cerebrosus prosilit unus  
 Ac mulae nautaeque caput lumbosque saligno  
 Fuste dolat : quarta vix demum exponimur hora.  
 Ora manusque tua lavimus, Feronia, lympa.  
 Milia tum pransi tria repimus atque subimus 25  
 Impositum saxis late candentibus Anxur.  
 Huc venturus erat Maecenas optimus atque  
 Cocceius, missi magnis de rebus uterque  
 Legati, aversos soliti componere amicos.  
 Hic oculis ego nigra meis collyria lippus 30  
 Illinere. Interea Maecenas advenit atque  
 Cocceius Capitoque simul Fonteius, ad unguem  
 Factus homo, Antoni non ut magis alter amicus.  
 Fundos Aufidio Lusco praetore libenter  
 Linquimus, insani ridentes praemia scribae, 35  
 Praetextam et latum clavum prunaeque batillum.  
 In Mamurrarum lassi deinde urbe manemus,  
 Murena praebente domum, Capitone culinam.  
 Postera lux oritur multo gratissima ; namque  
 Plotius et Varius Sinuessae Virgiliusque 40

Occurrunt, animae quales neque candidiores  
Terra tulit neque quis me sit devinctior alter.  
O qui complexus et gaudia quanta fuerunt !  
Nil ego contulerim jucundo sanus amico.  
Proxima Campano ponti quae villula tectum  
Praebuit, et parochi quae debent ligna salemque.  
Hinc muli Capuae clitellas tempore ponunt.  
Lusum it Maecenas, dormitum ego Virgiliusque ;  
Namque pila lippis inimicum et ludere crudis.  
Hinc nos Cocceii recipit plenissima villa  
Quae super est Caudi cauponas. Nunc mihi paucis  
Sarmenti scurrae pugnam Messique Cicirri,  
Musa, velim memores, et quo patre natus uterque  
Contulerit lites. Messi clarum genus Osci ;  
Sarmenti domina exstat : ab his majoribus orti  
Ad pugnam venire. Prior Sarmentus : Equi te  
Esse feri similem dico. Ridemus, et ipse  
Messius, Accipio, caput et movet. O, tua cornu  
Ni foret exsecto frons, inquit, quid faceres, quum  
Sic mutilus miniteris ? At illi foeda cicatrix  
Setosam laevi frontem turpaverat oris.  
Campanum in morbum, in faciem permulta jocatus,  
Pastorem saltaret uti Cyclopa rogabat :  
Nil illi larva aut tragicis opus esse cothurnis.  
Multa Cicirrus ad haec : donasset jamne catenam  
Ex voto Laribus, quaerebat ; scribe quod esset,  
Nihilo deterius dominae jus esse. Rogabat  
Denique cur unquam fugisset, cui satis una  
Farris libra foret gracili sic tamque pusillo.  
Prorsus jucunde coenam produximus illam.  
Tendimus hinc recta Beneventum, ubi sedulus hospes  
Paene macros arsit dum turdos versat in igni :  
Nam vaga per veterem dilapso flamma culinam  
Vulcano summum properabat lambere tectum.  
Convivas avidos coenam servosque timentes  
Tum rapere, atque omnes restinguere velle videres.

pit ex illo montes Apulia notos  
 ntare mihi, quos torret Atabulus et quos  
 quam erepsemus nisi nos vicina Trivici  
 recepisset, lacrimoso non sine fumo, 80  
 cum foliis ramos urente camino.  
 tuor hinc rapimur viginti et milia rhedis.  
 uri oppidulo quod versu dicere non est,  
 s perfacile est : venit vilissima rerum  
 qua ; sed panis longe pulcherrimus, ultra 85  
 lus ut soleat humeris portare viator ;  
 Canusi lapidosus, aquae non ditior urna,  
 xus a forti Diomede est conditus olim.  
 ibus hinc Varius discedit maestus amicis.  
 Rubos fessi pervenimus, utpote longum 90  
 ntes iter et factum corruptius imbri.  
 ra tempestas melior, via peior ad usque  
 noenia piscosi ; dein Gnatia Nymphis  
 exstructa dedit risusque jocosque,  
 flamma sine thura liquescere limine sacro, 95  
 adere cupit. Credat Judaeus Apella,  
 go ; namque deos didici securum agere aevum,  
 si quid miri faciat natura, deos id  
 s ex alto coeli demittere tecto.  
 lusium longae finis chartaeque viaeque est. 100

## SATIRA VI.

quia, Maecenas, Lydorum quidquid Etruscos  
 nit fines nemo generosior est te,  
 uod avus tibi maternus fuit atque paternus  
 qui magnis legionibus imperitarent,  
 rique solent, naso suspendis adunco 5  
 s, ut me libertino patre natum.  
 referre negas quali sit quisque parente

Natus dum ingenuus, persuades hoc tibi vere,  
Ante potestatem Tulli atque ignobile regnum  
Multos saepe viros nullis majoribus ortos  
Et vixisse probos amplis et honoribus auctos ;  
Contra Laevinum, Valeri genus unde superbus  
Tarquinius regno pulsus fugit, unius assis  
Non unquam pretio pluris licuisse, notante  
Iudice quo nosti populo, qui stultus honores  
Saepe dat indignis et famae servit ineptus,  
Qui stupet in titulis et imaginibus. Quid oportet  
Nos facere a vulgo longe longeque remotos ?  
Namque esto populus Laevino mallet honorem  
Quam Decio mandare novo, censorque moveret  
Appius ingenuo si non essem patre natus :  
Vel merito, quoniam in propria non pelle quiescem  
Sed fulgente trahit constrictos Gloria curru  
Non minus ignotos generosis. Quo tibi, Tilli,  
Sumere depositum clavum fierique tribuno ?  
Invidia accrevit privato quae minor esset.  
Nam ut quisque insanus nigris medium impediit crus  
Pellibus et latum demisit pectore clavum,  
Audit continuo : Quis homo hic est ? quo patre natus  
Ut si qui aegrotet quo morbo Barrus, haberi  
Ut cupiat formosus, eat quacumque puellis  
Injiciat curam quaerendi singula, quali  
Sit facie, sura, quali pede, dente, capillo :  
Sic qui promittit cives, urbem sibi curae,  
Imperium fore et Italiam, delubra deorum,  
Quo patre sit natus, num ignota matre inhonestus,  
Omnes mortales curare et quaerere cogit.  
Tunc Syri, Damae aut Dionysi filius, audes  
Dejicere e saxo cives aut tradere Cadmo ? —  
At Novius collega gradu post me sedet uno ;  
Namque est ille pater quod erat meus. — Hoc tibi Pa  
Et Messalla videris ? At hic, si plostra ducenta  
Concurrentque foro tria funera, magna sonabit

a quod vincatque tubas ; saltem tenet hoc nos. —  
 ad me redeo libertino patre natum, 45  
 rodunt omnes libertino patre natum,  
 quia sum tibi, Maecenas, convictor ; at olim,  
 mihi pareret legio Romana tribuno.  
 ile hoc illi est ; quia non ut forsit honorem  
 ibi invidet quivis ita te quoque amicum, 50  
 tim cautum dignos assumere prava  
 one procul. Felicem dicere non hoc  
 sum casu quod te sortitus amicum ;  
 tenim mihi te fors obtulit : optimus olim  
 s, post hunc Varius dixere quid essem. 55  
 i coram singultim pauca locutus,  
 namque pudor prohibebat plura profari,  
 o me claro natum patre, non ego circum  
 uretano vectari rura caballo,  
 id eram narro. Respondes ut tuus est mos 60  
 abeo ; et revocas nono post mense jubesque  
 amicorum numero. Magnum hoc ego duco  
 lacui tibi qui turpi secernis honestum,  
 tre praeclaro sed vita et pectore puro.  
 i vitiis mediocribus ac mea paucis 65  
 sa est natura alioqui recta, velut si  
 inspersos reprehendas corpore naevos ;  
 e avaritiam neque sordes aut mala lustra  
 : vere quisquam mihi, purus et insons —  
 collaudem — si et vivo carus amicis, 70  
 uit pater his, qui macro pauper agello  
 in Flavi ludum me mittere, magni  
 eri magnis e centurionibus orti,  
 suspensi loculos tabulamque lacerto,  
 ctonis referentes Idibus aera ; 75  
 rum est ausus Romam portare docendum  
 uas doceat quivis eques atque senator  
 rognatos. Vestem servosque sequentes,  
 io ut populo, si qui vidisset, avita



Ex re praeberi sumptus mihi crederet illos.  
Ipse mihi custos incorruptissimus omnes  
Circum doctores aderat. Quid multa? Pudicum,  
Qui primus virtutis honos, servavit ab omni  
Non solum facto verum opprobrio quoque turpi;  
Nec timuit sibi ne vitio quis verteret olim  
Si praeco parvas aut, ut fuit ipse, coactor  
Mercedes sequerer; neque ego essem questus: at hoc  
Laus illi debetur et a me gratia major.  
Nil me poeniteat sanum patris huius, eoque  
Non, ut magna dolo factum negat esse suo pars  
Quod non ingenuos habeat clarosque parentes,  
Sic me defendam. Longe mea discrepat istis  
Et vox et ratio: nam si natura juberet  
A certis annis aevum remeare peractum  
Atque alios legere ad fastum quoscumque parentes  
Optaret sibi quisque, meis contentus honestos  
Fascibus et sellis nollem mihi sumere, demens  
Judicio vulgi, sanus fortasse tuo, quod  
Nollem onus haud unquam solitus portare molestum.  
Nam mihi continuo major quaerenda foret res  
Atque salutandi plures, ducendus et unus  
Et comes alter uti ne solus rusve peregreve  
Exirem; plures calones atque caballi  
Pascendi, ducenda petorrita. Nunc mihi curto  
Ire licet mulo vel si libet usque Tarentum,  
Mantica cui lumbos onere ulceret atque eques armos  
Objiciet nemo sordes mihi quas tibi, Tilli,  
Cum Tiburte via praetorem quinque sequuntur  
Te pueri lasanum portantes oenophorumque.  
Hoc ego commodius quam tu, praeclare senator,  
Milibus atque aliis vivo. Quacumque libido est,  
Incedo solus, percontor quanti olus ac far;  
Fallacem Circum vespertinumque pererro  
Saepe Forum; adsisto divinis; inde domum me  
Ad porri et ciceris refero laganique catinum;

Coena ministratur pueris tribus, et lapis albus  
 Pocula cum cyatho duo sustinet ; adstat echinus  
 Vilis, cum patera guttus, Campana supellex.  
 Deinde eo dormitum, non sollicitus mihi quod cras  
 Surgendum sit mane, obeundus Marsya, qui se 120  
 Vultum ferre negat Noviorum posse minoris.  
 Ad quartam jaceo ; post hanc vagor ; aut ego, lecto  
 Aut scripto quod me tacitum juvet, ungor olivo,  
 Non quo fraudatis immundus Natta lucernis.  
 Ast ubi me fessum sol acrior ire lavatum 125  
 Admonuit, fugio Campum lusumque trigonem.  
 Pransus non avide, quantum interpellat inani  
 Ventre diem durare, domesticus otior. Haec est  
 Vita solutorum misera ambitione gravique ;  
 His me consolor victurum suavius ac si 130  
 Quaestor avus, pater atque meus patruusque fuisset.

## SATIRA IX..

IBAM forte via Sacra, sicut meus est mos,  
 Nescio quid meditans nugarum, totus in illis :  
 Accurrit quidam notus mihi nomine tantum,  
 Arreptaque manu, Quid agis, dulcissime rerum ? —  
 Suaviter ut nunc est, inquam, et cupio omnia quae vis. 5  
 Quum assectaretur : Num quid vis ? occupo. At ille,  
 Noris nos, inquit ; docti sumus. Hic ego, Pluris  
 Hoc, inquam, mihi eris. Misere discedere quaerens  
 Ire modo ocius, interdum consistere, in aurem  
 Dicere nescio quid puero, quum sudor ad imos 20  
 Manaret talos. . O te, Bolane, cerebri  
 Felicem ! aiebam tacitus ; quum quidlibet ille  
 Garriret, vicos, urbem laudaret. Ut illi  
 Nil respondebam, Misere cupis, inquit, abire ;  
 Jamdudum video ; sed nil agis ; usque tenebo ; 25

Persequar : hinc quo nunc iter est tibi ? — Nil opus est  
 Circumagi ; quendam volo visere non tibi notum ;  
 Trans Tiberim longe cubat is prope Caesaris hortos —  
 Nil habeo quod agam et non sum piger ; usque sequar te.  
 Demitto auriculas ut iniquae mentis asellus,  
 Quum gravius dorso subiit onus. Incipit ille :  
 Si bene me novi, non Viscum pluris amicum,  
 Non Varium facies ; nam quis me scribere plures  
 Aut citius possit versus ? quis membra movere  
 Mollius ? Invideat quod et Hermogenes ego canto.  
 Interpellandi locus hic erat : Est tibi mater,  
 Cognati, quis te salvo est opus ? — Haud mihi quisquam  
 Omnes composui. — Felices ! nunc ego resto.  
 Confice ; namque instat fatum mihi triste Sabella  
 Quod puero cecinit divina mota anus urna :  
 Hunc neque dira venena nec hosticus auferet ensis  
 Nec laterum dolor aut tussis nec tarda podagra ;  
 Garrulus hunc quando consumet cumque ; loquaces  
 Si sapiat vitet simul atque adoleverit aetas. —  
 Ventum erat ad Vestae, quarta jam parte diei  
 Praeterita, et casu tunc respondere vadato  
 Debat, quod ni fecisset perdere litem.  
 Si me amas, inquit, paulum hic ades. — Inteream si  
 Aut valeo stare aut novi civilia jura ;  
 Et propero quo scis. — Dubius sum quid faciam, inquit,  
 Tene relinquam an rem. — Me sodes. — Non faciam, ille  
 Et praecedere coepit. Ego ut contendere durum est  
 Cum victore sequor. Maecenas quomodo tecum ?  
 Hinc repetit ; paucorum hominum et mentis bene sanae  
 Nemo dexterius fortuna est usus. Haberes  
 Magnum adiutorem posset qui ferre secundas,  
 Hunc hominem velles si tradere ; dispeream ni  
 Submosses omnes. — Non isto vivimus illic  
 Quo tu rere modo ; domus hac nec purior ulla est  
 Nec magis his aliena malis ; nil mi officit unquam,  
 Ditiior hic aut est quia doctior ; est locus uni

Cuique suus. — Magnum narras, vix credibile ! — Atqui  
 Sic habet. — Accendis, quare cupiam magis illi  
 Proximus esse. — Velis tantummodo : quae tua virtus,  
 Expugnabis ; et est qui vinci possit, eoque 55  
 Difficiles aditus primos habet. — Haud mihi deero :  
 Muneribus servos corrumpam ; non hodie si  
 Exclusus fuero desistam ; tempora quaeram,  
 Occurram in triviis, deducam. Nil sine magno  
 Vita labore dedit mortalibus. — Haec dum agit, ecce 60  
 Fuscus Aristius occurrit, mihi carus et illum  
 Qui pulchre nosset. Consistimus. Unde venis ? et  
 Quo tendis ? rogat et respondet. Vellere coepi  
 Et prensare manu lentissima brachia, nutans,  
 Distorquens oculos, ut me eriperet. Male salsus 65  
 Ridens dissimulare : meum jecur urere bilis.  
 Certe nescio quid secreto velle loqui te  
 Aiebas mecum. — Memini bene, sed meliore  
 Tempore dicam ; hodie tricesima sabbata : vin tu  
 Curtis Judaeis oppedere ? — Nulla mihi, inquam, 70  
 Religio est. — At mi ; sum paulo infirmior, unus  
 Multorum ; ignosces ; alias loquar. — Huncine solem  
 Tam nigrum surrexe mihi ! Fugit improbus ac me  
 Sub cultro linquit. Casu venit obvius illi  
 Adversarius et : Quo tu turpissime ? magna 75  
 Inclamat voce ; et Licet antestari ? Ego vero  
 Oppono auriculam. Rapit in jus ; clamor utrimque ;  
 Undique concursus. Sic me servavit Apollo.

## LIBER SECUNDUS.

## SATIRA VI.

Hoc erat in votis : modus agri non ita magnus,  
Hortus ubi et tecto vicinus jugis aquae fons  
Et paulum silvae super his foret. Auctius atque  
Di melius fecere. Bene est. Nil amplius oro,  
Maia nate, nisi ut propria haec mihi munera faxia.  
Si neque majorem feci ratione mala rem  
Nec sum facturus vitio culpave minorem ;  
Si veneror stultus nihil horum : O si angulus ille  
Proximus accedat qui nunc denormat agellum !  
O si urnam argenti fors quae mihi monstret, ut illi  
Thesaurο invento qui mercenarius agrum  
Illum ipsum mercatus aravit, dives amico  
Hercule ! si quod adest gratum juvat, hac prece te oro :  
Pingue pecus domino facias et cetera praeter  
Ingenium, utque soles custos mihi maximus adsis.  
Ergo ubi me in montes et in arcem ex urbe removi,  
Quid prius illustrem satiris musaque pedestri ?  
Nec mala me ambitio perdit nec plumbeus Auster  
Auctumnusque gravis, Libitinae quaestus acerbae.  
Matutine pater, seu Jane libentius audis,  
Unde homines operum primos vitaeque labores  
Instituunt, sic dis placitum, tu carminis esto  
Principium. Romae sponsorem me rapis. Eja,  
Ne prior officio quisquam respondeat, urge.  
Sive Aquilo radit terras seu bruma nivalem  
Interiore diem gyro trahit, ire necesse est.  
Postmodo, quod mi obsit clare certumque locuto,  
Luctandum in turba et facienda injuria tardis.  
Quid vis, insane, et quas res agis ? improbus urget

**I**ratis precibus ; tu pulses omne quod obstat, 30  
**A**d Maecenatem memori si mente recurras ?  
**H**oc juvat et melli est ; non mentiar. At simul atras  
**V**entum est Esquillas aliena negotia centum  
**P**er caput et circa saliunt latus. — Ante secundam  
**R**oscius orabat sibi adesses ad Puteal cras. — 35  
**D**e re communi scribae magna atque nova te  
**O**rabant hodie meminisses, Quinte, reverti. —  
**I**mprimat his cura Maecenas signa tabellis. —  
**D**ixeris, Experiar : Si vis, potes, addit et instat.  
**S**eptimus octavo propior jam fugerit annus 40  
**E**x quo Maecenas me coepit habere suorum  
**I**n numero ; dumtaxat ad hoc, quem tollere rheda  
**V**ellet iter faciens et cui concedere nugas  
**H**oc genus : Hora quota est ? Thrax est Gallina Syro par ?  
**M**atutina parum cautos jam frigora mordent ; 45  
**E**t quae rimosa bene deponuntur in aure.  
**P**er totum hoc tempus subjectior in diem et horam  
**I**nvidiae noster. Ludos spectaverat una,  
**L**userat in Campo : Fortunae filius ! omnes.  
**F**rigidus a Rostris manat per compita rumor : 50  
**Q**uicumque obvius est me consulit : O bone, nam te  
**S**cire deos quoniam propius contingis oportet ;  
**N**umquid de Dacis audisti ? — Nil equidem. — Ut tu  
**S**emper eris derisor ! — At omnes di exagitent me  
**S**i quidquam. — Quid, militibus promissa Triquetra 55  
**P**raedia Caesar an est Itala tellure daturus ?  
**J**urantem me scire nihil mirantur ut unum  
**S**cilicet egregii mortalem altique silenti.  
**P**erditur haec inter misero lux non sine votis :  
**O** rus, quando ego te adspiciam ? quandoque licebit 60  
**N**unc veterum libris, nunc somno et inertibus horis  
**D**ucere sollicitae jucunda obliviae vitae ?  
**O** quando faba Pythagorae cognata simulque  
**U**ncta satis pingui ponentur oluscula lardo ?  
**O** noctes coenaeque deum ! quibus ipse meique 65

Ante Larem proprium vescor vernasque procaces  
 Pasco libatis dapibus. Prout cuique libido est  
 Siccat inaequales calices conviva, solutus  
 Legibus insanis, seu quis capit acria fortis  
 Pocula seu modicis uvescit laetus. Ergo  
 Sermo oritur, non de villis domibusve alienis,  
 Nec male necne Lepos saltet; sed quod magis ad nos  
 Pertinet et nescire malum est agitamur: utrumne  
 Divitiis homines an sint virtute beati;  
 Quidve ad amicitias, usus rectumne, trahat nos;  
 Et quae sit natura boni summumque quid ejus.  
 Cervius haec inter vicinus garrit aniles  
 Ex re fabellas. Si quis nam laudat Arelli  
 Sollicitas ignarus opes, sic incipit: Olim  
 Rusticus urbanum murem mūs paupere fertur  
 Accepisse cavo, veterem vetus hospes amicum,  
 Asper et attentus quaesitis, ut tamen artum  
 Solveret hospitii animum. Quid multa? neque ille  
 Sepositi ciceris nec longae invidit avenae,  
 Aridum et ore ferens acinum semesaque lardi  
 Frusta dedit, cupiens varia fastidia coena  
 Vincere tangentis male singula dente superbo;  
 Quum pater ipse domus palea porrectus in horna  
 Esset ador loliumque, dapis meliora relinquens.  
 Tandem urbanus ad hunc: Quid te juvat, inquit, amice,  
 Praerupti nemoris patientem vivere dorso?  
 Vis tu homines urbemque feris praeponere silvis?  
 Carpe viam, mihi crede, comes; terrestria quando  
 Mortales animas vivunt sortita, neque ulla est  
 Aut magno aut parvo leti fuga: quo, bone, circa,  
 Dum licet, in rebus jucundis vive beatus;  
 Vive memor quam sis aevi brevis. Haec ubi dicta  
 Agrestem pepulere domo levis exsilit; inde  
 Ambo propositum peragunt iter, urbis aventes  
 Moenia nocturni subrepere. Jamque tenebat  
 Nox medium coeli spatium quum ponit uterque

delete domo vestigia, rubro ubi cocco  
super lectos canderet vestis eburnos,  
ne de magna superessent fercula coena,  
ocul exstructis inerant hesterna canistris. 105  
i purpurea porrectum in veste locavit  
m, veluti succinctus cursitat hospes  
atque dapes nec non verniliter ipsis  
r officiis, praelambens omne quod affert.  
ans gaudet mutata sorte bonisque 110  
git laetum convivam, quum subito ingens  
m strepitus lectis excussit utrumque.  
per totum pavidi conclave, magisque  
es trepidare, simul domus alta Molossis  
it canibus. Tum rusticus : Haud mihi vita 115  
s hac, ait, et valeas ; me silva cavusque  
b insidiis tenui solabitur ervo.



# Q. HORATII FLACCI

## EPISTOLAE.

### LIBER PRIMUS.

#### EPISTOLA II.

TROJANI belli scriptorem, maxime Lolli,  
Dum tu declamas Romae, Praeneste relegi ;  
Qui quid sit pulchrum, quid turpe, quid utile, quid non,  
Planius ac melius Chrysippo et Crantore dicit.  
Cur ita crediderim, nisi quid te detinet, audi.  
Fabula qua Paridis propter narratur amorem  
Graecia Barbariae lento collisa duello  
Stultorum regum et populorum continet aestus.  
Antenor censet belli praecidere causam :  
Quid Paris? Ut salvus regnet vivatque beatus  
Cogi posse negat. Nestor componere lites  
Inter Peliden festinat et inter Atriden :  
Hunc amor, ira quidem communiter urit utrumque.  
Quidquid delirant reges plectuntur Achivi.  
Seditione, dolis, scelere atque libidine et ira  
Iliacos intra muros peccatur et extra.  
Rursus quid virtus et quid sapientia possit  
Utile proposuit nobis exemplar Ulixen,  
Qui domitor Trojae multorum providus urbes  
Et mores hominum inspexit, latumque per aequor,  
Dum sibi dum socius reditum parat, aspera multa  
Pertulit adversis rerum immersabilis undis.

voces et Circae pocula nosti ;  
um sociis stultus cupidusque bibisset,  
na meretrice fuisset turpis et excors, 25  
amis immundus vel amica luto sus.  
eras sumus et fruges consumere nati,  
enelopae, nebulones, Alcinoique  
unda plus aequo operata juvenus,  
um fuit in medios dormire dies et 30  
tum citharae cessatum ducere curam.  
nt homines surgunt de nocte latrones :  
um serves non expergisceris? Atqui  
anus curres hydropicus ; et ni  
ate diem librum cum lumine, si non 35  
animum studiis et rebus honestis,  
el amore vigil torquebere. Nam cur  
dunt oculos festinas demere, si quid  
um differs curandi tempus in annum?  
n facti qui coepit habet : sapere aude ; 40  
Qui recte vivendi prorogat horam  
exspectat dum defluat amnis ; at ille  
t labetur in omne volubilis aevum.  
r argentum puerisque beata creandis  
incultae pacantur vomere silvae : 45  
is est cui contingit nil amplius optet.  
us et fundus, non aeris acervus et auri  
domini deduxit corpore febres,  
no curas. Valeat possessor oportet  
ortatis rebus bene cogitat uti. 50  
t aut metuit juvat illum sic domus et res  
m pictae tabulae, fomenta podagram,  
s citharae collecta sorde dolentes.  
i est nisi vas, quodcumque infundis acescit.  
oluptates, nocet empti dolore voluptas. 55  
ivarus eget : certum voto pete finem.  
alterius macrescit rebus opimis :  
siculi non invenere tyranni

Majus tormentum. Qui non moderabitur irae  
 Infectum volet esse dolor quod suaserit et mens,  
 Dum poenas odio per vim festinat inulto.  
 Ira furor brevis est : animum rege, qui nisi paret  
 Imperat : hunc frenis, hunc tu compesce catena.  
 Fingit equum tenera docilem cervice magister  
 Ire viam qua monstret eques ; venaticus, ex quo  
 Tempore cervinam pellem latravit in aula,  
 Militat in silvis catulus. Nunc adbibe puro  
 Pectore verba, puer, nunc te melioribus offer.  
 Quo semel est imbuta recens servabit odorem  
 Testa diu. Quodsi cessas aut strenuus anteis,  
 Nec tardum opperior nec praecedentibus insto.

## EPISTOLA X.

URBIS amatorem Fuscum salvere jubemus  
 Ruris amatores, hac in re scilicet una  
 Multum dissimiles, ad cetera paene gemelli ;  
 Fraternalis animis quidquid negat alter èt alter ;  
 Annumus pariter vetuli notique columbi. 5  
 Tu nidum servas ; ego laudo ruris amoeni  
 Rivos et musco circumlita saxa nemusque.  
 Quid quaeris ? Vivo et regno simul ista reliqui  
 Quae vos ad coelum fertis rumore secundo :  
 Utque sacerdotis fugitivus liba recuso ;  
 Pane egeo jam mellitis potiore placentis. 10  
 Vivere naturae si convenienter oportet  
 Ponendaeque domo quaerenda est area primum,  
 Novistine locum potiore rure beato ?  
 Est ubi plus tepeant hiemes, ubi gratior aura 15  
 Leniat et rabiem Canis et momenta Leonis,  
 Quum semel accepit solem furibundus acutum ?  
 Est ubi divellat somnos minus invida cura ?

bycis olet aut nitet herba lapillis?  
cis aqua tendit rumpere plumbum 20  
per pronum trepidat cum murmure rivum?  
r varias nutritur silva columnas,  
e domus longos quae prospicit agros.  
pellas furca tamen usque recurret,  
rumpet furtim fastidia victrix. 25  
lonio contendere callidus ostro  
natem potantia vellera fucum  
piet damnum propiusque medullis,  
on poterit vero distinguere falsum.  
lus nimio delectavere secundae, 30  
tient. Si quid mirabere pones  
ge magna; licet sub paupere tecto  
rum vita praecurrere amicos.  
um pugna melior communibus herbis  
nec minor in certamine longo 35  
pes hominis frenumque recepit;  
m victor violens discessit ab hoste  
n dorso, non frenum depulit ore.  
eriem veritus potiore metallis  
ret, dominum vehit improbus atque 40  
rum, quia parvo nesciet uti.  
veniet sua res, ut calceus olim,  
or erit subvertet, si minor uret.  
: tua vives sapienter, Aristi,  
ittes incastigatum ubi plura 45  
n satis est ac non cessare videbor.  
servit collecta pecunia cuique,  
ia sequi potius quam ducere funem.  
ictabam post fanum putre Vacunae,  
d non simul esses cetera laetus. 50

## EPISTOLA XI.

Quid tibi visa Chios, Bullati, notaque Lesbos,  
Quid concinna Samos, quid Croesi regia Sardes,  
Smyrna quid et Colophon? Majora minorave fama,  
Cunctane prae Campo et Tiberino flumine sordent?  
An venit in votum Attalicis ex urbibus una,  
An Lebedum laudas odio maris atque viarum?  
Scis Lebedus quid sit: Gabiis desertior atque  
Fidenis vicus; tamen illic vivere vellem,  
Oblitusque meorum obliviscendus et illis  
Neptunum procul e terra spectare furem.  
Sed neque qui Capua Romam petit imbre lutoque  
Adpersus volet in caupona vivere; nec qui  
Frigus collegit furnos et balnea laudat  
Ut fortunatam plene praestantia vitam.  
Nec si te validus jactaverit Auster in alto,  
Idcirco navem trans Aegaeum mare vendas.  
Incolumi Rhodos et Mytilene pulchra facit quod  
Paenula solstitio, campestre nivalibus auris,  
Per brumam Tiberis, Sextili mense caminus.  
Dum licet ac vultum servat fortuna benignum,  
Romae laudetur Samos et Chios et Rhodos absens.  
Tu quaecumque deus tibi fortunaverit horam  
Grata sume manu, neu dulcia differ in annum,  
Ut quocumque loco fueris vixisse libenter  
Te dicas: nam si ratio et prudentia curas,  
Non locus effusi late maris arbiter aufert,  
Coelum non animum mutant qui trans mare currunt.  
Strenua nos exercet inertia; navibus atque  
Quadrigris petimus bene vivere. Quod petis hic est,  
Est Ulubris, animus si te non deficit aequus.

## EPISTOLA XVI.

interis fundus meus, optime Quinti,  
cat herum an baccis opulentet olivae,  
et pratis an amicta vitibus ulmo,  
tibi forma loquaciter et situs agri.  
montes ni dissocientur opaca  
ut veniens dextrum latus adspiciat Sol,  
liscedens curru fugiente vaporet.  
m laudes. Quid, si rubicunda benigni  
res et pruna ferant, si quercus et ilex  
ge pecus multa dominum juvet umbra,  
luctum propius frondere Tarentum.  
m rivo dare nomen idoneus, ut nec  
Thracam nec purior ambiat Hebrus,  
apiti fluit utilis, utilis alvo.  
rae dulces, etiam si credis amoenae,  
n tibi me praestant Septembribus horis.  
vivi si curas esse quod audis.  
jampridem omnis te Roma beatum ;  
r ne cui de te plus quam tibi credas,  
s alium sapiente bonoque beatum,  
populus sanum recteque valentem  
ccultam febrem sub tempus edendi  
s, donec manibus tremor incidat unctis.  
incurata pudor malus ulcera celat.  
lla tibi terra pugnata marique  
is verbis vacuas permulceat aures :  
is salvum populus velit an populum tu  
ambiguo qui consulit et tibi et urbi  
Augusti laudes agnoscere possis :  
ris sapiens emendatusque vocari,  
sne tuo dic sodes nomine ? Nempe  
et prudens dici delector ego ac tu.

Qui dedit hoc hodie cras si volet auferet, ut si  
 Detulerit fasces indigno detrahet idem.  
 Pone, meum est : inquit. Pono tristisque recedo.  
 Idem si clamet furem, neget esse pudicum,  
 Contendat laqueo collum pressisse paternum,  
 Mordeat opprobriis falsis mutemque colores ?  
 Falsus honor juvat et mendax infamia terret  
 Quem nisi mendosum et medicandum ? Vir bonus est  
 Qui consulta patrum, qui leges juraque servat,  
 Quo multae magnaeque secantur judice lites,  
 Quo res sponsore et quo causae teste tenentur.  
 Sed videt hunc omnis domus et vicinia tota  
 Introrsum turpem, speciosum pelle decora.  
 Nec furtum feci nec fugi, si mihi dicat  
 Servus, Habes pretium, loris non ureris, aio.  
 Non hominem occidi. — Non pasces in cruce corvos.  
 Sum bonus et frugi. — Renuit negitatque Sabellus :  
 Cautus enim metuit foveam lupo accipiterque  
 Suspectos laqueos et opertum miluus hamum.  
 Oderunt peccare boni virtutis amore ;  
 Tu nihil admittes in te formidine poenae :  
 Sit spes fallendi, miscebis sacra profanis ;  
 Nam de mille fabae modiis quum surripis unum,  
 Damnum est non facinus mihi pacto lenius isto.  
 Vir bonus, omne forum quem spectat et omne tribunus  
 Quandocumque deos vel porco vel bove placat,  
 Jane pater ! clare, clare quum dixit, Apollo !  
 Labra movet metuens audiri : Pulchra Laverna,  
 Da mihi fallere, da justo sanctoque videri,  
 Noctem peccatis et fraudibus objice nubem.  
 Qui melior servo, qui liberior sit avarus,  
 In triviis fixum quum se dimittit ob assem,  
 Non video ; nam qui cupiet metuet quoque ; porro,  
 Qui metuens vivet liber mihi non erit unquam.  
 Perdidit arma, locum virtutis deseruit, qui  
 Semper in augenda festinat et obruitur re.

Vendere quum possis captivum occidere noli ;  
 Serviet utiliter : sine pascat durus aretque, 70  
 Naviget ac mediis hiemet mercator in undis ;  
 Annonae prosit ; portet frumenta penusque.  
 Vir bonus et sapiens audebit dicere : Pentheu,  
 Rector Thebarum, quid me perferre patique  
 Indignum coges?—Adimam bona. —Nempe pecus, rem, 75  
 Lectos, argentum : tollas licet. — In manicis et  
 Compedibus saevo te sub custode tenebo. —  
 Ipse deus simul atque volam me solvet. — Opinor  
 Hoc sentit : Moriar ; mors ultima linea rerum est.

## EPISTOLA XX.

VERTUMNUM Janumque, liber, spectare videris,  
 Scilicet ut prostes Sosiorum pumice mundus.  
 Odisti claves et grata sigilla pudico ;  
 Paucis ostendi gemis et communia laudas,  
 Non ita nutritus. Fuge quo descendere gestis. 5  
 Non erit emisso reditus tibi. Quid miser egi?  
 Quid volui? dices ubi quis te laeserit ; et scis  
 In breve te cogi quum plenus languet amator.  
 Quodsi non odio peccantis desipit augur,  
 Carus eris Romae donec te deserat aetas ; 10  
 Contrectatus ubi manibus sordescere vulgi  
 Coeperis, aut tineas pasces taciturnus inertes,  
 Aut fugies Uticam aut vinctus mitteris Ilerdam.  
 Ridebit monitor non exauditus, ut ille  
 Qui male parentem in rupes protrusit asellum 15  
 Iratus : quis enim invitum servare labore?  
 Hoc quoque te manet, ut pueros elementa docentem  
 Occupet extremis in vicis balba senectus.  
 Quum tibi sol tepidus plures admoverit aures,  
 Me, libertino natum patre et in tenui re, 20



Majores pennas nido extendisse loqueris,  
Ut quantum generi demas virtutibus addas ;  
Me primis Urbis belli placuisse domique ;  
Corporis exigui, praecanum, solibus aptum,  
Irasci celerem, tamen ut placabilis essem.  
Forte meum si quis te percontabitur aevum,  
Me quater undenos sciat implevisse Decembres  
Collegam Lepidum quo duxit Lollius anno.

## LIBER SECUNDUS.

## EPISTOLA I.

Quum tot sustineas et tanta negotia solus,  
Res Italas armis tuteris, moribus ornes,  
Legibus emendes, in publica commoda peccem  
Si longo sermone morer tua tempora, Caesar.  
Romulus et Liber pater et cum Castore Pollux,  
Post ingentia facta deorum in templa recepti,  
Dum terras hominumque colunt genus, aspera bella  
Componunt, agros assignant, oppida condunt,  
Ploravere suis non respondere favorem  
Speratum meritis. Diram qui contudit hydram  
Notaque fatali portenta labore subegit,  
Comperit invidiam supremo fine domari.  
Urit enim fulgore suo qui praegravat artes  
Infra se positas ; exstinctus amabitur idem.  
Praesenti tibi maturos largimur honores,  
Jurandasque tuum per nomen ponimus aras,  
Nil oriturum alias, nil ortum tale fatentes.  
Sed tuus hic populus, sapiens et justus in uno,  
Te nostris ducibus, te Graiis anteferendo,  
Cetera nequaquam simili ratione modoque

et nisi quae terris semota suisque  
us defuncta videt, fastidit et odit ;  
veterum ut tabulas peccare vetantes  
quinque viri sanxerunt, foedera regum  
s vel cum rigidis aequata Sabinis, 25  
a libros, annosa volumina vatum,  
lbano Musas in monte locutas.  
raecorum sunt antiquissima quaeque  
l optima Romani pensantur eadem  
trutina, non est quod multa loquamur ; 30  
est oleam, nil extra est in nuce duri ;  
ad summum fortunae ; pingimus atque  
et luctamur Achivis doctius unctis.  
dies ut vina poëmata reddit,  
n chartis pretium quotus arroget annus. 35  
bhinc annos centum qui decidit inter  
veteresque referri debet, an inter  
ie novos? Excludat jurgia finis.  
atque probus centum qui perficit annos.  
deperiit minor uno mense vel anno, 40  
s referendus erit? veteresne poëtas,  
et praesens et postera respuat aetas?  
m veteres inter ponetur honeste  
ense brevi vel toto est junior anno.  
misso caudaeque pilos ut equinae 45  
vello, et demo unum, demo et item unum,  
ut elusus ratione ruentis acervi  
in fastos et virtutem aestimat annis,  
ie nihil nisi quod Libitina sacravit.  
sapiens et fortis et alter Homerus, 50  
dicunt, leviter curare videtur  
missa cadant et somnia Pythagorea.  
n manibus non est et mentibus haeret  
ens? Adeo sanctum est vetus omne poëma.  
r quoties uter utro sit prior, aufert 55  
docti famam senis, Accius alti,

Dicitur Afrani toga convenisse Menandro,  
Plautus ad exemplar Siculi properare Epicharmi,  
Vincere Caecilius gravitate, Terentius arte.  
Hos ediscit et hos arto stipata theatro  
Spectat Roma potens ; habet hos numeratque poëtas  
Ad nostrum tempus Livi scriptoris ab aevo.  
Interdum vulgus rectum videt, est ubi peccat.  
Si veteres ita miratur laudatque poëtas  
Ut nihil anteferat nihil illis comparet, errat :  
Si quaedam nimis antique, si pleraque dure  
Dicere credit eos, ignave multa fatetur,  
Et sapit et mecum facit et Jove judicat aequo.  
Non equidem insector delendaque carmina Livi  
Esse reor, memini quae plagosum mihi parvo  
Orbilium dictare ; sed emendata videri  
Pulchraque et exactis minimum distantia miror ;  
Inter quae verbum emicuit si forte decorum, et  
Si versus paulo concinnior unus et alter,  
Injuste totum ducit venditque poëma.  
Indignor quidquam reprehendi, non quia crasse  
Compositum illepideve putetur, sed quia nuper ;  
Nec veniam antiquis sed honorem et praemia posci.  
Recte necne crocum floresque perambulet Attae  
Fabula si dubitem, clament perisse pudorem  
Cuncti paene patres, ea quum reprehendere coner  
Quae gravis Aesopus, quae doctus Roscius egit :  
Vel quia nil rectum nisi quod placuit sibi ducunt,  
Vel quia turpe putant parere minoribus, et quae  
Imberbes didicere senes perdenda fateri.  
Jam Saliare Numae carmen qui laudat, et illud  
Quod mecum ignorat solus vult scire videri,  
Ingeniis non ille favet plauditque sepultis,  
Nostra sed impugnat, nos nostraque lividus odit.  
Quod si tam Graecis novitas invisâ fuisset  
Quam nobis, quid nunc esset vetus ? aut quid haberet  
Quod legeret tereretque viritim publicus usus ?

Ut primum positis nugari Graecia bellis  
 Coepit et in vitium fortuna labier aequa,  
 Nunc athletarum studiis, nunc arsit equorum, 95  
 Marmoris aut eboris fabros aut aeris amavit,  
 Suspendit picta vultum mentemque tabella,  
 Nunc tībicinibus, nunc est gavisā tragoedis ;  
 Sub nutrice puella velut si luderet infans,  
 Quod cupide petiit mature plena reliquit. 100  
 Quid placet aut odio est quod non mutabile credas ?  
 Hoc paces habuere bonae ventique secundi.  
 Romae dulce diu fuit et sollemne reclusa  
 Mane domo vigilare, clienti promere jura,  
 Cautos nominibus rectis expendere nummos, 105  
 Majores audire, minori dicere, per quae  
 Crescere res posset, minui damnosa libido.  
 Mutavit mentem populus levis et calet uno  
 Scribendi studio ; puerique patresque severi  
 Fronde comas vincti coenant et carmina dictant. 110  
 Ipse ego qui nullos me affirmo scribere versus  
 Invenior Parthis mendacior, et prius orto  
 Sole vigil calamum et chartas et scrinia posco.  
 Navim agere ignarus navis timet ; abrotonum aegro  
 Non audet nisi qui didicit dare ; quod medicorum est 115  
 Promittunt medici ; tractant fabrilia fabri :  
 Scribimus indocti doctique poëmata passim.  
 Hic error tamen et levis haec insania quantas  
 Virtutes habeat sic collige : vatis avarus  
 Non temere est animus ; versus amat, hoc studet unum ; 120  
 Detrimēta, fugas servorum, incendia ridet ;  
 Non fraudem socio puerove incogitat ullam  
 Pupillo ; vivit siliquis et pane secundo ;  
 Militiae quamquam piger et malus, utilis urbi,  
 Si das hoc, parvis quoque rebus magna juvari. 125  
 Os tenerum pueri balbumque poëta figurat,  
 Torquet ab obscoenis jam nunc sermonibus aurem,  
 Mox etiam pectus praeceptis format amicis,

Asperitatis et invidiae corrector et irae ;  
 Recte facta refert, orientia tempora notis  
 Instruit exemplis, inopem solatur et aegrum.  
 Castis cum pueris ignara puella mariti  
 Disceret unde preces vatem ni Musa dedisset ?  
 Poscit opem chorus et praesentia numina sentit,  
 Coelestes implorat aquas docta prece blandus,  
 Avertit morbos, metuenda pericula pellit,  
 Impetrat et pacem et locupletem frugibus annum.  
 Carmine di superi placantur, carmine Manes.  
 Agricolae prisci, fortes parvoque beati,  
 Condita post frumenta levantes tempore festo  
 Corpus et ipsum animum spe finis dura ferentem,  
 Cum sociis operum, pueris et conjuge fida,  
 Tellurem porco, Silvanum lacte piabant,  
 Floribus et vino Genium memorem brevis aevi.  
 Fescennina per hunc inventa licentia morem  
 Versibus alternis opprobria rustica fudit,  
 Libertasque recurrentes accepta per annos  
 Lusit amabiliter, donec jam saevus apertam  
 In rabiem coepit verti jocus et per honestas  
 Ire domos impune minax. Doluere cruento  
 Dente laccessiti ; fuit intactis quoque cura  
 Condicione super communi ; quin etiam lex  
 Poenaeque lata malo quae nollet carmine quemquam  
 Describi ; vertere modum, formidine fustis  
 Ad bene dicendum delectandumque redacti.  
 Graecia capta ferum victorem cepit et artes  
 Intulit agresti Latio : sic horridus ille  
 Defluxit numerus Saturnius et grave virus  
 Munditiae pepulere ; sed in longum tamen aevum  
 Manserunt hodieque manent vestigia ruris.  
 Serus enim Graecis admovit acumina chartis,  
 Et post Punica bella quietus quaerere coepit  
 Quid Sophocles et Thespis et Aeschylus utile ferrent.  
 Tentavit quoque rem, si digne vertere posset,

Et placuit sibi, natura sublimis et acer : 165  
 Nam spirat tragicum satis et feliciter audet,  
 Sed turpem putat inscite metuitque lituram.  
 Creditur ex medio quia res arcessit habere  
 Sudoris minimum, sed habet comoedia tanto  
 Plus oneris quanto veniae minus. Adspice, Plautus 170  
 Quo pacto partes tutetur amantis ephebi,  
 Ut patris attenti, lenonis ut insidiosi ;  
 Quantus sit Dossennus edacibus in parasitis,  
 Quam non adstricto percurrat pulpita socco ;  
 Gestit enim nummum in loculos demittere, post hoc 175  
 Securus cadat an recto stet fabulâ talo.  
 Quem tulit ad scenam ventoso Gloria curru  
 Exanimat lentus spectator, sedulus inflat :  
 Sic leve, sic parvum est, animum quod laudis avarum  
 Subruit aut reficit. Valeat res ludicra si me 180  
 Palma negata macrum, donata reducit opimum.  
 Saepe etiam audacem fugat hoc terretque poëtam,  
 Quod numero plures, virtute et honore minores,  
 Indocti stolidique et depugnare parati  
 Si discordet eques, media inter carmina poscunt 185  
 Aut ursum aut pugiles : his nam plebecula plaudit.  
 Verum equitis quoque jam migravit ab aure voluptas  
 Omnis ad incertos oculos et gaudia vana.  
 Quattuor aut plures aulaea premuntur in horas,  
 Dum fugiunt equitum turmae peditumque catervae ; 190  
 Mox trahitur manibus regum fortuna retortis,  
 Esseda festinant, pilenta, petorrita, naves,  
 Captivum portatur ebur, captiva Corinthus.  
 Si foret in terris rideret Democritus, seu  
 Diversum confusa genus panthera camelo, 195  
 Sive elephas albus vulgi converteret ora ;  
 Spectaret populum ludis attentius ipsis,  
 Ut sibi praebentem mimo spectacula plura ;  
 Scriptores autem narrare putaret asello  
 Fabellam surdo. Nam quae pervincere voces 200

Evaluere sonum referunt quem nostra theatra?  
 Garganum mugire putes nemus aut mare Tuscum,  
 Tanto cum strepitu ludi spectantur et artes  
 Divitiaeque peregrinae, quibus oblitus actor  
 Cum stetit in scena concurrat dextera laevae.  
 Dixit adhuc aliquid? Nil sane. Quid placet ergo?  
 Lana Tarentino violas imitata veneno.  
 Ac ne forte putes me quae facere ipse recusem  
 Quum recte tractent alii laudare maligne;  
 Ille per extentum funem mihi posse videtur  
 Ire poeta, meum qui pectus inaniter angit,  
 Irritat, mulcet, falsis terroribus implet,  
 Ut magus, et modo me Thebis, modo ponit Athenis.  
 Verum age et his qui se lectori credere malunt  
 Quam spectatoris fastidia ferre superbi  
 Curam redde brevem, si munus Apolline dignum  
 Vis complere libris et vatibus addere calcar,  
 Ut studio majore petant Helicon virentem.  
 Multa quidem nobis facimus mala saepe poetae, —  
 Ut vineta egomet caedam mea, — quum tibi librum  
 Sollicito damus aut fesso; quum laedimur unum  
 Si quis amicorum est ausus reprehendere versum;  
 Quum loca jam recitata revolvimus irrevocati;  
 Quum lamentamur non apparere labores  
 Nostros et tenui deducta poemata filo;  
 Quum speramus eo rem venturam ut simul atque  
 Carmina rescieris nos fingere commodus ultro  
 Arcessas, et egere vetes, et scribere cogas.  
 Sed tamen est operae pretium cognoscere, quales  
 Aedituos habeat belli spectata domique  
 Virtus, indigno non committenda poetae.  
 Gratus Alexandro regi Magno fuit ille  
 Choerilus, incultis qui versibus et male natis  
 Rettulit acceptos, regale nomisma, Philippos.  
 Sed veluti tractata notam labemque remittunt  
 Atramenta, fere scriptores carmine foedo

a facta linunt. Idem rex ille poëma  
ridiculum tam care prodigus emit,  
etuit ne quis se praeter Apellen  
aut alius Lysippo duceret aera 240  
alexandri vultum simulantia. Quodsi  
subtile videndis artibus illud  
et ad haec Musarum dona vocares,  
in crasso jurares aëre natum.  
dedecorant tua de se judicia atque 245  
quae multa dantis cum laude tulerunt  
bi Virgilius Variusque poëtae;  
is expressi vultus per aënea signa,  
r vatis opus mores animique virorum  
apparent. Nec sermones ego mallem 250  
per humum quam res componere gestas,  
que situs et flumina dicere, et arces  
impositas, et barbara regna, tisque  
totum confecta duella per orbem,  
ue custodem pacis cohibentia Janum, 255  
latam Parthis te principe Romam,  
m cuperem possem quoque; sed neque parvum  
najestas recipit tua nec meus audet  
are pudor quam vires ferre recusent.  
autem stulte quem diligit urget, 260  
quum se numeris commendat et arte:  
im citius meminitque libentius illud  
s deridet, quam quod probat et veneratur.  
officium quod me gravat, ac neque ficto  
vultu proponi cereus usquam, 265  
e factis decorari versibus opto,  
m pingui donatus munere, et una  
ptore meo, capsula porrectus aperta,  
i vicum vendentem thus et odores  
et quidquid chartis amicitur ineptis. 270



## EPISTOLA II.

FLORE, bono claroque fidelis amice Neroni,  
 Si quis forte velit puerum tibi vendere natum  
 Tibure vel Gabiâ, et tecum sic agat: Hic et  
 Candidus et talos a vertice pulcher ad imos  
 Fiet eritque tuus nummorum millibus octo,  
 Verna ministeriis ad nutus aptus heriles,  
 Litterulis Graecis imbutus, idoneus arti  
 Cuilibet; argilla quidvis imitaberis uda;  
 Quin etiam canet indoctum sed dulce bibenti.  
 Multa fidem promissa levant, ubi plenius aequo  
 Laudat venales qui vult extrudere merces.  
 Res urget me nulla: meo sum pauper in aere.  
 Nemo hoc mangonum faceret tibi; non temere a me  
 Quivis ferret idem. Semel hic cessavit et, ut fit,  
 In scalis latuit metuens pendentis habenae.  
 Des nummos, excepta nihil te si fuga laedat; —  
 Ille ferat pretium poenae securus, opinor.  
 Prudens emisti vitiosum; dicta tibi est lex:  
 Insequeris tamen hunc et lite morans iniqua?  
 Dixi me pigrum proficiscenti tibi, dixi  
 Talibus officiis prope mancum, ne mea saevus  
 Jurgares ad te quod epistola nulla rediret.  
 Quid tum profeci mecum facientia jura  
 Si tamen attentas? Quereris super hoc etiam, quod  
 Expectata tibi non mittam carmina mendax.  
 Luculli miles collecta viatica multis  
 Aerumnis, lassus dum noctu stertit, ad assem  
 Perdiderat; post hoc vehemens lupus et sibi et hosti  
 Iratus pariter, jejunis dentibus acer,  
 Praesidium regale loco dejecit, ut aiunt,  
 Summe munito et multarum divite rerum.  
 Clarus ob id factum donis ornatur honestis,

bis dena super sestertia nummum,  
hoc tempus castellum evertere praetor  
ad cupiens, hortari coepit eundem 35  
ne timido quoque possent addere mentem :  
non virtus tua te vocat, i pede fausto,  
turus meritorum praemia. Quid stas ?  
ille catus quantumvis rusticus : Ibit,  
o vis qui zonam perdidit, inquit. 40  
triri mihi contigit atque doceri  
iis quantum nocuisset Achilles.  
zonae paullo plus artis Athenae,  
vellem curvo dignoscere rectum,  
et silvas Academi quaerere verum. 45  
removere loco me tempora grato,  
rudem belli tulit aestus in arma  
Augusti non responsura lacertis.  
nil primum me dimisere Philippi,  
mitem pennis inopemque paterni 50  
fundi, paupertas impulit audax,  
facierem ; sed quod non desit habentem  
runt unquam satis expurgare cicutae,  
dormire putem quam scribere versus ?  
nobis anni praedantur euntes : 55  
lucos, venerem, convivia, ludum ;  
extorquere poemata : quid faciam vis ?  
non omnes eadem mirantur amantque :  
tu gaudes, hic delectatur iambis,  
his sermonibus et sale nigro. 60  
convivae prope dissentire videntur,  
vario multum diversa palato.  
? quid non dem ? renuis tu quod jubet alter ;  
sed id sane est invisum acidumque duobus.  
tera, me Romaene poemata censes 65  
posse inter tot curas totque labores ?  
num vocat, hic auditum scripta relictis  
officiis ; cubat hic in colle Quirini,

Hic extremo in Aventino, visendus uterque ;  
Intervalla vides humane commoda. Verum  
Purae sunt plateae, nihil ut meditantibus obstet.  
Festinat calidus mulis gerulisque redemptor,  
Torquet nunc lapidem, nunc ingens machina tignum,  
Tristia robustis luctantur funera plaustis,  
Hac rabiosa fugit canis, hac lutulenta ruit sus :  
I nunc et versus tecum meditare canoros.  
Scriptorum chorus omnis amat nemus et fugit urbem,  
Rite cliens Bacchi somno gaudentis et umbra :  
Tu me inter strepitus nocturnos atque diurnos  
Vis canere et contracta sequi vestigia vatum ?  
Ingenium sibi quod vacuas desumpsit Athenas,  
Et studiis anno septem dedit insenuitque  
Libris et curis, statua taciturnius exit  
Plerumque et risu populum quatit : hic ego rerum  
Fluctibus in mediis et tempestatibus urbis  
Verba lyrae motura sonum connectere digner ?  
Frater erat Romae consulti rhetor, ut alter  
Alterius sermone meros audiret honores,  
Gracchus ut hic illi, foret huic ut Mucius ille,  
Qui minus argutos vexat furor iste poëtas ?  
Carmina compono, hic elegos. — Mirabile visu  
Caelatumque novem Musis opus ! — Adspice primum,  
Quanto cum fastu, quanto molimine circum-  
Spectemus vacuum Romanis vatibus aedem !  
Mox etiam, si forte vacas, sequere et procul audi,  
Quid ferat et quare sibi nectat uterque coronam.  
Caedimur et totidem plagis consumimus hostem  
Lento Samnites ad lumina prima duello.  
Discedo Alcaeus puncto illius ; ille meo quis ?  
Quis nisi Callimachus ? Si plus adposcere visus,  
Fit Mimnermus, et optivo cognomine crescit.  
Multa fero ut placem genus irritabile vatum,  
Quum scribo et supplex populi suffragia capto ;  
Idem, finitis studiis et mente recepta,

Obtineam patulas impune legentibus aures. 105  
Ridentur mala qui componunt carmina ; verum  
Gaudent scribentes et se venerantur, et ultro,  
Si taceas, laudant quidquid scripsere beati.  
At qui legitimum cupiet fecisse poema  
Cum tabulis animum censoris sumet honesti ; 110  
Audebit quaecumque parum splendoris habebunt  
Et sine pondere erunt et honore indigna ferentur  
Verba movere loco, quamvis invita recedant  
Et versentur adhuc intra penetralia Vestae.  
Obscurata diu populo bonus eruet atque 115  
Proferet in lucem speciosa vocabula rerum,  
Quae priscis memorata Catonibus atque Cethegis  
Nunc situs informis premit et deserta vetustas ;  
Adsciscet nova quae genitor produxerit usus.  
Vehemens et liquidus puroque simillimus amni 120  
Fundet opes Latiumque beabit divite lingua ;  
Luxuriantia compescet, nimis aspera sano  
Levabit cultu, virtute carentia tollet,  
Ludentis speciem dabit et torquebitur, ut qui  
Nunc Satyrum, nunc agrestem Cyclopa movetur. 125  
Praetulerim scriptor delirus inersque videri,  
Dum mea delectent mala me vel denique fallant,  
Quam sapere et ringi. Fuit haud ignobilis Argis,  
Qui se credebat miros audire tragoedos,  
In vacuo laetus sessor plausorque theatro ; 130  
Cetera qui vitae servaret munia recto  
More, bonus sane vicinus, amabilis hospes,  
Comis in uxorem, posset qui ignoscere servis  
Et signo laeso non insanire lagenae,  
Posset qui rupem et puteum vitare patentem. 135  
Hic ubi cognatorum opibus curisque reffectus  
Expulit helleboro morbum bilemque meraco  
Et redit ad sese : Pol me occidistis, amici,  
Non servastis, ait, cui sic extorta voluptas  
Et demptus per vim mentis gratissimus error. 140

Nimirum sapere est abjectis utile nugis,  
Et tempestivum pueris concedere ludum ;  
Ac non verba sequi fidibus modulanda Latinis,  
Sed verae numerosque modosque ediscere vitae.  
Quocirca mecum loquor haec tacitusque recordor :  
Si tibi nulla sitim finiret copia lymphae,  
Narrares medicis : quod quanto plura parasti  
Tanto plura cupis, nulline faterier audes ?  
Si vulnus tibi monstrata radice vel herba  
Non fieret levius, fugeres radice vel herba  
Proficiente nihil curarier. Audieras, cui  
Rem di donarent illi decedere pravam  
Stultitiam ; et quum sis nihilo sapientior ex quo  
Plenior es, tamen uteris monitoribus isdem ?  
At si divitiae prudentem reddere possent,  
Si cupidum timidumque minus te, nempe ruberes  
Viveret in terris te si quis avarior uno.  
Si proprium est quod quis libra mercatur et aere,  
Quaedam, si credis consultis, mancipat usus ;  
Qui te pascit ager tuus est, et villicus Orbi,  
Quum segetes occat tibi mox frumenta daturas,  
Te dominum sentit. Das nummos, accipis uvam,  
Pullos, ova, cadum temeti : nempe modo isto  
Paulatim mercaris agrum fortasse trecentis  
Aut etiam supra nummorum millibus emptum.  
Quid refert vivas numerato nuper an olim ?  
Emptor Aricini quondam Veientis et arvi  
Emptum coenat olus, quamvis aliter putat ; emptis  
Sub noctem gelidam lignis calefactat aenum ;  
Sed vocat usque suum qua populus adsita certis  
Limitibus vicina refugit jurgia : tamquam  
Sit proprium quidquam, puncto quod mobilis horae  
Nunc prece, nunc pretio, nunc vi, nunc morte **suprema**  
Permutet dominos et cedat in altera jura.  
Sic quia perpetuus nulli datur usus, et heres  
Heredem alterius velut unda supervenit undam,

ici prosunt aut horrea? quidve Calabris  
s adjecti Lucani, si metit Orcus  
a cum parvis, non exorabilis auro?  
s, marmor, ebur, Tyrrhena sigilla, tabellas, 180  
um, vestes Gaetulo murice tinctas,  
i non habeant, est qui non curat habere.  
r fratrum cessare et ludere et ungi  
ut Herodis palmetis pinguibus, alter  
t importunus ad umbram lucis ab ortu 185  
m flammis et ferro mitiget agrum,  
ius, natale comes qui temperat astrum,  
deus humanae, mortalis in unum  
e caput, vultu mutabilis, albus et ater.  
ex modico quantum res poscet acervo 190  
nec metuam quid de me judicet heres,  
on plura datis invenerit; et tamen idem  
lam quantum simplex hilarisque nepoti  
et et quantum discordet parcus avaro.  
nim spargas tua prodigus an neque sumptum 195  
facias neque plura parare labores,  
as, puer ut festis Quinquatribus olim,  
gratoque fruaris tempore raptim.  
es immunda *domus* procul absit: ego, utrum  
rar magna an parva, ferar unus et idem. 200  
mur tumidis velis aquilone secundo;  
nen adversis aetatem ducimus austris,  
ingenio, specie, virtute, loco, re,  
primorum, extremis usque priores.  
avarus: abi; quid, cetera jam simul isto 205  
tio fugere? Caret tibi pectus inani  
one? Caret mortis formidine et ira?  
terrores magicos, miracula, sagas,  
ios lemures portentaque Thessala rides?  
grate numeras? Ignoscis amicis? 210  
et melior fis accedente senecta?

Quid te exempta levat spinis de pluribus una ?

Vivere si recte nescis decede peritis.

Lusisti satis, edisti satis atque bibisti ;

Tempus abire tibi est, ne potum largius aequo

Rideat et pulset lasciva decentius aetas.

# Q. HORATII FLACCI

## DE ARTE POETICA

### LIBER.



HUMANO capiti cervicem pictor equinam  
Jungere si velit, et varias inducere plumas  
Undique collatis membris, ut turpiter atrum  
Desinat in piscem mulier formosa superne,  
Spectatum admissi risum teneatis, amici? 5  
Credite, Pisones, isti tabulae fore librum  
Persimilem cujus, velut aegri somnia, vanae  
Fingentur species, ut nec pes nec caput uni  
Reddatur formae. — Pictoribus atque poëtis  
Quidlibet audendi semper fuit aequa potestas. — 10  
Scimus et hanc veniam petimusque damusque vicissim ;  
Sed non ut placidis coëant immitia, non ut  
Serpentes avibus gementur, tigribus agni.  
Inceptis gravibus plerumque et magna professis  
Purpureus, late qui splendeat, unus et alter 15  
Assuitur pannus, quum lucus et ara Dianae  
Et properantis aquae per amoenos ambitus agros,  
Aut flumen Rhenum aut pluvius describitur arcus :  
Sed nunc non erat his locus. Et fortasse cupressum  
Scis simulare ; quid hoc, si fractis enatat exspes 20  
Navibus aere dato qui pingitur? Amphora coepit  
Institui : currente rota cur urceus exit?  
Denique sit quidvis simplex dumtaxat et unum.  
Maxima pars vatum, pater et juvenes patre digni,  
Decipimur specie recti. Brevis esse laboro, 25



Obscurus fio ; sectantem levia nervi  
Deficiunt animique ; professus grandia turget ;  
Serpit humi tutus nimium timidusque procellae ;  
Qui variare cupit rem prodigialiter unam,  
Delphinum silvis appingit, fluctibus aprum.  
In vitium ducit culpaë fuga si caret arte.  
Aemilium circa ludum faber unus et unguis  
Exprimet et molles imitabitur aere capillos,  
Infelix operis summa quia ponere totum  
Nesciet. Hunc ego me, si quid componere curem,  
Non magis esse velim quam naso vivere pravo,  
Spectandum nigris oculis nigroque capillo.  
Sumite materiam vestris qui scribitis aequam  
Viribus et versate diu quid ferre recusent,  
Quid valeant humeri. Cui lecta potenter erit res,  
Nec facundia deseret hunc nec lucidus ordo.  
Ordinis haec virtus erit et venus, aut ego fallor,  
Ut jam nunc dicat jam nunc debentia dici,  
Pleraque differat et praesens in tempus omittat ;  
Hoc amet, hoc spernat promissi carminis auctor.  
In verbis etiam tenuis cautusque serendis,  
Dixeris egregie notum si callida verbum  
Reddiderit junctura novum. Si forte necesse est  
Indiciis monstrare recentibus abdita rerum,  
Fingere cinctutis non exaudita Cethegis  
Continget, dabiturque licentia sumpta pudenter ;  
Et nova fictaque nuper habebunt verba fidem si  
Graeco fonte cadant, parce detorta. Quid autem  
Caecilio Plautoque dabit Romanus ademptum  
Virgilio Varioque ? Ego cur acquirere pauca  
Si possum invidior, quum lingua Catonis et Enni  
Sermonem patrium ditaverit et nova rerum  
Nomina protulerit ? Licuit, semperque licebit  
Signatum praesente nota producere nomen.  
Ut silvae foliis pronos mutantur in annos,  
Prima cadunt ; ita verborum vetus interit aetas,

ritu florent modo nata vigentque.  
morti nos nostraque : sive receptus  
unus classes aquilonibus arcet,  
sterilisve diu palus aptaque remis 65  
es alit et grave sentit aratrum,  
mutavit iniquum frugibus amnis  
melius, mortalia facta peribunt,  
monum stet honos et gratia vivax.  
scentur quae jam cecidere, cadentque 70  
sunt in honore vocabula, si volet usus,  
s arbitrium est et jus et norma loquendi.  
regumque ducumque et tristia bella  
possent numero monstravit Homerus.  
pariter junctis querimonia primum, 75  
inclusa est voti sententia compos ;  
exiguos elegos emisit auctor,  
certant et adhuc sub iudice lis est.  
m proprio rabies armavit iambo ;  
cepere pedem grandesque cothurni, 80  
tum sermonibus et populares  
strepitus et natum rebus agendis.  
fidibus divos puerosque deorum  
victorem et equum certamine primum  
curas et libera vina referre. 85  
servare vices operumque colores  
nequeo ignoroque poëta salutor ?  
pudens prave quam discere malo ?  
poni tragicis res comica non vult ;  
item privatis ac prope socco 90  
ninibus narrari coena Thyestae.  
neque locum teneant sortita decenter.  
amen et vocem comoedia tollit,  
Chremes tumido delitigat ore ;  
plerumque dolet sermone pedestri 95  
t Peleus, quum pauper et exsul uterque  
pullas et sesquipedalia verba,

Si curat cor spectantis tetigisse querela.  
Non satis est pulchra esse poemata ; dulcia sunt  
Et quocumque volent animum auditoris agunto.  
Ut ridentibus arrident, ita flentibus adsunt  
Humani vultus : si vis me flere dolendum est  
Primum ipsi tibi ; tunc tua me infortunia laedent,  
Telephe vel Peleu : male si mandata loqueris  
Aut dormitabo aut ridebo. Tristia maestum  
Vultum verba decent, iratum plena minarum,  
Ludentem lasciva, severum seria dictu.  
Format enim natura prius nos intus ad omnem  
Fortunarum habitum ; juvat aut impellit ad iram,  
Aut ad humum maerore gravi deducit et angit ;  
Post effert animi motus interprete lingua.  
Si dicentis erunt fortunis absona dicta  
Romani tollent equites peditesque cachinnum.  
Intererit multum divusne loquatur an heros,  
Maturusne senex an adhuc florente juventa  
Fervidus, et matrona potens an sedula nutrix,  
Mercatorne vagus cultorne virentis agelli,  
Colchus an Assyrius, Thebis nutritus an Argis.  
Aut famam sequere aut sibi convenientia finge.  
Scriptor honoratum si forte reponis Achillem,  
Impiger, iracundus, inexorabilis, acer,  
Jura neget sibi nata, nihil non arroget armis.  
Sit Medea ferox invictaque, flebilis Ino,  
Perfidus Ixion, Io vaga, tristis Orestes.  
Si quid inexpertum scenae committis et audes  
Personam formare novam, servetur ad imum  
Qualis ab incepto processerit, et sibi constet.  
Difficile est proprie communia dicere ; tuque  
Rectius Iliacum carmen deducis in actus,  
Quam si proferres ignota indictaque primus.  
Publica materies privati juris erit, si  
Non circa vilem patulumque moraberis orbem,  
Nec verbo verbum curabis reddere fidus

**Interpres, nec desilies imitator in arctum**  
**Unde pedem proferre pudor vetet aut operis lex.** 135  
**Nec sic incipies, ut scriptor cyclicus olim :**  
**Fortunam Priami cantabo et nobile bellum. —**  
**Quid dignum tanto feret hic promissor, hiatu ?**  
**Parturiunt montes, nascetur ridiculus mus.**  
**Quanto rectius hic, qui nil molitur inepte :** 140  
**Dic mihi, Musa, virum, captae post tempora Trojae**  
**Qui mores hominum multorum vidit et urbes. —**  
**Non fumum ex fulgore sed ex fumo dare lucem**  
**Cogitat, ut speciosa dehinc miracula promat,**  
**Antiphaten Scyllamque et cum Cyclope Charybdin ;** 145  
**Nec reditum Diomedis ab interitu Meleagri,**  
**Nec gemino bellum Trojanum orditur ab ovo ;**  
**Semper ad eventum festinat et in medias res**  
**Non secus ac notas auditorem rapit, et quae**  
**Desperat tractata nitescere posse relinquit ;** 150  
**Atque ita mentitur, sic veris falsa remiscet,**  
**Primo ne medium, medio ne discrepet imum.**  
**Tu quid ego et populus mecum desideret, audi :**  
**Si plausoris eges aulaea manentis et usque**  
**Sessuri donec cantor, Vos plaudite ! dicat,** 155  
**Aetatis cujusque notandi sunt tibi mores,**  
**Mobilibusque decor naturis dandus et annis.**  
**Reddere qui voces jam scit puer et pede certo**  
**Signat humum, gestit paribus colludere, et iram**  
**Colligit ac ponit temere, et mutatur in horas.** 160  
**Imberbis juvenis tandem custode remoto**  
**Gaudet equis canibusque et aprici gramine campi,**  
**Cereus in vitium flecti, monitoribus asper,**  
**Utilium tardus provisor, prodigus aeris,**  
**Sublimis cupidusque et amata relinquere pernix.** 165  
**Conversis studiis aetas animusque virilis**  
**Quaerit opes et amicitias, inservit honori,**  
**Commisisse cavet quod mox mutare laboret.**  
**Malta senem circumveniunt incommoda, vel quod**

Quaerit et inventis miser abstinet ac timet uti,  
Vel quod res omnes timide gelideque ministrat,  
Dilator, spe longus, iners, avidusque futuri,  
Difficilis, querulus, laudator temporis acti  
Se puero, castigator, censorque minorum.  
Multa ferunt anni venientes commoda secum,  
Multa recedentes adimunt. Ne forte seniles  
Mandentur juveni partes pueroque viriles,  
Semper in adjunctis aevoque morabimur aptis.  
Aut agitur res in scenis aut acta refertur.  
Segnius irritant animos demissa per aurem,  
Quam quae sunt oculis subjecta fidelibus, et quae  
Ipse sibi tradit spectator: non tamen intus  
Digna geri promes in scenam, multaque tolles  
Ex oculis quae mox narret facundia praesens.  
Ne pueros coram populo Medea trucidet,  
Aut humana palam coquat exta nefarius Atreus,  
Aut in avem Procne vertatur, Cadmus in anguem.  
Quodcumque ostendis mihi sic incredulus odi.  
Neve minor neu sit quinto productior actu  
Fabula, quae posci vult et spectata reponi;  
Nec deus intersit nisi dignus vindice nodus  
Inciderit; nec quarta loqui persona laboret.  
Actoris partes chorus officiumque virile  
Defendat, neu quid medios intercinat actus  
Quod non proposito conducat et haereat apte.  
Ille bonis faveatque et consilietur amice,  
Et regat iratos et amet peccare timentes;  
Ille dapes laudet mensae brevis, ille salubrem  
Justitiam legesque et apertis otia portis;  
Ille tegat commissa deosque precetur et oret,  
Ut redeat miseris, abeat fortuna superbis.  
Tibia non ut nunc orichalco vincta tubaeque  
Aemula, sed tenuis simplexque foramine pauco  
Adspirare et adesse choris erat utilis atque  
Nondum spissa nimis complere sedilia flatu;

Quo sane populus numerabilis, utpote parvus,  
Et frugi castusque verecundusque coibat.  
Postquam coepit agros extendere victor, et urbes  
Lator amplecti murus, vinoque diurno  
Placari Genius festis impune diebus, 210  
Accessit numerisque modisque licentiâ major;  
Indoctus quid enim saperet liberque laborum  
Rusticus urbano confusus, turpis honesto?  
Sic priscae motumque et luxuriam addidit arti  
Tibicen traxitque vagus per pulpita vestem; 215  
Sic etiam fidibus voces crevere severis,  
Et tulit eloquium insolitum facundia praeceps,  
Utiliumque sagax rerum et divina futuri  
Sortilegis non discrepuit sententia Delphis.  
Carminē qui tragico vilem certavit ob hircum, 220  
Mox etiam agrestes Satyros nudavit, et asper  
Incolumi gravitate jocosum tentavit, eo quod  
Illecebris erat et grata novitate morandus  
Spectator, functusque sacris et potus et exlex.  
Verum ita risores, ita commendare dicaces 225  
Conveniet Satyros, ita vertere seria ludo,  
Ne quicumque deus, quicumque adhibebitur heros,  
Regali conspectus in auro nuper et ostro,  
Migret in obscuras humili sermone tabernas,  
Aut, dum vitat humum, nubes et inania captet. 230  
Effutire leves indigna Tragoedia versus,  
Ut festis matrona moveri iussa diebus,  
Intererit Satyris paulum pudibunda protervis.  
Non ego inornata et dominantia nomina solum  
Verbaque, Pisones, Satyrorum scriptor amabo; 235  
Nec sic enitar tragico differre colori  
Ut nihil intersit Davusne loquatur et audax  
Pythias emuncto lucrata Simone talentum,  
An custos famulusque dei Silenus alumni.  
Ex noto fictum carmen sequar, ut sibi quivis 240  
Speret idem, sudet multum frustraue laboret

Ausus idem : tantum series juncturaque pollet,  
 Tantum de medio sumptis accedit honora.  
 Silvis deducti caveant me iudice Fauni,  
 Ne velut innati triviis ac paene forenses  
 Aut nimium teneris juvenentur versibus unquam,  
 Aut immunda crepent ignominiosaque dicta :  
 Offenduntur enim quibus est equus et pater et res,  
 Nec, si quid fricti ciceris probat et nucis emptor,  
 Aequis accipiunt animis donantve corona.  
 Syllaba longa brevi subjecta vocatur iambus,  
 Pes citus ; unde etiam trimetris accrescere jussit  
 Nomen iambeis, quum senos redderet ictus  
 Primus ad extremum similis sibi. Non ita pridem,  
 Tardior ut paulo graviorque veniret ad aures,  
 Spondeos stabiles in iura paterna recepit  
 Commodus et patiens, non ut de sede secunda  
 Cederet aut quarta socialiter. Hic et in Acci  
 Nobilibus trimetris apparet rarus, et Enni  
 In scenam missos cum magno pondere versus  
 Aut operae celeris nimium cura que carentis  
 Aut ignoratae premit artis crimine turpi.  
 Non quivis videt immodulata poemata iudex,  
 Et data Romanis venia est indigna poetis.  
 Idcircone vager scribamque licenter ? an omnes  
 Visuros peccata putem mea, tutus et intra  
 Spem veniae cautus ? Vitavi denique culpam,  
 Non laudem merui. Vos exemplaria Graeca  
 Nocturna versate manu, versate diurna.  
 At vestri proavi Plautinos et numeros et  
 Laudavere sales : nimium patienter utrumque  
 Ne dicam stulte mirati, si modo ego et vos  
 Scimus inurbanum lepidio seponere dicto  
 Legitimumque sonum digitis callemus et aure.  
 Ignotum trágicae genus invenisse Camenae  
 Dicitur et plaustris vexisse poemata Thespis,  
 Quae canerent agerentque peruncti faecibus ora.

Post hunc personae pallaeque repertor honestae  
 Aeschylus et modicis instravit pulpita tignis  
 Et docuit magnumque loqui nitique cothurno. 280  
 Successit vetus his comoedia, non sine multa  
 Laude; sed in vitium libertas excidit et vim  
 Dignam lege regi: lex est accepta chorusque  
 Turpiter obticuit sublato jure nocendi.  
 Nil intentatum nostri liquere poëtae, 285  
 Nec minimum meruere decus vestigia Graeca  
 Ausi deserere et celebrare domestica facta,  
 Vel qui praetextas vel qui docuere togatas.  
 Nec virtute foret clarisve potentius armis  
 Quam lingua Latium, si non offenderet unum 290  
 Quemque poëtarum limae labor et mora. Vos, o  
 Pompilius sanguis, carmen reprehendite quod non  
 Multa dies et multa litura coërcuit, atque  
 Perfectum decies non castigavit ad unguem.  
 Ingenium misera quia fortunatius arte 295  
 Credit et excludit sanos Helicone poëtas  
 Democritus, bona pars non unguis ponere curat,  
 Non barbam, secreta petit loca, balnea vitat.  
 Nanciscetur enim pretium nomenque poëtae,  
 Si tribus Anticyris caput insanabile nunquam 300  
 Tonsori Licino commiserit. O ego laevus,  
 Qui purgor bilem sub verni temporis horam!  
 Non alius faceret meliora poëmata. Verum  
 Nil tanti est. Ergo fungar vice cotis, acutum  
 Reddere quae ferrum valet exsors ipsa secandi; 305  
 Munus et officium nil scribens ipse docebo,  
 Unde parentur opes, quid alat formetque poëtam;  
 Quid deceat, quid non; quo virtus, quo ferat error.  
 Scribendi recte sapere est et principium et fons:  
 Rem tibi Socraticae poterunt ostendere chartae, 310  
 Verbaque provisam rem non invita sequentur.  
 Qui didicit patriae quid debeat et quid amicis,  
 Quo sit amore parens, quo frater amandus et hospes,



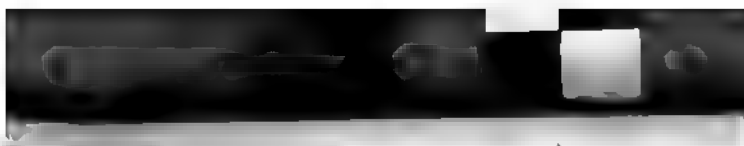
Quod sit conscripti, quod iudicis officium, quae  
 Partes in bellum missi ducis, ille profecto  
 Reddere personae scit convenientia cuique.  
 Respicere exemplar vitae morumque jubebo  
 Doctum imitatore et vivas hinc ducere voces.  
 Interdum speciosa locis morataque recte  
 Fabula nullius veneris, sine pondere et arte,  
 Valdius oblectat populum meliusque moratur  
 Quam versus inopes rerum nugaeque canorae.  
 Graiis ingenium, Graiis dedit ore rotundo  
 Musa loqui, praeter laudem nullius avaris.  
 Romani pueri longis rationibus assem  
 Discunt in partes centum diducere. — Dicat  
 Filius Albini : Si de quincunce remota est  
 Uncia, quid superat ? Poteras dixisse. — Triens. —  
 Rem poteris servare tuam. Redit uncia, quid fit ? —  
 Semis. — At haec animos aerugo et cura peculi  
 Quum semel imbuerit, speramus carmina fingi  
 Posse linenda cedro et levi servanda cupresso ?  
 Aut prodesse volunt aut delectare poetae,  
 Aut simul et jucunda et idonea dicere vitae.  
 Quidquid praecipies esto brevis, ut cito dicta  
 Percipiant animi dociles teneantque fideles :  
 Omne supervacuum pleno de pectore manat.  
 Ficta voluptatis causa sint proxima veris,  
 Nec quodcumque volet poscat sibi fabula credi,  
 Neu pransae Lamiae vivum puerum extrahat alvo.  
 Centuriae seniorum agitant expertia frugis,  
 Celsi praetereunt austera poemata Ramnes :  
 Omne tulit punctum qui miscuit utile dulci,  
 Lectorem delectando panterque monendo.  
 Hic meret aera liber Sosiis ; hic et mare transit  
 Et longum noto scriptori prorogat aevum.  
 Sunt delicta tamen quibus ignovisse velimus :  
 Nam neque chorda sonum reddit quem vult manus et *un-*  
 Poscentique gravem persaepe remittit acutum ;

**N**ec semper feriet quodcumque minabitur arcus. 350  
**V**erum ubi plura nitent in carmine non ego paucis  
**O**ffendar maculis, quas aut incuria fudit  
**A**ut humana parum cavit natura. Quid ergo est?  
**U**t scriptor si peccat idem librarius usque  
**Q**uamvis est monitus venia caret, ut citharoedus 355  
**R**idetur chorda qui semper oberrat eadem,  
**S**ic mihi qui multum cessat fit Choerilus ille,  
**Q**uem bis terve bonum cum risu miror; et idem  
**I**ndignor quandoque bonus dormitat Homerus;—  
**V**erum operi longo fas est obrepere somnum. 360  
**U**t pictura poësis: erit quae si propius stes  
**T**e capiat magis, et quaedam si longius abstes:  
**H**aec amat obscurum, volet haec sub luce videri,  
**J**udicis argutum quae non formidat acumen;  
**H**aec placuit semel, haec decies repetita placebit. 365  
**O** major juvenum, quamvis et voce paterna  
**F**ingeris ad rectum et per te sapis, hoc tibi dictum  
**T**olle memor, certis medium et tolerabile rebus  
**R**ecte concedi. Consultus juris et actor  
**C**ausarum mediocris abest virtute disertis 370  
**M**essallae nec scit quantum Cascellius Aulus,  
**S**ed tamen in pretio est; mediocribus esse poëtis  
**N**on homines, non di, non concessere columnae.  
**U**t gratas inter mensas symphonia discors  
**E**t crassum unguentum et Sardo cum melle papaver 375  
**O**ffendunt, poterat duci quia coena sine istis;  
**S**ic animis natum inventumque poëma juvandis,  
**S**i paulum summo decessit, vergit ad imum.  
**L**udere qui nescit campestribus abstinet armis,  
**I**ndoctusque pilae discive trochive quiescit, 380  
**N**e spissae risum tollant impune coronae:  
**Q**ui nescit versus tamen audet fingere. Quidni?  
**L**iber et ingenuus, praesertim census equestrem  
**S**ummam nummorum vitioque remotus ab omni.  
**T**u nihil invita dices faciesve Minerva; 385

Id tibi iudicium est, ea mens. Si quid tamen olim  
 Scripseris in Maeci descendat iudicis aures  
 Et patris et nostras, nonnumque prematur in annum,  
 Membranâ intus positâ : delere licetbit  
 Quod non edideris ; nescit vox missa reverti.  
 Silvestres homines sacer interpretisque deorum  
 Caedibus et victu foedo deterruit Orpheus,  
 Dictus ob hoc lenire tigres rabidosque leones ;  
 Dictus et Amphion, Thebaeae conditor arcis,  
 Saxa movere sono testudinis et prece blanda  
 Ducere quo vellet. Fuit haec sapientia quondam,  
 Publica privatis discernere, sacra profanis,  
 Concubitu prohibere vago, dare iura maritis,  
 Oppida moliri, leges incidere ligno :  
 Sic honor et nomen divinis vatibus atque  
 Carminibus venit. Post hos insignis Homerus,  
 Tyrtaeusque mares animos in Martia bella  
 Versibus exacuit ; dictae per carmina sortes,  
 Et vitae monstrata via est ; et gratia regum  
 Pieriis tentata modis ; ludusque repertus  
 Et longorum operum finis : ne forte pudori  
 Sit tibi Musa lyrae sollers et cantor Apollo.  
 Natura fieret laudabile carmen an arte  
 Quaesitum est ; ego nec studium sine divite vena  
 Nec rude quid posset video ingenium : alterius sic  
 Altera poscit opem res et conjurat amice.  
 Qui studet optatam cursu contingere metam  
 Multa tulit fecitque puer, sudavit et alsit,  
 Abstinit venere et vino ; qui Pythia cantat  
 Tibicen didicit prius extimuitque magistrum.  
 Nec satis est dixisse : Ego mira poemata pango ;  
 Occupet extremum scabies ; mihi turpe relinqui est  
 Et quod non didici sane nescire fateri. —  
 Ut praeco, ad merces turbam qui cogit emendas,  
 Assentatores jubet ad lucrum ire poeta  
 Dives agris, dives positus in senore nummis.

est unctum qui recte ponere possit  
 idere levi pro paupere et eripere atris  
 implicitum, mirabor si sciet inter-  
 mendacem verumque beatus amicum. 435  
 lonaris seu quid donare voles cui,  
 I versus tibi factos ducere plenum  
 ; clamabit enim, Pulchre ! bene ! recte !  
 super his, etiam stillabit amicis  
 rorem, saliet, tundet pede terram. 439  
 nducti plorant in funere dicunt  
 t prope plura dolentibus ex animo, sic  
 ero plus laudatore movetur.  
 untur multis urgere culullis  
 re mero quem perspexisse laborant, 443  
 icitia dignus : si carmina condes  
 te fallant animi sub vulpe latentes.  
 si quid recitares, Corrige sodes  
 at, et hoc. Melius te posse negares  
 e expertum frustra, delere jubebat 449  
 ornatos incudi reddere versus.  
 ere delictum quam vertere malles,  
 ultra verbum aut operam insumebat inanem  
 e rivali teque et tua solus amares.  
 s et prudens versus reprehendet inertes, 445  
 duos, incomptis adlinet atrum  
 calamo signum, ambitiosa recidet  
 ta, parum claris lucem dare coget,  
 nbigue dictum, mutanda notabit,  
 tarchus ; non dicet : Cur ego amicum 450  
 in nugis ? — Hae nugae seria ducent  
 derisum semel exceptumque sinistre.  
 quem scabies aut morbus regius urget  
 icus error et iracunda Diana,  
 tetigisse timent fugiuntque poëtam 455  
 ant ; agitant pueri incautique sequuntur.  
 a sublimis versus ructatur et errat,

Si veluti merulis intentus decedit auceps  
In puteum foveamve, licet, Succurrite, longum  
Clamet, Io cives! non sit qui tollere curet.  
Si curet quis opem ferre et demittere funem,  
Qui scis an prudens huc se projecerit atque  
Servari nolit? dicam, Siculique poëtae  
Narrabo interitum. Deus immortalis haberi  
Dum cupit Empedocles, ardentem frigidus Aetna  
Insiluit. Sit jus liceatque perire poëtis:  
Invitum qui servat idem facit occidenti.  
Nec semel hoc fecit, nec si retractus erit jam  
Fiet homo et ponet famosae mortis amorem.  
Nec satis apparet cur versus factitet, utrum  
Minxerit in patrios cineres, an triste bidental  
Moverit incestus: certe furit ac velut ursus  
Objectos caveae valuit si frangere clathros,  
Indoctum doctumque fugat recitator acerbus;  
Quem vero arripuit tenet occiditque legendo,  
Non missura cutem nisi plena cruoris hirudo.



NOTES.

## LIST OF ABBREVIATIONS.

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A., <i>Aeneid</i> .	Hom., <i>Homer</i> .
A. P., <i>Art Poetica</i> .	Hor., <i>Horace</i> .
A. & S., <i>Andrews and Stoddard's Latin Grammar</i> .	Il., <i>Iliad</i> .
C. ( <i>Carmina</i> ), <i>Odes</i> .	lit., <i>literal, literally</i> .
Cf. ( <i>confer</i> ), <i>compare</i> .	M., <i>Metamorphoses</i> .
Con., <i>Conington</i> .	N., <i>Note</i> .
C. S., <i>Carmen Seculare</i> .	Od., <i>Odyssey</i> .
Dillenb., <i>Dillenburger</i> .	Ov., <i>Ovid</i> .
Död., <i>Döderlein</i> .	R., <i>Remask</i> .
E., <i>Eclogue, Epistles</i> .	S., <i>Satires</i> .
Eleg., <i>Elegy</i> .	Sc ( <i>scilicet</i> ), <i>supply</i> .
Ep., <i>Epodes</i> .	Sp., <i>Spohn</i> .
Ex., <i>Exception</i> .	Trust., <i>Trustia</i> .
fol., <i>following</i> .	v, vv., <i>verse, verses</i> .
Forb., <i>Forbiger</i> .	Virg., <i>Virgil</i> .
G., <i>Georgica</i> .	Wt., <i>Wagner</i> .
Gr., <i>Harkness's Latin Grammar</i> .	Wch., <i>Wunderlich</i> .
	Z., <i>Zumpt's Latin Grammar</i> .

Abbreviations of grammatical terms, as *gen.*, *dat.*, *sing.*, *pres.*, *infm.*, & many of a miscellaneous character, as *B. C.*, *A. U. C.*, *MSS.*, etc., need no explanation.

## THE LIFE OF OVID.

In the Tenth Elegy of the Fourth Book of his *Tristia*, our poet has himself given us a minute account of his life and fortunes. In other poems, he often speaks of himself, so that there are few writers of ancient times with whose history we are better acquainted. Several biographies of him have come down to us ; but they add little of importance to what we thus learn from his own writings.

PUBLIUS OVIDIUS NASO was born of an ancient and noble family, at Sulmo (now Sulmona), in the country of the Peligni, March 20, B. C. 43. At an early age, he was sent to Rome to be educated, and studied with some of the most eminent teachers of the day, among whom he mentions Arellius Fuscus and Porcius Latro. He was designed by his father for the bar, and seems to have made commendable proficiency in the preliminary studies of the profession. The elder Seneca speaks highly of his declamations, and has preserved an extract from one of them. He remarks, however, that Ovid's oratory resembled a *solutum carmen*, and Ovid himself tells us that whatever he attempted to write took the form of verse *sponte sua*. His father endeavored to wean him from this tendency to poetical pursuits, warning him that poetry was the direct road to poverty ; but, after a brief struggle against the ruling passion, he yielded to his destiny, abandoned the profession for which he was intended, and devoted himself to the service of the Muses. He mentions several of the leading poets of the day as among the number of his friends at this time ; Macer, Propertius, Bassus, and Horace. Virgil and Tibullus, both of whom died when he was but twenty-four, he knew less intimately. He seems to have been most familiar with Propertius, who, like himself, had relinquished forensic for poetical pursuits, and who occasionally read to him his elegies, which naturally excited the admiration and the emulation of the youthful listener. Ovid, like Propertius, had attempted epic poetry ; but the failure of his friend in this species of writing, and his brilliant success in elegy, appear to have determined his own hesitating muse. His first published work, the *Amores*, was the result, and the favor with which it was received encouraged him to persevere in the career on which he had entered.



The life of Ovid, like that of most literary men, exhibits few prominent incidents. From himself we learn that he was thrice married. His first marriage took place when he was very young, and was soon dissolved as a low and unworthy connection. His second wife was also divorced, though he makes no charge against her. The third, to whom he seems to have been tenderly attached, remained with him until his banishment, in which she was forbidden by Augustus to accompany him. He studied at Athens, as was customary with the young men of his time. He held the judicial offices of *tribunus*, of *centumvir*, and of *decemvir*. Till his fiftieth year, he continued to reside at Rome, where he had a house near the Capitol. He not only enjoyed the friendship of a large circle of distinguished men, but was honored with the favor of Augustus and the imperial family.

Meanwhile he had given to the world the second edition of the *Amores*; the *Heroides*, in which the most tragic love stories of ancient legend are versified under the form of epistles; a tragedy, *Nephele*, only two lines of which have come down to us, but which was esteemed by contemporary critics as his masterpiece; the *Ars Amatoria*, or *De Arte Amandi*; the *Remedia Amoris*; and some minor poems. He had been engaged for some ten years on his great work, the *Metamorphoses*, which was nearly ready for publication. He had collected the materials for the *Fasts*, a poetical version of the pontifical ritual, and may have made some progress in the composition of that work. While thus engaged, he was suddenly commanded by an imperial edict to transport himself to Tomi, a town on the Euxine, near the mouth of the Danube, on the very frontiers of the empire. A few hours only were allowed him to prepare for the journey which was to remove him forever from his home, his friends, and his family. He was exiled, unheard and unarraigned, and the cause of his banishment was only vaguely indicated by a complaint against the pernicious tendency of the *Ars Amatoria*, which had been published two years previous. Had he been exiled at the time of its publication, it might not have seemed extraordinary, since the poem tended directly to subvert all those measures for the regulation of public morals which Augustus was taking singular pains to enforce; but Ovid was never molested on the ground of the licentiousness of his writings until an event occurred, which is now hidden in impenetrable mystery, although it is evident that it was no secret at the time. This event was the real ground of the banishment, for which the poem was made the pretext.

It is much easier to show what the offence was not than what it was. "It seems to have been of a nature which Augustus could not venture to declare openly. Had it been an offence against public morality, he would have claimed merit for making it the subject of a

ignment. Though the sufferer bows to his sentence, and discreetly in the charge which he knows to be fictitious, as point plainly to some other cause, well known to Augustus himself, the possession apparently, and possibly, as he pronounced innocent possession of some fatal secret. The conjectures have been made regarding it may be readily dismissed as a . . . . It seems natural to surmise that Ovid, though not himself, got unwittingly implicated in the political intrigue of the time, and suffered as an accomplice in projects, of the which he was perhaps actually unconscious." \*

night of inexpressible distress, which the poet could never shed tears, a night spent in taking leave of his wife and of a daughter who remained with him to the last, (his daughter was in the early morning he was afloat on a tempestuous sea, the stage of his future life on the Getic coast. It was nearly a year before he reached Tomi; but he beguiled the time by writing, his pieces having been written on shipboard.

the scene of his punishment, on the verge of the inhospitable *rudscha*, dreary and pestilential now, but then alternating with the fevers of the Niger, the wretched victim poured forth his misery in verses of grace and sweetness, though overpowered by the rudeness of the people, and hostility of their savage neighbors; while he shuddered at the sight of the frozen Euxine, or the agues of the Danubian marshes. A gleam of reviving hope induced him at more favorable moments to cultivate the friendship of the natives, and to flatter them by cultivating their land even writing verses in it; but neither lamentations nor prayers prevailed to soothe the bitterness of his sorrows, which were for the moment allayed by anticipations of future celebrity; and he was in vain to solicit with abject humiliation the compassion of the exiled emperor. Though his punishment was not strictly *exilium*, but only the milder form of relegation (*relegatio*), which allowed him to retain his fortune and his citizenship, and admitted of eventual pardon, he never obtained remission of his sentence though he survived Augustus three years." †

He died, A. D. 18, in the sixtieth year of his age, and the tenth of his reign.

His constitution, never robust, gradually gave way under the weight of his sorrows. The severity of the climate, the want of comforts and of good medical advice, doubtless hastened his death, but it is probable that this last chapter of the sad story is comprehended in the simple words of one of his biographers: "of a broken heart."

*W. M. L. Gale, History of the Romans under the Empire, Vol. IV. p. 260.*  
*Gale, loc. cit.*

The works of Ovid up to the time of his exile have been enumerated. To these are to be added the five books called *Tristia*, written during the first four years of his exile, and the four books of *Epistolæ ex Ponto*, written subsequently in the same measure as the *Tristia*, and, like that work, made up of laments of his afflicted condition and petitions for mercy. To these is to be added a satirical poem called *Ibis*, written in exile, and several of whose genuineness is more or less doubtful. Of the twelve books of the *Fasts*, only six have come down to us, and some have conjectured that only six were ever written. The *Metamorphoses*, which he began on going into exile, was complete in its plan, though it received its last touches, and copies of it were already in the hands of friends, through whom it was preserved.

"If Ovid, as a man, was unfortunate, as a poet he cannot be so regarded. He was born at the happiest time of the decline of his chief excellence, skill in the mechanical structure of language. Even in the Julian Age he would scarcely have been appreciated, nor, if he had, would it have been duly appreciated. Immediately after his decease a new school had arisen. Of the adaptation of his time and his genius he was fully sensible, and made good use of his opportunities. When we speak of Ovid's elegance as his principal distinction, it is only because success in this respect is so transcendent. He was, in imagination perhaps, superior to all other Latin poets; and Milton has affirmed, that, but for the influence of misfortune on his genius, he would have surpassed Virgil in epic achievement. The *Metamorphoses*, though in part indebted to Greek originals for material, are yet a marvellous work of fancy. Some of the episodes are exuberant with creative force; and the subtle thread which binds the diverse materials in one harmonious and beautiful whole is less admirable than the structure itself. . . . Ovid was a writer of eminence who prolonged the golden age of Latin literature beyond the time of Horace."

"His various compositions," says another writer, from whom we have already quoted, "comprehend many pieces of unusual beauty and grace, which are still the first pages of antiquity in the hands of our children, and among the last on which we turn in the prospect of our own declining years. . . . His amatory poems are principally the work of his earlier years, and the maturity of his genius was devoted sedulously, nor with less felicity, to subjects of a more extensive scope and higher interest." †

\* Thompson, *History of Roman Literature*.

† Merivale.

# NOTES

## ON THE SELECTIONS FROM OVID.

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### METAMORPHOSES. Book I.

**THE FOUR AGES.** [vv. 89-162.] In regard to the number of these Ages, the poets do not agree. Hesiod reckons five, adding the *Aeneic* after the brazen; Ovid, four; Aratus, three; Virgil (G. I. 125 foll.) and Tibullus mention two. There was also a prophecy that, after the present age is ended, these ages are to repeat themselves in inverse order. See Virg. E. IV.

**89 Prima** — **est** = first began. Gr. 443. 2. A. & S. 205, R. 15 (b). **Vindice nullo** = with no magistrate to punish crime. Gr. 431. A. & S. 257, R. 7 (a). — **90. Sponte.** Gr. 134. A. & S. 94. **Reotum.** Gr. 441. A. & S. 205, R. 7 (2). **Colebat.** Gr. 469. II. A. & S. 145, II. 1. — **92. Aere** = brazen tablets; on which, in early times, the laws were set up for public view. Cf. Virg. A. VI. 622. Gr. 422. I. 2). A. & S. 254, R. 3. **Supplex turba** = the accused and their friends. — **93. Erant.** Gr. 461. I. A. & S. 209, R. 11 & (2). **Tuti.** Gr. 438. 6. A. & S. 205, R. 3. — **94. Suis** = its native. **Peregrinum . . . . orbem** = foreign lands. **Viseret.** Gr. 481. II. 1; 491. A. & S. 258. I. 2; 262. — **95. Pinus.** Gr. 705. III. A. & S. 324. 3. **Undas.** Gr. 435. I. A. & S. 235 (2). On vv. 94, 95, cf. Virg. E. IV. 32-38. — **96. Norant.** Gr. 234. 2; 297. 2. A. & S. 162. 7 (a); 183, N. 3. — **97.** As yet there were no wars. **Praecipites** = deep. — **98.** The *tuba* was straight, and used by infantry; the *cornu*, curved, used by cavalry. **Aeria.** Gr. 396. IV. A. & S. 211, R. 6. — **99. Erat.** Gr. 463. I. A. & S. 209, R. 12 (3). **Sine** — **usu** = without need of soldiery. — **101.** Cf. Virg. G. I. 94. **Immunis** is, literally, free from taxes; here = *nullo cogente*, v. 103. **Rastro.** Gr. 414. 4. A. & S. 247. 3. — **102. Per se** = spontaneously. **Omnia.** Gr. 441. A. & S. 205, R. 7 (2). — **103. Contenti; sc. homines.** **Cibis.** Gr. 419. IV. A. & S. 244. **Nullo.** Gr. 431; 457. 2. A. & S. 257, R. 7 (a); 207, R. 31 (c). — **104. Arbuteos foetus** = the fruit of the strawberry-tree (*Arbu-*

*tus unedo*), which grows wild in Italy. **Montana fraga** = strawberries, which are abundant on wooded hills. — 105. = the fruit of the wild cornel-tree. Homer mentions it as the food of swine. Cf. Virg. A. III. 649. **Mora** = blackberries, the *rubra*. **Rubetia**. Gr. 435. 1. A. & S. 235 (2). — 106. **Agri** the oak, sacred to Jupiter, as the laurel to Apollo, the poplar to Minerva, etc. Gr. 425. A. & S. 242. — 107. **ris**. Gr. 414. 4. A. & S. 247. 3. — 108. **Sine semine** = without cultivation. — 109. **Fruges**. Gr. 133. 2. A. & S. 94. So. 112. — 110. **Nec renovatus ager** = *et ager non renovatus* without having been renewed by lying fallow. — 112. Cf. IV. 30. **Viridi** = evergreen. — 113. **Saturno**. Gr. 431. 257. Saturn, the father of Jupiter, Neptune, and Pluto, was driven from his kingdom by his sons, and banished to Tartarus. The age was during his reign. Hence Virgil (G. II. 538) calls it *Saturnus*. — 114. **Subit**. The last syllable is lengthened. Gr. 660. A. & S. 308 (2). — 115. **Auro**. Gr. 417. 256, R. 1. **Deterior** = worse, with reference to good; reference to bad. Gr. 166. A. & S. 126. 1. **Auro** and **aurum** and **aurum** (sc. *prole*, or *actate*). — 116. **Contraxit**. Gr. A. & S. 171. 1. — 117. **Aspoudue** line. Gr. 672. 3. A. & S. 3. **Inaequales** = changeable. Cf. *incertus*; Virg. G. I. 115. **Spatis**. Gr. 428. A. & S. 211, R. 6. **Exegit** = consumed. Some critics make it = measured, or divided. — 119. **Ferv**. Gr. 414. 2. A. & S. 247. 1. So *ventus*, v. 120. — 120. **Adstr** *atricta* = congealed. *Adstringere* is used with reference to the cold of Winter, as *solvere* (Cf. Hor. C. I. 4. 1) to the warmth of **Pependit**, from *fendere*. — 121. **Domos**. Gr. 117. 1, 37. A. & S. 89; 233 (3) and N. — 123. **Cerealia**. Ceres, the sister of Saturn and Vesta, first taught men the arts of agriculture and bread-making. See Met. V. 343 foll. and Virg. G. I. 147. **Cerealia** = corn. Cf. Virg. A. I. 177. **Sulcis**. Gr. 422. A. & S. 254, R. 3. — 125. The Brazen Age is described very briefly. The poet may have intended to amplify and complete the passage the final revision of the work, which he never made. See 126. **Ingeniis**. Gr. 429. A. & S. 250. 1. **Horrida** = *horrentia*, explain it as = *horrentia*, bristling. — 127. **Ultima**. Gr. 166. S. 126. 1. — 129. **Verum**. An adjective used as an abstract noun. Gr. 441. — 131. **Insidiae**. Gr. 131. 1. 4). A. & S. 96. **habendi** = love of gain, or covetousness. (Cf. Virg. A. I. *auri sacra fames*. Gr. 563. A. & S. 275. III R. 1. — 132. **Gr** 384. II. A. & S. 223. — 133. **Steterant** = had stood. — 134. **Fluctibus**. Gr. 386. A. & S. 224. **Inse** = bounded over; i. e. contemptuously. Cf. Hor. C. I. 3. 24.

lus (l. 3. 37) uses *contemnere* in the same way: *Nondum caeruleas  
finis contemserat undas.* **Carinae.** Gr. 705. III. A. & S. 324. 3.  
—135. **Lumina... aurae;** sc. *sunt* (*communia*). —137. **Segetes.**  
Gr. 374. 1. A. & S. 234. I. **Debita** = due; i. e. which men have a  
right to expect as a return for their labor. —138. **Itum est.** Gr.  
301. 3. A. & S. 184. 2. —139. **Recondiderat;** sc. *illa* = *terra*.  
**Stygis** = *Stygian*; i. e. infernal. The Styx, one of the rivers of  
the lower world, is often put for the lower world itself. —140. **Irri-  
tamenta.** Gr. 363. A. & S. 204 and R. 3. —141. **Ferro.** Gr.  
417. A. & S. 256, R. 1. —142. **Prodierat.** Gr. 295. 3; 338.  
1. A. & S. 182, R. 3; 196, I. 13. **Utroque** = *auro et ferro*;  
i. e. *nummis et armis*. Gr. 414. 4. A. & S. 247. 3. —144. **Vivi-  
tur.** See on *itum est*, v. 138. **Ex rapto** = by rapine. Gr.  
530. A. & S. 162. 22; 247, R. 3. —145. **Quoque,** Gr. 602,  
III. A. & S. 279. 3 (*d*). —146. **Exitio.** Gr. 386. A. & S. 224.  
**Vir** = *maritus*. —147. **Aconita;** a poisonous plant, found in  
Pontus and sometimes in Italy. It is called *lurida* from its effect on  
the color of its victims. Cf. Virg. G. II. 128. —148. He consults  
the astrologers to find out how soon his father will die. **Patrios.**  
Gr. 398. 2. A. & S. 211, R. 4 (*a*). On *ante diem* cf. Virg. A. IV. 697.  
150. **Ultima.** See on v. 127. Gr. 443. 2. A. & S. 205, R. 15 (*b*).  
**Coelestum.** Gr. 158. 3. A. & S. 114, Ex. 3. **Astraea;** the god-  
dess of justice, who was driven from the earth by the impiety of the  
iron age, and became the constellation *Virgo* in the zodiac. Cf. on  
Virg. E. IV. 6. —151. **Foret.** Gr. 297. III. 2; 311. 5; 489.  
A. & S. 154, R. 3; 198. 8; 262, R. 5. **Terris.** See on *auro*, v. 115.  
—152. **Affectasse.** Gr. 234; 551. I. A. & S. 162. 7. (*a*); 272.  
**Ferunt.** Gr. 367. 2. 2). A. & S. 209, R. 2. (2). **Gigantas.** Gr. 98.  
A. & S. 85. Ex. 2. The Giants were the sons of Earth, who, at the  
instigation of their mother, attacked the Gods in their own abode, to  
avenge the overthrow of the Titans. —153. **Congestos.** Gr. 579.  
A. & S. 274. 3. (*b*). —155. **Fulmine.** Gr. 431. A. & S. 257. **Ossae.**  
Gr. 385. 4. A. & S. 224, R. 2. Olympus, Ossa, and Pelion are moun-  
tains of Thessaly. Cf. on Virg. G. I. 281, 282. —156. **Sua mole;**  
i. e. the mountains which they themselves had heaped up. **Jacerent.**  
Gr. 518. II. A. & S. 263, R. 2. —158. **Animasse.** See on *affec-  
tasse*, v. 152. —159. **Ne — manerent** = lest no remnant of that  
race of hers should survive. Gr. 491. A. & S. 262, R. 5. —160.  
**Sed et illa propago** = But that race also. —161. **Superum.**  
Gr. 45. 5. 4); 441. 3. A. & S. 53; 205, R. 7. —162. **Scires —  
natos** = *Scires eos* (referring to *propago*) *et sanguine natos esse*. Gr.  
486. 4; 551. I. A. & S. 260, R. 2; 272.

THE TRANSFORMATION OF LYCAON. [vv. 163–243.]  
This fable is introduced in illustration of the impious and blood-

thirsty character of the race sprung from the blood of the Giants.

**163. Pater Saturnus** = Jupiter, the son of Saturn. See on **113. Arce**; sc. *coeli*. — **164. Facto . . . recenti** = since the thing was recent. Gr. 431. A. & S. 257, R. 7 (a). The order of translation is, *Et referens* (= calling to mind) *foeda convivia Lycaoniae* (Gr. 2. A. & S. 211, R. 4) *mensae nondum unguis, facto recenti, concito animo iras ingentes et dignas Jove*, etc. Gr. 419. IV. A. & S. 244.

**167. Tenuit** = *retinuit*. — **169. Lactea**; used as a noun in apposition with *nomen*. For its gender, see Gr. 35. III. 2. A. & S. 34. 3 & 4; for the construction, Gr. 363. A. & S. 204, R. 2 (c), where a similar expression is explained. **Candore**. Gr. 42. A. & S. 247. 1. — **170. Hac**; sc. *via*. **Superis**. See second on v. 161. On the case, Gr. 387. A. & S. 226. **Tonantis** = Thunderer; i. e. Jupiter. — **171. Dextra laevaque**; sc. *manus*. — **172. Celebrantur** — are thronged; as the vestibules of the houses of the Roman patricians by the crowds of their clients. The *dii maiores* here are the higher of the two classes of Roman gods, the *maiorum gentium* and the *dii minorum gentium*. The latter are the *plebs* of v. 173. — **173. Locus**. Gr. 429. A. & S. 250. 1. **Solatus**. Gr. 178. **A fronte** — in the front. — **174. Penates** — *domos*; literally, household gods. — **175. Detur**. Gr. 503. III. A. & S. 261. 2. — **176. Timeam**. Gr. 486. 1. A. & S. 260, R. 4. **Dixisse**. Gr. 542. 2. A. & S. 268, R. 2. **Palatia**; the palace of Augustus on the Palatine hill. — **177. Recessu**. Gr. 422. 1. 2). A. & S. 254, R. 3. — **178. Ipse** = Jupiter **Sceptro**. Gr. 419. II. A. & S. 245. II. 1. — **179. Cum**. Gr. 187. 2. A. & S. 241, R. 1. **182. Magis anxius**; sc. *quam nunc*. — **183. Tempestate**. Gr. 426. A. & S. 253. The order of translation is, *qua quisque angustipedum parabat injicere altum brachia castris coelo*. *Castris* is used "by anticipation," and means the place which they hoped to seize. For the case of *coelo* see Gr. 386. A. & S. 224. — **185. Erat**. Gr. 516. I. A. & S. 263. 2 (4). — **186. Copore**; a collective noun; as, in English, a *body* of men. — **187. Meli**. Gr. 388. I. A. & S. 225. III. **Nereus**; a sea-god, here put for the sea itself. He was the son of Oceanus and Terra, and had fifty daughters called *Nereides*. **Orbem**. Gr. 371. 4. 2). A. & S. 233. — **188. Perdendum est**. Gr. 229. A. & S. 162. 15. So *residendum est*, v. 191. **Flumina infera** — the Styx. See on v. 139 and cf. Virg. A. VI. 323, 324. — **189. Luco**. See on *recessu*, v. 177. — **190. Tentata**. Gr. 551. I. A. & S. 272 and 270, R. 3. — **191. Hanc**. Gr. 414. 4. A. & S. 247. 3. **Trahatur** should be infected. Gr. 491. A. & S. 262, R. 5. — **192. Mihi**. Gr. 387. A. & S. 226. **Semidei** literally, half-gods; "heroes," intermediate between gods and men. **Nymphae**, female deities of low rank and of several classes: the Nereids (see on v. 187), the Naiads, Dryads, Oreads, etc. — **194.**

**que Satyrique** = Fauns and Satyrs, rural deities, having the  
 p, and feet of goats, and the rest of the body human. **Sil-**  
**Silvanus** (from *silva*) was the god of the woods. The name  
 plural, instead of the usual singular form. The last syllable  
*nyar* is lengthened by the *arsis*. See on v. 114. The line is  
 c. See on v. 117. — **194. Dignamur honore.** Gr. 520;  
 2. A. & S. 244, R. 1. — **195. Sinamus.** Gr. 486. III.;  
 1. A. & S. 260. II.; 273. 4. — **196. Fore.** Gr. 297. III.;  
 A. & S. 154, R. 3; 272, and R. 6. — **197. Mihil.** Gr. 384.  
 & S. 223. — **198. Struxerit.** Gr. 517. I. A. & S. 263. 5.  
 la. Gr. 429. A. & S. 250. 1. — **199. Ausum** = him who had  
 Gr. 221. 2; 272. 3. A. & S. 142. 2; 162. 17. — **200. De-**  
**st;** sc. *ad supplicium*. Gr. 254. 5. A. & S. 163, E. 1. **Sae-**  
**sevit** = *saevit*. Gr. 234. 1. A. & S. 162. 7 (*d*). So *mollit*, v.  
**201. Sanguine Caesareo.** Some commentators refer this to  
 assassination of Julius Caesar; others, to some conspiracy against  
 m. On *Caesareo*, see Gr. 398. 2. A. & S. 211, R. 4. — **204.**  
 Gr. 391. 1. A. & S. 222, R. 1. So *Jovi*, v. 205. **Tuorum.**  
 . 1. A. & S. 205, R. 7. N. 1. — **205. Qui.** Gr. 453. A. & S.  
 7. — **210. Admissum** = crime. **Sit.** Gr. 525. A. & S.  
 o *sit*, v. 214. — **212. Quam.** Gr. 551. II. A. & S. 271, R. 4.  
 io. Gr. 422. 2. A. & S. 255, R. 3 (*b*). — **214. Longa mora**  
 . **enumerare** = it is tedious to tell. **Noxae** = of crime.  
 . III. 2. 3) (3). A. & S. 212, R. 3 and (*b*). — **216. Maenala,**  
**a, Lycaei;** mountains in Arcadia. **Transieram.** Gr. 234.  
 162. 7 (*b*). **Latebria.** Gr. 414. 2. A. & S. 247. 1. — **217.**  
 . Gr. 317. 2. A. & S. 100. 7. — **218. Arcados;** adjective  
*arxi*. Gr. 68. 2. A. & S. 68. 1. The use of the word here  
 stance of *prolepsis* (anticipation), since Arcadia took its name  
 rcas, the grandson of Lycaon. — **219. Traherent.** Gr. 518.  
 k S. 263. 5, R. 2. On *Ingredior*, see Gr. 467. III. A. & S.  
 (*a*). — **220. Venisse.** Gr. 551. I. 3. A. & S. 272. N. 1. —  
**ridet** = derides; here transitive. Gr. 371. 3. A. & S. 232  
**22. Deus hic . . . an sit mortalis** = whether he is a god  
 rtal. Gr. 526. II. 2. A. & S. 265, R. 2. **Discrimine** =  
**224. Nocte.** Gr. 426. A. & S. 253, and N. 1. — **225. Illi.**  
 . A. & S. 223, R. 2. — **226. Eo.** Gr. 419. IV. A. & S.  
**Molossa.** The *Molossi* were a people of Epirus. — **228.**  
**ita** = *quo facto*, or *postea*. — **229. Mollit.** See on v. 200.  
**Quos . . . mensis.** Gr. 386. 1. A. & S. 224. N. 1. **Simul**  
**ac.** **Vindice flamma** = with avenging flame; i. e. light-  
**Penates.** The household gods were responsible for what  
 e in the house. — **233. Exululat** = howls *forth*. *Ex* is in-  
 here. **Ab ipso;** i. e. from his own ferocious nature. Hence



also *solito*, in next line. — 235. *Vertitur* = he turns (himself). This word is used reflexively, like the middle voice in Greek. — 236. *Abeunt* = go. — 237. *Est* (sc. *ei*) = he has. — 239. *Idem* = *idem*. — 240. *Non . . una* = not one alone. — 241. *Perire*. Gr. 552. I. A. & S. 270, R. 2 (b) and 270, R. 1 (b). — 242. *Erinyes*. The Furies — Alecto, Megaera, and Tisiphone. They were employed by the gods to punish the impious, both on the earth and in the lower world. — 243. *Jurasse*. See on v. 152. Gr. 551. I. A. & S. 272, N. 1. — 244. *Dent*. Gr. 486. I. A. & S. 260, II. *Dent*. Gr. 487. A. & S. 260, R. 6. *Ocius*. Gr. 444. I. A. & S. 122, R. 3. — 245. *Sentat*. sc. *noct*.

THE DELUGE AND THE STORY OF DEUCALION AND PYRRHA. [vv. 244-415.] — 246. *Probant*. Gr. 461. I. A. & S. 209, R. 11. *Frementi*; sc. *ei*. Gr. 386. I. A. & S. 224, N. 1. — 247. *Partes* = *implent* = fulfil their part by assent; an allusion to the Roman senate. — 248. *Dolori*. Gr. 390. I. A. & S. 227. — 249. *Sit futura*. Gr. 481. III. 1.; 525. A. & S. 260, R. 7 (2). — 250. *Mortalibus*. Gr. 399. 5. 3). A. & S. 250, 2 (1). — 251. *Paret*. Gr. 384. II. A. & S. 223. *Paret*. See on *sit*, v. 247. — 252. *Sibi . . curae*. See on *dolori*, v. 248. *Fore* depends on the *verbum dicendi* implied in *vetat*. Gr. 530. II. 1. A. & S. 270, R. 2 (b). — 253. *Trepidare vetat*. Gr. 551. II. 1. A. & S. 273, 2 (a). — 254. *Populo*. Gr. 391. A. & S. 222, R. 1. *Origine mira* = of miraculous origin. — 255. *Erat . . sparsurus*. Gr. 228. A. & S. 160, 14. — 256. *Sacer* = sacred; because it is the home of the gods. — 257. *Conciperet*. Gr. 492. 4. 1). A. & S. 262, R. 7. *Astra* for heaven itself. — 258. *Esse*. The clause, *affore*, etc., is the subject of *esse*. Gr. 551. I. 3. A. & S. 239, R. 4; 272, N. 1. *Est in fati* = that it is fated; i. e. the Fates had decreed. The three Fates, or *Parcae*, were the supreme arbiters of the destinies, not only of men, but of the gods themselves. Even Jupiter must submit to them. Their names were Clotho, Lachesis, and Atropos. — 259. *Ardeat*. Gr. 501. I. A. & S. 264. 6 and N. 1. *Laboret* = shall perish. — 260. *Cyclopum*. The *Cyclopes* were the workmen of Vulcan (see on v. 5.) and made the thunderbolts of Jupiter. Cf. Virgil, *A.* III. 569 foll. and Horace, *C. I.* 4. 7. — 261. *Perdere* is in apposition with *poena*. Gr. 553. II. A. & S. 204, R. 9, 273, N. 9, where the use of the infin. should be added. — 262. *Aeolis . . antris* = in the caves of Aeolus. The Aeolian (now Lipari) islands, near Sicily, were the abode of the winds, over whom Aeolus was king. Cf. Virg. *A.* I. 52 foll. *Aquilonem* = the north wind; which, in Italy, generally brings dry weather. Cf. v. 328. — 263. *Inductas*; i. e. *caela*. — 264. *Notum* = the south wind; which brings rain. — 265.

**Vultum**. Gr. 380. A. & S. 234. II. and R. 1. — 266. **Capillis**. Gr. 402. 2. A. & S. 255, R. 3 (*b*). — 267. **Fronte**; poetic abl. of place. See on v. 92. **Sinusque** = and the folds of his robe. — 270. **Junonia**. Juno was the sister and wife of Jupiter, and the queen of heaven. Iris, daughter of Thaumas (whence she is called *Thaumantias*) and Electra, was the goddess of the rainbow, and the attendant and messenger of Juno. **Colores**. Gr. 374. 7. A. & S. 234, R. 1 (*a*). — 271. **Concipit** = draws up. **Nubibus**. Gr. 386. 1. A. & S. 224, N. 1. — 272. **Colonia**. Gr. 398. 5. A. & S. 211, R. 5 (*i*). — 274. **Coelo**. See on v. 226. — 275. **Frater** = Neptune, brother of Jupiter, and god of the sea. See on v. 113. — 277. **Hortamine**. Gr. 419. I. A. & S. 245. I. — 278. **Utendum**; sc. *mihi*. Gr. 301. 2; 388. I. A. & S. 184. 3; 225. III. and R. 1. — 279. **Domos** = fountains. The source of the stream was the home of the river-god. **Mole** = literally, the dam or barrier; here, whatever confines or restrains the river. — 280. **Fluminibus**. Gr. 386. 1. A. & S. 224. **Totas — habenas** = give loose reins. — 281. **Festibus**. Gr. 398. 5. A. & S. 211, R. 5 (*i*). — 282. **Volvuntur**. See on *vertitur*, v. 235. — 286. **Satis** = crops. — 287. **Frustalia**; the inmost part of the house, the shrine of the Penates; here = temples. **Sacris** = the images of the gods. — 288. **Qua**. Gr. 190. 1 & 2. A. & S. 137, R. (3). **Mansit**. Gr. 508. A. & S. 261, R. 1. — 289. **Malo**. Gr. 385. A. & S. 223, R. 2. — 290. **Pressae** = submerged. — 292. **Erat**. Gr. 462. 2. A. & S. 209, R. 9. Some editions have *erant*. **Ponto**. Gr. 386. 2. A. & S. 226, R. 2. — 293. **Hic**; sc. *homo*. **Cymba**; poetic abl. of place. See on v. 92. — 294. **Ducit** = plies. **Ararat**. Gr. 234. A. & S. 261. 7 (*a*). — 296. **Summa**. Gr. 441. 6. A. & S. 205, R. 17. — 297. **Figitur**. See on *mansit*, v. 288. — 302. **Nereides**. See on v. 192. — 303. **Ramis**. Gr. 386. A. & S. 224. **Agitata**. See on *angustus*, v. 153. — 305. **Fulminis**; a common metaphor in descriptions of the boar. **Apra**. Gr. 385. A. & S. 223, R. 2. So *quidam*. v. 311. — 307. **Terris**. Gr. 431. A. & S. 257. **Possit**. Gr. 486. III. A. & S. 264, R. 3. — 311. **Pars**; sc. *hominum*. — 312. **Inopi victu** = by want of food. — 313. **Aonios** (sc. *arvos*) = Aonia, or Bocotia, a district of Greece, N. W. from Attica. **Oetaeis** = Thessalian; Oeta being a mountain range of Thessaly. **Phocis**, a district lying west of Bocotia, on the Corinthian gulf. The prose order is, *Phocis, terra ferax, dum terra fuit, Aonios ab Oetaeis arvis separata*. — 314. **Tempore**. Gr. 426. 2. — 316. **Verticibus**. Gr. 428. A. & S. 211, R. 6. — 317. **Nomine**. Gr. 429. A. & S. 250. I. Parnasus, or Parnassus, was sacred to Apollo and the Muses. — 318. **Deucalion**; son of Prometheus, and King of Phthia, in Thessaly. — 319. **Consorte tori**; his wife Pyrrha, daughter of

Epimetheus and Pandora. — 320. *Corycidea* = Corycian; a cave in Parnassus. *Numina*; sc. *cetera*. — 321. *Themis*. 93. 2. A. & S. 80 and Ex. 2. Themis, the daughter of Coelus, Terra, was the goddess of right, or justice, and held the Delphic oracle (*tunc oracula tenebat*) as the successor of Terra and previous to Apollo. *Oracula*; syncopated form of *oracula*. — 322. *Illo* = Pelion. Gr. 417. A. & S. 256. 2. So *illa* (= *Pyrrha*) in next line. Gr. 399. 2. 1; 441. A. & S. 205, R. 7 (2); 213. — 323. *Stagnare* = to be overflowed. Gr. 551. I. A. & S. 272. *superesse*. — 325. Ovid is fond of repetitions like this. *Unum*; *hominem*. — 326. *Unam*; sc. *feminam*. — 328. *Nimbis*. 431. A. & S. 257. So *tela*, v. 330, and *signo*, v. 334. — *Aquilae*. Gr. 414. 4. A. & S. 247. 3. — 329. *Aethera*. Gr. 93. 1. A. & S. 205, R. So *aera*, v. 337. — 330. *Telo* — *tridente*. See v. 283. — 331. *Pelagi*. Gr. 47. II. A. & S. 51. — 332. *Humera*. Gr. 47. A. & S. 234. II. *Innato murice* = with native purple. *Murex*, a shell-fish from which a purple dye was obtained. — 333. *Triton* = Triton, son of Neptune and Amphitrite, and herald of the gods. *Conchae*. Gr. 386. A. & S. 224. — 334. *Inspirata*. Gr. 551. II. 1. A. & S. 273. 2 (d). — 335. *III*. Gr. 388. 3. A. & S. 225. II. — 336. *In — imo* = which increases in width from the end of the cone; i. e. the mouth piece. On *imo*, see Gr. 441. 6. A. & S. 205, R. 17. — 337. *Concepta aera* = has received the air; has been blown. — 338. *Voces replet* = fills with its blast. *Sol* — *Phoebo* under each Phoebo; i. e. from the east to the west. Phoebo (the Bright) is the title of Apollo as the Sun-god. — 339. *Tunc quoque* refers back to v. 281; as they had then obeyed, so now also. *Dei*. Gr. 669. II. A. & S. 306. — 340. *Coclit receptus* = sounded the retreat. — 341. *Undia*. Gr. 388. 3. A. & S. 225. II. The waves are *personified*. — 342. *Quibus*. Gr. 445. 8. A. & S. 206 (3). *Omnes*; sc. *undae*. — 345. *Unda*. Gr. 431. A. & S. 257. — 346. *Diam*. Gr. 120. A. & S. 90. 1. N. *Nudata*; sc. *aguis*, not *folius*, as shown by *fronde* in next line. Some, however, make *fronde* = *ramis*. — 348. *Redditus* . . . erat = had reappeared. *Apertum*, sc. *esse*. Gr. 551. I. A. & S. 272. — 349. *Terras*, subject, *silentia*, object, of *agere*. — 351. *O soror, o conjux*; i. e. thou who art my all. — 352. *Patruelis origo*. See on vv. 318, 319. Prometheus and Epimetheus were sons of Japetus. — 353. *Deinde* is here, as often in verse, a dissyllable. See on *dei*, v. 339. — 354, 355. *Terrarum* . . . *turba* = the whole population of the earth. — 356, 357. *Haec — satis* = we have not yet sufficiently certain assurance of our lives. — 358. *Ti*. Gr. 387; 204. 1. A. & S. 226 and R. 2. *Si* . . . *erepta fulmine*. Gr. 510. A. & S. 261. 1. So *haberet*, v. 361. — 359. *Animi*. (

3), (3). A. & S. 212, R. 3. — 360. **Possea**. Gr. 486. 260, R. 5. **Quo — doleres?** = who would console you if? Gr. 431. A. & S. 257. — 361, 362. See on v. 325. **utinam**. Gr. 669. I. 2. A. & S. 305 (1). **Possem**. 2. A. & S. 263. 1 & R. **Paternis artibus** = by my ; as my father, Prometheus, made men of clay, and ani- with fire stolen from heaven. — 364. **Terrae**. See on 333. — 366. **Visum**; sc. *est*. — 367. **Placuit** (sc. *iis*) and them; they resolved. — 368. **Sortes** = oracle. — **Isidas**; Greek form of the acc. pl. 3d decl. See Gr. 98. **Ex** 2, which apply to adjectives as well as nouns. The r Cephissus, was the chief river of Phocis, flowing past and Delphi. There was a large river of the same name in several of less note in other parts of Greece. **Undae**. A. & S. 233 (3). — 370. **Ut — secantes** = which, yet clear, were flowing in their wonted channel. — 371. **Cephiso**. **Libatos — liquores** = they had sprinkled uted waters; as an act of purification before entering the 372. **Vestibus**. Gr. 386. 1. A. & S. 224. — 373. **hemis**. See v. 321. — 374. **Pallebant** = were foul. used of any unnatural, sickly color. — 376. **Humi** = on Gr. 424. 2. A. & S. 221, R. 3. — 378. **Remollescunt**. A. & S. 261, R. 1. — 379. **Dic**. Gr. 237. A. & S. 162. 4. . 94. 1. A. & S. 81, R. — 380. **Sit**. Gr. 525. A. & S. 265. on *dic*, v. 379. **Mersis** = ruined. **Rebus** = fortunes. A. & S. 223. — 381. **Templo**. Gr. 422. 2. A. & S. (b). — 383. **Parentis limits ossa**. — 385. **Prior**. Gr. & S. 205, R. 15 (b). **Jussis**. Gr. 385. A. & S. 223, 6. **Det**. Gr. 493. 2. A. & S. 262, R. 4. — 387. **Jao-** on *congestos*, v. 153. — 388. **Caecis — latebris** = in- urk mystery. — 390. **Promethiades**. Gr. 316. A. & S. and (b). So *Epimethida*, on which see also Gr. 93. 1. . I. — 391. **Aut fallax — nobis** = either my penetra- ault. *Nobis*, for *mihi*. Gr. 387. A. & S. 226. — 394. 551. I. A. & S. 272. — 395. **Augurio** = interpretation, . **Titania** = Pyrrha, who was the granddaughter of e of the Titans. **Mota est**. Gr. 516. I. A. & S. 263. 6. **Spes — est** = but her hope is mingled with fear. — **itis**. See on *jussis*, v. 385. **Quid**. Gr. 380. 2. A. & S. 399. **Sua post vestigia** = *post terga sua*. — 400. **Cre-** 486. II. A. & S. 260, R. 5. **Nisi — vetustas** = if an- not witness for it; i. e. if it had not been believed for ages. Gr. 509. A. & S. 261, R. 3. — 402. **Mora** = gradually; . **Ducere formam** = to take shape; to assume a new

form. — 403. *illa*; dat. with *contigit*. — 404-407. *Ut* — *clara*. The English order is, *Ut quaedam ferrea hominis potest videri, sic manifesta, sed uti coepta de marmore, non satis exacta, nulliusmodi studibus signis*. Cf. v. 370. *De marmore coepta* = just begun marble. *Simillima*. Gr. 163. 2. A. & S. 125. 2. *Signis* — *studibus*. Gr. 391. 1. A. & S. 222, R. 1. — 407, 408. *Quae* — *unum*, whatever part of them was moist with any fluid and earthy, and changed into flesh; literally, for the use of the body. *Corpus* = *corpus*. *Versa est*; sc. *ea pars*. — 410. *Vena* = the vein in the stone. — 411. *Spacio*. See on *tempore*, v. 314. *Numina*. Gr. 414. 2. A. & S. 249. II. — 412. *Faciem* — *virilem* = took the form of men. — 413. *Et* — *jactu* = and woman (the female race) was restored by the throwing of the woman; i. e. from the stones thrown by Pyrrha. — 414. *Inde* — *sumus*; imitated from Virgil, G. I. 63. *Laborum*. Gr. 399. 2. 1). A. & S. 213. — 415. *Simula*. Gr. 525. A. & S. 265. *Origina*. Gr. 425. 3. 1). A. & S. 246.

## METAMORPHOSES. BOOK II.

THE STORY OF PHAËTHON. — Phaëthon was the son of Phoebus, or Apollo, and the nymph Clymene, the daughter of Oceanus. His divine origin having been called in question by Epaphus, the son of Jupiter and Io, he appeals to his mother, who, after assuring him that he is the son of Phoebus, advises him to go to the god himself for proof of the truth of her story. He sets out at once, and Ovid here tells us the result of his visit to his father.

1. *Columnia*. Gr. 429. A. & S. 250. I. — 2. *Pyropo*. Piny makes the *pyropus* an alloy of copper and gold. *Flammis imbutus* is a literal translation of its Greek name. — 3. The prose order is *Cujus fastigia summa ebur nitidum tenebat*. *Cujus* refers to *regna*. — 5. *Mulciber*. Vulcan, the Roman god of fire, identified with the Greek *Hephaistos*, son of Jupiter and Juno, or, according to later traditions, of Juno alone. His father, in a fit of anger, kicked him out of heaven, and after falling a whole day, he alighted on the island of Lemnos, which became his favorite abode. Other volcanic islands also, as *Lipara*, *Imbros*, and *Sicily*, are called his abodes, or workshops. Homer places his workshop in a splendid palace on *Olympus*. The palaces of all the gods were built by him, and the ancient poets abound in descriptions of marvellous and beautiful things which he made for gods and men. — The ancients derived the name *Mulciber* from *mulcere*, to soften, and *ferrum*, iron. — 6. *Caesarat*. Gr.

162. 7 (s) — 7. Orbi. Gr. 386. A. & S. 224. — 8. : on I. 333. — 9. Protea. Proteus, the son of Oceanus, kept the flocks of Neptune. He had the gift of the power of changing himself into any shape; and he taking advantage of the latter, to avoid being compassed the former. Homer places his residence in the ; Virgil, in Carpathos, between Crete and Rhodæa, (Comas) calls Proteus "the Carpathian wizard." — 10. Aegæon is here a sea-god. Homer identifies him the hundred-handed son of Uranus. In the earliest of his brothers assist Zeus (Jupiter) in his war with the rest of the later ones, he is one of the giants who attacked Uranus. See I. 152 foll. *Prementem terga* = *insidentem*. Dorida. Doris was the daughter of Oceanus and the wife of Nereus. See on I. 187. For the form of Gr. 93. 1. A. & S. 80. I. Natas = the Nereids, the daughters of Nereus and Doris. Videntur. Gr. 461. 1. l. 11. — 12. Mole = a rock. Virides, like *caeruleos* frequent epithet of the sea-gods. Siccare and vehi, like on *videntur*. — 13. Omnibus. Gr. 387. A. & S. est. — 14. Qualem; sc. *faciem*. Decet. Gr. 556. I. R. 7 (fine print), and 269, R. 2. — 18. Signa = signs Foribus. Gr. 133; 422. 1. 2). A. & S. 94; 254. Simul = *simul ac*, as often in poetry. Clymeneia son of Clymene. — 20. Dubitati; since his pater- questioned by Epaphus. — 21. Vultus; pl. for sing. as in Ovid. — 25. Dies, Mensis, etc., are not divin- personifications of the divisions of time, introduced by attendants upon the Sun. So *Horæ* here seem to be not, as usual, the seasons, which are separately men- scribed in vv. 26–30. — 27. Florente = flowery. — 28. Gr. 380. A. & S. 234. II. — 31. Loco medius e. Gr. 429. A. & S. 250. 1. Novitate. Gr. 414. 2. (2). — 33. Quaeque. The *que* does not belong to Phoebus, but to the narration: *Et ait: quae*, etc. Tibi u, v. 13. Arce. See on *foribus*, v. 18. — 34. Parenti. A. & S. 225. III. — 36. Si das. Gr. 508. A. & S. 261, 'alaa . . . sub imagine = under a false pretence. — 37. Gr. 362. A. & S. 210. — 39. Credar. Gr. 500. Animis. Gr. 425. A. & S. 242. — 42. Amplexu. A. & S. 257. So *me*, v. 45. Negari. See on *perire*, I. 100. . . edidit ortus = has declared your true pater- noque = and that. Dubites. Gr. 490; 497. A. & S. — 45, 46. Promissi — palus = Let the stream (i. e.

the Styx), by which the gods swear, be witness of the promise. Cf. Virgil. A. VI. 323: *Stygiamque paludem, Di cuius iurata fides et fallere numen*. **Dia**. See on v. 34. — **Oculis**. Gr. 391. A. & S. 222. 3. — **49. Poenituit**. Gr. 556. I. A. & S. 215, R. and 229, R. — **6. Jurasse** = *iuravisse*. — **51. Tua**; sc. *vota*. My promise has been proved rash by your request. **Idoeret**. Gr. 488. 1 and 2. A. & S. 263. 1 and R. — **52. Dara**. Gr. 556. I. A. & S. 269, R. 2. So *suadere*, next line. **Negarem**. Gr. 493. 2. A. & S. 262, R. 4. — **53. Viribus**. Gr. 384. 1. A. & S. 223. So *annis*, next line. **Istis**. Gr. 450. A. & S. 207, R. 25. — **55. Munera** is to be joined with *magis* as well as with the relative clause. — **56. Non est mortale** (sc. *vis*) = is not for mortals; i. e. is beyond mortal powers. — **57. Superis**. Gr. 387. A. & S. 226. — **58. Placeat** — *licebit* — Let each (of the gods) think what he pleases of himself; i. e. I care not what the other gods flatter themselves they can do; no one but I can drive the chariot of the sun. On *placeat*, see Gr. 493. 2. A. & S. 262, R. 4. — **59. Axe** = *curru*. — **60. Me**. See on *amplexum*, v. 42. — **61. Agat**. Gr. 485. A. & S. 260, R. 4. **Jove**. Gr. 417. A. & S. 256. 2. — **63. Prima**. Gr. 441. 6. A. & S. 205, R. 17. So *modis*, next line, and *ultima*, v. 67. — **64. Euntuntur** = climb up. **Altitima**; sc. *viam*. **Coslo**. Gr. 422. 1. 2) A. & S. 254, R. 3. — **65. Ipsi**. Gr. 452. A. & S. 207, R. 28. **Mihi**. Gr. 390. II. 2. A. & S. 227, R. 4. — **66. Fit**. Gr. 549. A. & S. 209, R. 3 (5). **Pectus**, sc. *meum*. Gr. 447. A. & S. 207, R. 36 (c). — **67. Moderamine certo** = "a firm rein." Gr. 419. III. A. & S. 250. 2 (2). — **68. Subjectis** lying below. — **69. In praesepe** = headlong. On *ferar*, see Gr. 492. 4. 1. A. & S. 262, R. 7. **Tethys**; the wife of Oceanus, and the greatest of the sea-goddesses. — **70. Adde quod**. Gr. 554. IV. A. & S. 273, N. 8. **Assidua** — *vertigine* = is hurried round with continual whirl. — **71. Celerique volumine** = with swift revolution. — **72. Cetera**; sc. *sidera*. The sphere of the heavens, with the stars, revolves from west to east, while the sun makes his way in the opposite direction (*intor in adversum* and *contrarius evehor*), from east to west. — **73. Orbi**. Gr. 391. A. & S. 222, R. 1. — **74, 75. Finge** = suppose (like *fac*). Gr. 558. IV. 1. A. & S. 273, N. 3. **Poterisne** — *axis* = Can you resist the revolution of the heaven, so that its swift motion shall not bear you away! The critics generally either do not explain the passage, or make *axis* = *curru*. Haupt explains *citus axis* as "die Schnelligkeit der sich umdrehenden Himmelsaxe," the swiftness of the revolving axis of the heavens, which seems to us the only possible meaning. **Anferat**. Gr. 491. A. & S. 262, R. 5. — **77. Conciplas**. Gr. 466. I. A. & S. 260, R. 4. **Donis**. Gr. 429. A. & S. 250. 2 (1). — **78. Enae**. Gr. 551. I. A. & S. 272. — **Formas ferarum**; i. e. the

constellations of the zodiac, eight of which represent animals. See vv. 80-83. — **79. Teneas.** Gr. 516. II. A. & S. 262, R. 2. — **Ad-versi** (sc. *tibi*) = fronting you. The head of Taurus is turned to the east. **80. Haemoniosque arcus** = the Haemonian bow; i. e. Sagittarius. Chiron, the Centaur, of Thessaly (or *Haemonia*), was changed into this constellation, according to some legends. — **83. Scorpion.** Gr. 46. I. A. & S. 54. **Aliter** = in the opposite direction. — **84. Tibi.** Gr. 398. 5. A. & S. 222, R. 8, N. **Ignibus.** Gr. 414. 2. A. & S. 247. I. — **85. Ore.** Gr. 422. 2. A. & S. 242. — **86. In promptu** = easy. — **87. Habenia.** Gr. 385. A. & S. 223, R. 2. — **88. Sim.** Gr. 491. A. & S. 262. So *credas*, v. 90. — **89. Dum resque** = *et dum res*. — **91. Timendo** = by my fears for you. Gr. 566. I. A. & S. 275, R. 4. — **92. Esse.** Gr. 549. 4. A. & S. 271, R. 2. — **93. Posses.** Gr. 488. I and 2. A. & S. 263. I and R. — **94. Deprendere** = *cognoscere*. — **98. Nomine.** Gr. 439. A. & S. 250. I. — **100. Ignare.** Cf. *nescius*, v. 58. — **101. Ha.** Gr. 538. I and 2. A. & S. 267, R. I. **Undas.** Gr. 371. 3. A. & S. 232 (2). See on v. 46. — **103. Dictis.** See on v. 87. **Ille** = Phaethon. — **104. Cupidine currus** = with desire for the chariot. — **105. Qua** = *quatenus*. — **106. Vulcania.** Gr. 398. 2. A. & S. 211, R. 4. See on v. 5. **Munera.** Gr. 363. A. & S. 204. — **107. Summae rotae** = of the rim of the wheel. Gr. 441. 6. A. & S. 205, R. 17. — **108. Radiorum ordo** = the range of spokes. — **109. Ex ordine** = in order. — **111. Magnanimus** = ambitious, aspiring. — **114, 115. Agmina cogit and coeli stationes** are metaphors drawn from military life. **Novissimus** = last. Cf. *novissimum agmen* (Caes.) = the rear. — **116-118. Pater . . . Titan** = Phoebus. Helios, or Sol, the god of the sun, was the son of the Titan Hyperion, and hence is often called Titan. Later, he became identified with Phoebus, or Apollo; but it was not until after the time of Virgil that the identification was completely carried out, and Apollo was said to drive the chariot of the sun. For similar separation of nominatives, see Virgil, A. I. 195, 196, 411, 412, 717, 718; II. 403, 404; IV. 91, 92, etc. **Extremae** = fading. **Jungere.** Gr. 551. II. I and 2. A. & S. 273. 2, N. 4 (a) and (b). **Horia.** See on v. 87. — **119. Celeres** = *celeriter*. Gr. 443. 2. A. & S. 205, R. 15 (a). **Vomentes**; with *quadrupeds*. — **120. Suco.** Gr. 148. 3. 2); 399. 5. 3). A. & S. 105, R. 1; 213, R. 5 (3). **Prae-sepius.** Gr. 145; 422. 2. A. & S. 99; 255, R. 3 (b). — **121. Frena.** 143. 2. A. & S. 92. 5. — **123. Rapidae — flammae** = made it (his face) able to endure the fierce flame. Gr. 399. 2. 1). A. & S. 213, R. 1 (2). On *rapidae*, cf. Virg. G. I. 92. — **124. Comae.** Gr. 386. I. A. & S. 224, N. 1. **Luctus.** Gr. 399. 2. 2). A. & S. 213, R. 1 (3). — **125. Pectore.** Gr. 422. 2. A. & S. 255,



R. 3 (8). — **126. Potea**. Gr. 508 and 2. A. & S. 261, R. 1. **Montis**. See on v. 87. So *stimulus*, next line. — **127. Parce stimulus** = spare the whip. **Loris** = *frenis*. Gr. 419. I. A. & S. 245. I. — **128. Inhibere**. Gr. 549. I. A. & S. 209 (5). — **129-132. Directos** is opposed to *obliquum*. The *five direct circles* are the equator, the tropics, and the polar circles; the *oblique path* is the ecliptic, which, cutting the equator and touching the tropics on either side, is *zonarum trium contentus fine*, confined within the boundaries of three zones, i.e. the torrid and the two temperate. Cf. Virg. G. I. 238. **Junctam — Arcton** — the north pole. See on I. 262. **Arcton** is, literally, the constellation of the Bear (*Ursus Major* or *Minor*), near the north pole. For the form, see Gr. 46. I. A. & S. 54. — **133. Hac**; sc. *parte* = in this direction, i.e. along the ecliptic. Gr. 488. II. A. & S. 260, R. 6. — **134. Ferant**. Gr. 490. A. & S. 262. — **135. Nec — currum** = neither drive too low, nor urge the chariot through the uppermost air. On *summum*, see Gr. 441. 6. A. & S. 205, R. 17. **Aethera**. Gr. 93. I. A. & S. 80, R. — **136, 137. Altius** = too high. Gr. 444. I. A. & S. 122, R. 3. So *inferius* = too low. — **138. Dexterior**; sc. *rota*. Gr. 163. I. A. & S. 125. 4. **Declinet**. See on *sit*, v. 133. So *ducat*, next line. **Anguem** the Snake or Dragon, the constellation *Draco*, which winds between the Bears. Cf. III. 45 and Virg. G. I. 244. — **139. Aram** = the Altar, a constellation in the southern hemisphere, near *Scorpio*. It is called *pressam*, because, in northern latitudes, it is never seen far above the horizon. — **140. Inter — tene** (sc. *curram*) = hold your course between the two. — **141. Juvet**. Gr. 500. A. & S. 264 and 5. So *consulat*. — **142. Hesperio — metas** = the goal fixed on the western shore; i.e. of the Atlantic, where day and night in turn finish their course. — **143. Libera nobis** = permitted me. Gr. 391. I. A. & S. 222, R. 1. — **144. Poscitur** = I am called for; I must go. **Aurora** was the goddess of the dawn, daughter of Hyperion and Thia, or, according to Ovid, of Pallas. She announced the coming of the sun to the gods as well as to mortals. — **146, 147. Tibi**. Gr. 398. 5. A. & S. 222, R. 8, N. **Consilio** and *curribus*. Gr. 419. I. A. & S. 245. I. **Sedibus**. Gr. 380. A. & S. 224. — **149. Spectes**. Gr. 500. A. & S. 264. 1 (6). *Sine* = permit. Gr. 551. II. 1. A. & S. 273. 4. — **150. Levem**. Cf. v. 161. **Corpore**. Gr. 414. 2. A. & S. 247. 1 (1). — **152. Grates agit** — *gratias agit*. The former is the more solemn, and therefore more poetical, expression. **Inde**; i.e. from the chariot. — **153, 154.** The names of the horses are Greek: *Pyroëus*, or *Pyraus*, the *fiery one*; *Eous*, the *early* (from *Eos*, dawn), *Acthon*, the *burning*; and *Phlegon*, the *flaming*. — **155. Repagula** = the barriers, which were placed to keep the horses from starting before the proper time. — **156. Tethya**.

as on v. 69. **Nepotis** = Phaëthon. Clymene was the daughter of Iphya. — 157. **Repulit**. Gr. 669. V. A. & S. 307, 2 (1) and (2). **nota — mundi** = full scope of the boundless heavens was allowed him. — 158. **Corripuere viam** = sped on their way. Cf. Virg. A. 418. **Aëra**; a Greek form. See on *aethera*, v. 135. — 160. **Idem — eundem**. Gr. p. 61, foot note, and 669. II. A. & S. 306. 1 (1). — 161. **Non — possent** = and not such as they could feel. Gr. 501. I. A. & S. 264. 1 (a) and (b). — 162. **Jugum** = *currus*. **Gravitate**. Gr. 419. III. A. & S. 250 (2). — 163. **Utque** = and as; correlative to *sic*, v. 165. **Iusto — pondere**. Gr. 352. 4. A. & S. 202. I. 2. — 164. **Levitare**; with *instabiles*. See on *corpore*, v. 150. — 165. **Onere**. Gr. 399. 5. 3). A. & S. 250. 2. **In aëra**. Some editions have *in aëre*. — 166. **Inani**; sc. *curru*. Gr. 399. 1. A. & S. 222, R. 1. — 167, 168. **Tritum spatium** = the beaten path. **Quo prius** (sc. *currant*), = in which they ran before. — 169, 170. **Fleotat and sit**. Gr. 525. A. & S. 265. **Solat and imperet**. Gr. 509. A. & S. 261, R. 3. — 171, 172. **Triones** (or *Septem triones*) = the Oxen, seven bright stars in the constellation *Ursa Major*, known also as "Charles's Wain" (cf. the ancient *Plaustra*) and "the Dipper." Here, as in Virg. A. I. 744, the two Bears may be meant. **Vetito . . . nequore**. Juno asked Oceanus and Tethys not to allow Callisto, who had been changed into the constellation *Ursa Major*, to set in the sea. Cf. Virg. G. I. 246. — 173. **Quaeque . . . Serpens** = and the Dragon, which, etc. See on v. 138. **Polo**. See on *inani*, v. 166. — 174. **Frigore pigra** = sluggish with cold. **Ull**. Gr. 391. A. & S. 222, R. 1 (c). — 176. **Boote**; literally, *the driver of oxen* (see on v. 171), a constellation near *Ursa Major*, also called *Antares* and *Arctophylax*, the *guard of the Bear*. It is now known as *Bootes*, and its brightest star as *Arcturus*. On *fugisse*, see Gr. 551. I. A. & S. 272. — 177. **Tardus** = slow; because near the pole and therefore describing a smaller circle about it. **Plaustra** = the *Triones*. See on v. 171. — On *eras*, see Gr. 516. II. 3. A. & S. 263. 1 (2). — 178. **Aethere**. Gr. 434. 1. A. & S. 242, R. 1. — 179. **Penitus penitusque jacentes** = lying far, far below. The repetition is emphatic. — 182. **Mallet** = he would rather. Gr. 486. I. A. & S. 261, R. 4. — 183. **Cognoasse**. Gr. 234. 2. A. & S. 162. 7 (a). **Piget**; sc. *cum*. Gr. 410. 6. A. & S. 215, R. **Valuisse rogando** = to have prevailed by his entreaties. Gr. 566. I. A. & S. 275, R. 4. — 184. **Meropis**; sc. *filius*. Gr. 397. 1 (1). A. & S. 211, R. 7 (1). Merops was the husband of Clymene, and king of the Ethiopians. **Dici** = to be called. Gr. 551. II. 1. A. & S. 271, R. 4. — 185. **Praecipiti** = *rapido*; literally, headlong. **Pinus** = *navis*. Cf. I. 95. **Cui**. Gr. 384. A. & S. 223 and N. — 186. **Quam** refers to *pinus*. **Votis**; i. e. of the pilot (*rector*) or the sailors. — 187.

the place held by its claws was assigned to *Libra*. Cf. V 32-35. — **199. Cuspide**; sc. *caudae*. Gr. 414. 4. A. & — **200. Mentis**. Gr. 399. 2. 2) (3). A. & S. 213, R. 1 (3) **Summo**. Gr. 441. 6. A. & S. 205, R. 17. **Tergo**. Gr. A. & S. 254, R. 3. — **202. Exspatiantur** = they leave **Nulla**. Gr. 431; 457. 2. A. & S. 257; 207, R. 31 (c) **Stellis**. See on *ramis*, I. 302. — **206. Summa**; sc. *decliva*, a rare form for *declivia*. So above, v. 19, *accliva* usual *acclivis*. — **208, 209. Luna** = Diana, the sister of and goddess of the moon, who drives her chariot round the a smaller circle, and who wonders now to see her brother running below (*inferius*) her own. **Suis**; sc. *equis*. A. & S. 256. 2. **Currere**. Gr. 551. III. A. & S. 273, N. **ternos**. Gr. 398. 2. A. & S. 211, R. 4 (a). — **210. Ut c altissima** = according as each (part) is highest. — **21 rimas** = it cracks. **Sucia**. Gr. 431. A. & S. 257. — **213. Gr. 384. II.** A. & S. 223, N. — **215. Gentes** = *terras* some explain it, *tribes* with the *nations* (*populis*) of which a part. — **217-226.** In this list of mountains there is no geographical order. The Greek forms of most of the names: **Athos**; a mountain of Macedonia, now Monte Santo. **Cilix**; a great range in Asia, a portion of which borders the **Tmolus**; in Lydia. Cf. Virg. G. I. 56. **Oete**; on the boundary of Thessaly. **Ida**; in the vicinity of Troy. **Ida** in Boeotia, sacred to the Muses; hence *Virginicus*. **Hae** Thrace, *not yet* called *Oeagrian*, from Orpheus, son of Ocea Book XI. **Aetne**; in Sicily, which now burns in *immen* furiously, and **geminatis ignibus**, with redoubled fires. **P**

tia, sacred to Bacchus, Jupiter, and the Muses; hence *natus ad sacra*. Cf. Virg. A. IV. 303. **Scythiae**; the general name given by the poets to the cold regions to the north, little known to the Greeks and Romans. **Caucasus**; a mountain chain between the Euxine and Caspian seas. Cf. Virg. A. IV. 367. **Ossa and Olympus**. See on I. 154. **Pindus**; a range between Thessaly and Epirus. **Alpes and Apenninus** are the Alps and Apennines as known to us. On *me*, v. 224, see Gr. 449. 2. A. & S. 208 (7) (*a*). On *ambobus*, v. 225, see Gr. 417. A. & S. 256. 2. V. 226 is a *spondaic* line. Gr. 672. 3. A. & S. 310. I. 1. — **228. Neo sustinet** = nor *can* he bear. — **231. Cineres** = ashes; **favillam** = *hot* ashes. — **233. Quoque — sit** = and whither he is going or where he is. Gr. 525. A. & S. 265. — **234. Arbitrio** = at the will. Gr. 414. 2. A. & S. 249. II. — **235. 236. Corpora summa** = the surface of their bodies. Gr. 441. 6. A. & S. 205, R. 17. **Traxisse** = acquired. Gr. 551. I. A. & S. 272. — **237. Libye** = Libya, or the African desert. **Humoribus**. Gr. 431. A. & S. 257. So *sanguine*, v. 235 above. **Aestu**. Gr. 414. A. & S. 247. — **238. Passis** = dishevelled; from *pandere*. — **239. Quaerit — Dirce** = Bocotia misses Dirce; a fountain near Thebes. — **240. Argos**; sc. *quaerit*. Argos is here put for Argolis, of which it was the chief city. **Amydone**; a fountain near Lerna, in Argos. **Ephyre**; sc. *quaerit*; the old name of Corinth. The fountain *Pirene*, sacred to the Muses, had its source on the mountain (*Acrocorinthus*) which served as the citadel of Corinth. — **241. Neo — ripas** = nor do even the broad rivers; literally, those which have obtained by lot banks far apart. **Loco**. Gr. 429. A. & S. 250. I. — **242. Tanais**; now the Don. — **243 — 253. Peneos**; in Thessaly. **Styx**; since the river-gods are generally represented as aged in appearance. **Calvus**; in Mysia, called *Teuthrahteus* from Mount Teuthras, where it rises. **Ismenos**; in Boeotia. **Erymanthus**; in Arcadia, flowing past the city *Psopis*. **Xanthus**; near Troy. **Barum**; because destined to be set on fire by Vulcan, during the Trojan war. **Lycormas**; in Aetolia, afterwards called *Evenus*. **Meandros**; rising in Phrygia and flowing between Lydia and Caria, famous for its windings. Hence our word *meander*. **Melas**; one of several rivers of the name in one of several districts called *Mydonia*, it is hard to decide which. **Eurotas**; in Laconia, emptying into the sea near the promontory of *Taenarius*. **Euphrates**; the well-known river of Mesopotamia. **Orontes**; in Syria. **Thermodon**; in Pontus, flowing into the Euxine. **Ganges**; in India. **Phasis**; in Colchis. **Ister**; the Danube. **Alpheos**; in Elis. The **Spercheos** was in Thessaly. **Tagus**; in Spain. **Caystro** = the *Cayster*, in Lydia, or *Maconia*, famous for its swans. Cf. Virg. G. I. 383 foll. V. 247 is *spondaic*, the last syllable of *Taenarius* being

lengthened by the *arsis*. *Celebrabant*, v. 252, = frequentat. [Haupt. Cf. I. 172] or, as generally translated, made up. 254-259. Nilus = the Nile. *Extremum*. See on I. 235. *Quod adhuc latet*; and this has been true even to our own day. Cf. Horace, C. IV. 14. 45: *fontem qui celat originem* and Tibullus, I. 7. 24: *Nile patet, quam possum te dicere, quibus in terris, occuluisse caput?* *Valles*. Gr. 363. *Ismaricos* = Thracian (rivers), from Ismarus, a mountain near the Strymon and Hebrus. *Hesperiosque* — *Phrygiæ* = and the rivers of the west, the Rhine, Rhone, and Po, of which river; i. e. to Rome built on its banks. *Rerum potestatem* the sovereignty of the world. *Thybrin* — *Tiberim*, the Greek form, as the more poetical. Gr. 93. 2. A. & S. 260. *Tartara*; sing. *Tartarus*. Gr. 141. A. & S. 92. 414. 4. A. & S. 247. 3. — 261. *Regem* = Pluto, the ruler of the lower world. See on I. 113. *Conjuge* = Proserpina. V. — 263. *Pontua*. Gr. 362. 2. 1). A. & S. 210. — 264. *Emergunt*. *Spartas* — *augent* = increase the number. The *Cyclades*, a cluster of islands in the Aegean sea, 265 islands in general — 265 *Ima* (sc. *loca*) — the bottom. *Summo ... profundo* = on the surface of the deep. S. 235. — 268, 269. *Nerea ... Doridaque*. See on v. 11. *Issæ*. Gr. 551. I. A. & S. 272, N. 1. — 270. *Aquila*. G. A. & S. 242. — 272. *Ponto*. Gr. 414. 4. A. & S. 249. I. ... *viscera*. The accusative is used because *considerant* the idea of *retiring into*, as well as *hiding*. 275. *Collo*. G. A. & S. 241, R. 1. 276. *Tremore*. Gr. 414. 3. A. & S. 278. — 277. *Infra* — *inferius*. — 279 — 281. *Si hoc meruique* = if this seems good (to thee) and I have it. Gr. 508. A. & S. 261, R. 1. *Quid*. Gr. 380. 2. A. & S. 212. *Deum*. Gr. 45. 5. 4); 396. III. 2. 3) (2). A. & S. 53; 212. *Idocæ*. Gr. 488. I. A. & S. 260, R. 6. *Perituras*; sc. *perire*. 385. A. & S. 223, R. 2. *Viribus*. 414. 2. A. & S. 223. *Perire*. Gr. 545. 2. 2); 549. A. & S. 269, R. 2. *Auctore* = by its author; i. e. by the thought of the great author. — 285, 286 *Hosne* — *refera* = Is this the recompense you give, etc. — 287. *Anno*. Gr. 378. I. 236. — 288, 289. *Alimenta*. Gr. 363. A. & S. 204. On *generi*, and *vobis*, see Gr. 284. II. A. & S. 223. — 290 suppose. Gr. 237; 558. IV. 2. A. & S. 162. 4; 273. N. *das*; sc. *meruerunt*. — 291. *Frater*; sc. *tuus* = Neptune, when the three brothers divided the world among themselves. See on I. 113. — 293. *Quod* — *gratia* = but if regard not your brother nor for me. *Fratri*. Gr. 396. II. A. & S.

1. **Mea**. Gr. 398. 3. A. & S. 211, R. 3 (c). **Tangit** = moves: 908 and 2. A. & S. 261, R. 1. — 294. **Coeli**. Gr. 406. I. & S. 215 (1). **Utrumque**; sc. *polum*. Gr. 371. 4. 2). A. & S. (3). — 295. **Vitiaverit** = *violaverit*, which is the reading of editors. Gr. 508. A. & S. 261, R. 1. — 296. **Atlas**; a high mountain in Africa, whose top was said to support the heavens. Cf. A. IV. 246. Its introduction here is an anachronism, for the formation of Atlas (see IV. 657) had not yet taken place. **Pressat** = is hard pressed. — 298. **Pereunt**. See on v. 295. — 299. **Chaos antiquum**; i. e. the chaotic confusion previous to the formation of the world. **Flammia**. Gr. 425. 2. 2.) A. & S. 242. — 300. **Superest**. See on v. 295. **Rerum summae** = for the universe; literally, for the totality of things. Gr. 384. I. A. & S. 223. — 301. **Manibus** = to the *Manes*; i. e. the lower world. Gr. 391. I. A. & S. 222, R. 1. For *retulit*, see on *repulit*, v. 157. — 304. **Pater ipse**. **Superos** = the gods. **Ipsam** = Phoebus. — 305. **Summam**. Gr. 509 and 533. 3. A. & S. 261. 2. — 306. **Interitura**; Gr. 228. A. & S. 162. 14. **Summam** — **arcem** = asking, he seeks the topmost point of heaven. — 307. **Terra**. Gr. 386. 1. A. & S. 224, N. 1. — 309. **Posset**. Gr. 501. I. A. & S. 264. 7. So *dimitteret*, next line. — 310. **Coelo**. Gr. 422. 2. A. & S. 255, R. 3 (b). — 311. **Libratum** . . . **ab aure**; i. e. poised on a balanced hand before hurling it. — 312. **Animaque** — **rotas**. Gr. 425; 704. I. 2. A. & S. 242; 323. I (2). — 313. **Ignis**. Gr. 414. 4. A. & S. 247. 3. — 314. **Saltu**. Gr. 431. A. & S. 247. So *flamma*, v. 319. — 315. **Jugo**. Gr. 425. A. & S. 242. — 316. **Temone**. Gr. 425. A. & S. 251. — 320. **Tractu** = train. Gr. 414. 3. A. & S. 247. 2. — 322. **Cecidit**. Gr. 515. III. A. & S. 254 (4). **Cecidisse**. Gr. 551. I. A. & S. 272. **Videri**. Gr. 552. A. & S. 271. — 323. **Orbe** = part of the earth. Gr. 422. I. 2). A. & S. 254, R. 3. — 324. **Eridanus** = the *Pudus*, or Po. See v. 325. Some have supposed it to be the Rhine. See on Virg. G. I. 325. **Naiades** = *Naiades*; the Naiads, or water-nymphs. **perlae** = western, or Italian. The Greek poets called Italy *Hesperia*, or the western land. See on Virg. A. I. 569. — 372. **Auriga**. Gr. 363. A. & S. 204. — 328. **Tenuit**. Gr. 508. A. & S. 261, R. 1. So *credimus*, v. 330. **Magnis** is emphatic. — 329. **Luctu**. Gr. 414. 2. A. & S. 247. 1. — 331. **Isse**; for *ivisse* = *praeterisse*. Gr. 511. I. A. & S. 272. — 335. **Sinus**. Gr. 380. A. & S. 234. So *pectora*, v. 341. **Percensuit** = *pererravit*. **Orbem**. Gr. 414. 1). A. & S. 233 (3). — 337. **Reperit**. See on I. 157. **en** = indeed. **Ripa**. See on v. 323. — 338. **Loco**. Gr. 386. A. & S. 224. — 339. **Aperto** = *nudo*. — 340. **Heliades** = the daughters of Helios, or Phoebus, sisters of Phaëthon. **Inania** =

*non profutura*. *Mortui* = *mortui*. Gr. 391. 1. A. & S. 204. — 341. *Munera*. Gr. 363. A. & S. 204. *Palma*. Gr. 363. A. & S. 247. 3. — 342. *Auditarum*. Gr. 573; 577. A. & S. 247. 6. — 343. *Adsternuntur* = prostrate themselves; used reflexively, like the middle voice in Greek. — 344. *Orbem*; i.e. four months had passed. — 345. *Mors*. Gr. 363. A. & S. 249. II. — 346. *Quia*. Gr. 187. 1. A. & S. 249. *Phaethusa*; the feminine form of *Phaethon*. — 347. *Mors*. Gr. 168. 3. A. & S. 126. R. 1. *Vellet*. Gr. 363. A. & S. 263. R. 2. *Terras*. Gr. 424. 3. 2). A. & S. 232. Some critics make it a dative. Gr. 384. 2. 1). A. & S. 232. R. 2. — 348. *Diriguisse*. Gr. 551. III. A. & S. 273. N. 3. *Lampetis*; from a Greek verb, meaning *to shine*. — 350. *sc. soror*. Her name was *Phoebe*; or, according to some, *Aglae*, or *Pasiphae*. *Pararet*. See on *vellet*, v. 347. — 351. *neri*; *sc. dolet*. See on v. 348. — 352. *Ramos*. Gr. 362. 110. — 353. *Ea*. Gr. 371. 3. 1). A. & S. 232 (2). — 354. Gr. 486. II. A. & S. 260. R. 5. *Trahat*. Gr. 486. III. 260. II. *Impetus* = impulse. — 357. *Est*. Gr. 509. 261. 2. So *jungat*. — 358. *Trunca*. Gr. 425. 2. 2). A. & S. 251. So *manibus*, next line. — 361. *Parce* = forbear. *Novissima* = the last. — 364. *Stillata*; here passive. Gr. 414. 2. 2). A. & S. 248. II. — 365. *Electra* = *ambrosia*; i.e. the Eridanus. — 366. *Nuribus* = women. Gr. 366. 110. = to be worn; i.e. as necklaces, bracelets, etc. — 367. *Proles* = prodigy. See on v. 338. *Proles Sthenaleia* = the Sthenaleus. *Cygnus*; or *Cycnus*, as often written. — 369. Gr. 429. A. & S. 250. I. *Propior*; *sc. tibi*. — 370. *Ligu* = the northwestern part of Italy. — 371. *Imperio*. Gr. 431. 257. — 372. *Sororibus* = by his sisters; who had been treed into trees, as just related. — 373. *Viro*. Gr. 398. 5. A. & S. 251. — 374. *Dissimulant* = *obtegunt*, *celant*. — 375. *tura* = a web; i.e. the skin between the toes of the swan. *Os*; accusative. *Rostrum*; nominative. — 377. *Jovi* = *Jupiter*. Cf. Virg. G. I. 418; II. 419, and Hor. C. I. 1. 25. — 378. *nis* = *fulminis*. Gr. 399. 2. 2). A. & S. 213. R. 1 (3). — 380. Gr. 500. 1. A. & S. 264. 5. *Flammis*. Gr. 391. 1. A. & S. 264. 1. — 381. *Squalidus* = clothed in mourning; sorrowing. — 382. *Decoria*. See on v. 378. *Deficit*. Gr. 518. 3. A. & S. 264. 1. *Deficit orbem* = is eclipsed; literally, forsakes (or, fails) the sun. — 384. *Luotibus*. See on v. 338. — 385. *Officiumque* = duty; and refuses his service. — 387. *Mihi*. Gr. 388. II. A. & S. 264. 1. *Laborum*. Gr. 410. III. A. & S. 215. — 388. *Agat*. Gr. 410. III. A. & S. 260. R. 6. So in v. 390. — 389. *Est*. See on v. 347.

v. 381. **Ponere**. Gr. 545. 2. 1). A. & S. 239, R. 2. — 391. **Orbata** patres; a bitter sarcasm. **Ponat**. Gr. 491. A. & S. 262, and R. 1. — 393. **Meruisse**; sc. *cum*. Gr. 545. 2. 3); 453. 2. A. & S. 206 (4). **Rexerit**. Gr. 501. I. A. & S. 264. 1. — 395. **Velit**. Gr. 492. 3. A. & S. 262. The *neve* serves to connect *conatus* with *rogant*, and *rogant* with *velit*; and they beg that he will see, etc. **Rebus**. See on v. 307. So *precibus*, v. 397. — 396. **Voca**. Gr. 414. 3. A. & S. 247. 2. — 397. **Regaliter** = *more regi*. — 398. **Terrore**. Gr. 414. 2. A. & S. 247. 1. — 399. **Dolens** = *propter dolorem*. **Stimulo et verbere**. Gr. 414. 4. A. & S. 247. 3. — 400. **Natum**; i. e. *mortem nati*. **Illis**. See on v. 307.

## METAMORPHOSES. Book III.

## THE STORY OF CADMUS AND THE DRAGON. [vv. 1-130.]

1. **Deus** = Jupiter, who, under the disguise of a bull, had carried Europa, the daughter of Agenor, king of Phoenicia, from her native country to Crete. **Imagine**. Gr. 431. A. & S. 257. So *orbe*, v. 6. — 2. **Se**; sc. *esse Jovem*. **Dictaea** = Cretan; from the mountain Dicta, on which Jupiter was said to have been brought up, whence his surname, *Dictaeus*. — 3. **Pater** = Agenor. **Ignarus**; i. e. ignorant of the fate of Europa, to whom *raptam* refers. **Cadmo** = Cadmus, son of Agenor. Gr. 385. A. & S. 223, R. 2. — 4. **Impant**. Gr. 467. III.; 518. 3. A. & S. 145. I. 3; 263. 5. **Invenit** is the fut. perf. — 5. **Facto**. Gr. 429. A. & S. 250. 1. **Plus**; i. e. *in filiam*. **Boeleratus**; (*crudelis*) *in filium*. — 6. **Ponit**. Gr. 486. II. A. & S. 260, R. 5. — 8. **Agenorides**. Gr. 316. A. & S. 100. 1. — 9. **Sit . . . habitanda**. Gr. 229; 525. A. & S. 15; 265. — 10. **Tibi**. Gr. 386. A. & S. 224. **Solis** = *solitudo, desertis*. — 11. **Aratri**. See on *decoris*, II. 382. — 12. **Haece**. Gr. 431. A. & S. 257, R. 7 (a) and (b). **Carpe vias** = *take your way*. **Herba**. Gr. 422. 1. 2). A. & S. 254, R. 3. — 13. **Fecundas** = See that you build. Gr. 493. 2. A. & S. 262, R. 4. — 14. **Castalio** . . . antro; i. e. the cave in Mount Parnasus which was the seat of the Delphic oracle, and which Ovid here calls *Castalium*, from the neighboring fount of that name, sacred to Apollo and the Muses. Gr. 422. 2. A. & S. 255, R. 3 (b). — 16. **Cervicem** see on *herba*, v. 12. — 17. **Presso** = *tardo*. Cf. Livy, XXVIII. 1: *Hispanos presso gradu incedere jubet*. — **Auctorem**. Gr. 363.



A. & S. 204. — **19. Vada.** Gr. 371. 3. A. & S. 233, R. 1. **Cepha-**  
See on l. 369. **Panopes** = of Panope, a city of Phocis. See on l.  
313. — **20. Cornibus.** Gr. 429. A. & S. 250. 1. — **21. Mugitibus.**  
Gr. 414. 4. A. & S. 247. 3. **Impulit** = set in motion, shook. —  
**24. Agit grates.** See on II. 152. **Terrae.** Gr. 384. II. A. & S.  
223. So *Joan*, v. 26. — **26. Ire.** Gr. 551. II. 1. A. & S. 273. 2 (d).  
— **27. Libandas** — for a libation. Gr. 565. 3. 2). A. & S. 274. R. 1  
(a). The water for such a purpose must be taken from a running  
stream. — **28. Securi.** Gr. 414. 4. A. & S. 247. 3. — **30. Effici-**  
**ens** = aroum = forming a low arch with stones joined together.  
— **31. Aquis.** Gr. 429. A. & S. 250. 1. **Antro.** See on v. 16. —  
**32. Martius.** Some say that the dragon was the son of Mars and  
Tiphossa, the Fury; others, that it was sacred to Mars. **Crustis**  
... **et auro** — *crustis aureus*. Gr. 704. II. 2. A. & S. 323. 2 (3). —  
**35. Tyria.** Tyre was a city of Phoenicia. See on v. 1. — **36.**  
**Gradu.** Gr. 414. 3. A. & S. 247. 2. — **37. Antro.** See on v. 14.  
So *manibus*, v. 39. — **42. Sinuatur** = winds himself. See on II. 143.  
— **43. Media** — **parte**; *sc. corporis* = more than half his length. —  
**44. Corpore.** Gr. 428. A. & S. 211, R. 6. **Quanto**; *sc. in eo*.  
See on II. 138. — **45. Spectea.** Gr. 503. III. A. & S. 261. 2. —  
**Arotos.** See on II. 132 and 171. — **46. Phoeniceas.** Gr. 98.  
A. & S. 85, Ex. 2. **Parabant.** Gr. 474, and 2. A. & S. 259, R. 4 (3).  
— **48. Occupat** = attacks.  
**51. Bit.** Gr. 525. A. & S. 265. **Socia.** Gr. 387. A. & S. 266.  
**Agnore.** Gr. 425. 3. 1). A. & S. 246. — **52. Leoni.** Gr. 385. 4.  
A. & S. 224, R. 2. — **53. Erat**; *sc. ei* = he had. **Ferro.** See on  
*corpore*, v. 44. — **54. Telo.** Gr. 417. A. & S. 256, R. 1. — **56. Cor-**  
**poris.** Gr. 396. IV. A. & S. 211, R. 6. — **57. Lingua.** Gr. 414. 4.  
A. & S. 247. 3. So *dextra* (*sc. manu*), v. 59. — **60. Magnum magnu-**  
Gr. 596. A. & S. 279. 4. — **62. Mota forent** — would have been  
moved. Gr. 297. III. 2 and foot-note, 486. 1. A. & S. 154, R. 3 &  
261, R. 4. — **64. Repulit**; with antepenult lengthened. See on II.  
157. — **65. Quoque.** Gr. 602. III. A. & S. 279. 3 (d). — **66. Cur-**  
**vamine.** See on *ceruice*, v. 16. — **68. Dolore.** Gr. 414. 2. A. & S.  
247. 1 (1). — **71. Tergo.** See on v. 37. **Ossibus.** Gr. 384. I.  
A. & S. 223. — **76 Ora.** See on v. 37. **Stygio.** See on l. 139. —  
**77, 78. Ipse** — **cingitur** Now he winds himself into a great coil;  
literally, with coils making a great circle. See on II. 343. **Traba.**  
See on v. 54. **Exstat** — extends himself. — **79. Impete**; for *imp-*  
*petu*, which is not admissible before a consonant in hexameter verse.  
Gr. 133. A. & S. 94. — **81. Spolio** = the skin. Gr. 414. 4. A. & S.  
247. 3. — **84. Ferro.** Gr. 384. II. A. & S. 223. — **85. Palato**  
Gr. 422. 1. 2). A. & S. 254, R. 3. — **88. Dabat retro** = drew  
back; like *retraheret*. Gr. 469. II. A. & S. 145. II. 1. **Sedere** =

to pierce deeply, or penetrate. Gr. 551. II. 1. A. & S. 251, R. 2. So *ire*. — **89. Cedendo.** Gr. 566. I. A. & S. 275, R. 4 — **90. In gutture** = *in guttura*; the reading of some editions. **91. Eunti;** sc. *serpenti*. Gr. 386. A. & S. 224. — **94. Gemuit;** sc. *arbor*. **Sua robora;** subject of *flagellari*. Gr. 551. III. A. & S. 273, N. 7. — **95. Dum — hostis** = while the victor is contemplating the magnitude of his vanquished foe. On *victor victi*, see on v. 60. — **97. Unde** = whence (it came). The warning came from Mars (see on v. 32), by whom Cadmus and his wife Harmonia, or Hermione, were afterwards changed to serpents. **Agenore.** See on v. 51. — **98. Serpens.** Gr. 362. 2. 2). A. & S. 210. On *tu* see Gr. 367. 2. 1). A. & S. 209, R. 1 (*b*). — **100. Terrore.** Gr. 414. 2. A. & S. 247. 1 (2). — **101. Pautrix.** Gr. 363. A. & S. 204. So *incrementa*, v. 103, and *semina*, v. 105. — **102. Pallas;** or Minerva, the goddess of wisdom. **Motae** = ploughed. Gr. 579. A. & S. 274. 3 (*b*). **Terma.** See on v. 91. — **103. Vipereos** = of the serpent. Gr. 398. 2. A. & S. 211, R. 4 (*a*). — **104. Presso** = held down; pressed into the earth. — **105. Humi.** Gr. 424. 2. A. & S. 221, R. 3. **Mortalia** = of men. See on v. 103. — **106. Fide majus** = (a wonder) beyond belief. Gr. 417. A. & S. 256. 2. — **107. Prima.** Gr. 443. 2. A. & S. 205, R. 15 (*b*). **Acies** = the point. — **108. Tegmina caputum** = helmets. **Picto cono** = with painted crest. Gr. 414. 3. A. & S. 247. 2. — **111. Aulaea.** In the Roman theatre, the curtain was wound round a roller under the stage, and was let down at the beginning, and raised at the end, of the play. Cf. Horace E. II. 1. 189. As it was raised, the upper part of the figures (*signa*) painted on it would appear first. — **113. Placidoque — tenore** = drawn up with gentle and even motion. — **114. Margine;** sc. *aulaeum*. — **115. Hoste.** Gr. 414. 2. A. & S. 247. 1. — **116. Cape;** sc. *arma*. — **117. Nec.** Gr. 538. 1. A. & S. 267, R. 1 and N. **Bellia.** See on v. 91. **Civilibus** = *inter fratres*. — **119. Ferit;** i.e. *unus*, v. 116. **Ipse** refers to the same person, and *eum* which is to be supplied as object of *dederat*; also *illo*. — **121. Modo** = just now. **Auras** = the breath; the life. — **122, 123. Suo Marte** = in fight with one another. Gr. 705. II. A. & S. 324. 2. **Subiti** = suddenly born; just sprung from the earth. — **124. Juventus** = *juvenis*. — **125. Trepido — pectore** = lay with palpitating breasts; i.e. dying. **Matrem** = *terram*. Cf. *terrigenis*, v. 118. — **126. Quinque.** Gr. 431. A. & S. 257, R. 7 (*a*). — **127. Humi.** See on v. 105. **Tritonidis** = Minerva. Some derive the name from Lake Tritonis in Libya, near which she was said to have been born; others, from the stream Triton, in Boeotia, where she was worshipped; others, from *τρίτων*, head, because, according to some traditions, she sprang from the head of Jupiter. — **128. Fidem** = a promise, a

pledge. — 129. *Sidonius hospes* = the Sidonian stranger; i. Cadmus. Sidon was the chief city of Phoenicia. — 130. *Quum urbem* = when he built the city commanded by the oracle of Phoebus. See on v. 103.

THE STORY OF BACCHUS AND THE SAILORS. [v. 582-691.] Pentheus, king of Thebes, was the son of Echion and Agave, daughter of Cadmus. He endeavored to prevent his subjects from paying divine honors to Bacchus; and, while the Theban women were celebrating the orgies of the god, he ordered his servants to seize the pretended deity and bring him before him. They cannot find Bacchus, but return with Acoetes, one of his priests. Pentheus is enraged, and threatens to kill Acoetes, but bids him first tell his story; which he does in the extract here given.

582. *Metu*. Gr. 399. 5. 3). A. & S. 250. 2 (1). *Mihi*. Gr. 389. A. & S. 226 and R. 1. — 583. *Maeonia* = Maconian; usually = Lydian, but here = Tyrrhenian, or Etrurian. The Lydians are said to have colonized Etruria. — 584. The order in prose would be: *Pater mihi arva non reliquit quae duri iuvenis colerent*. On *colerent*, Gr. 500. A. & S. 264. R. 5. — 586. *Idno*. Gr. 414. 4. A. & S. 247. 3. So *hamis* and *calamo*. — 587. *Ducere* = to draw out. — 588. *Nil*. See on *mihi*, v. 582. *Census* = wealth, estate. Cf. Hor. C. II. 15. 13. *Traderet*. Gr. 518. II. 1. A. & S. 263. R. 2. — 589. *Studii* = of my employment, or trade. — 591. *Patrimonium* = my patrimony. — 592. *Haerere*. Gr. 491. A. & S. 262 and R. 5. *Idem* = *usdem*. Gr. p. 61, foot-note, and 669. II. A. & S. 306 (1). — 593, 594. *Addidici regimen . . . flectere* = I learned also to turn the helm. *Carinae* of the ship. Gr. 705. III. A. & S. 324. 3. — 594. *Oleniae Capellae* of the Olenian goat. The goat Amalthea, which suckled Jupiter, was rewarded by being placed among the stars, on the shoulder of Auriga, the Charioteer. It was called Olenian, from the town Olenus, in Achaia (or, as some say, from the town of the same name in Aetolia), near which it was born. *Pluviale*; because its rising was in the rainy season. — 595. *Taygeton*; one of the Pleiades, "the Seven Stars" in the constellation Taurus. They were daughters of Atlas (hence called *Atlantides*), and are said to have been changed into stars on account of their grief at the death of their sisters, the Hyades, or at the fate of their father. *Hyadas* = the Hyades, five (or seven) sisters of the Pleiades, forming another familiar group in the same constellation, placed there by Jupiter in compassion for their grief at the death of their brother Hyas. They are called *pluviae* by Virgil, A. I. 744, III. 516, and *tristes* by Horace, C. I. 3. 14. The fables concerning the Pleiades and the Hyades are many and various. *Arcton* = the Bear. See on II. 132 and 171, and cf. Virgil, G. I. 138. *Taygeton*,

*Hyades*, and *Arcton* are Greek forms. So *Delon*, v. 597. — 596. *Donos*; i. e. the quarters of the sky from which they come. Cf. *Vergil*, G. I. 371. *Puppibus* = ships. See on v. 593. See also Gr. 391. 1. A. & S. 222, R. 1. — 597. *Delon* = Delos; an island in the Aegean Sea, one of the Cyclades (see on II. 264), famous as the birth-place of Apollo and Diana, and as one of the chief seats of their worship. It was also a great commercial centre. *Chiae telluris* = Chios; one of the largest and most noted of the islands in the Aegean. — 598. *Litora*. Gr. 374. 6. A. & S. 233 (1). *Rema*. Gr. 414. 4. A. & S. 247. 3. — 599. *Do saltus* = *salio*, as *deit sonitum*, v. 37 = *sonuit*. *Arenae*. Gr. 386. A. & S. 224. — 601, 602. *Latioesque* — *admoneo* = and I order my crew to take in fresh water. Gr. 558. VI. and 3. A. & S. 218, R. 2; 273. 2 and (b). *Ducat*. Gr. 500. A. & S. 264. 5. *Undas* = the springs, or fountains, whence the supply was to be got. — 603. *Quid aura promittat* = what the wind may promise; i. e. what weather to expect. Gr. 525. A. & S. 265. — 607. *Forma*. Gr. 428. A. & S. 211, R. 6. — 608. *Mero*. Gr. 414. 2. A. & S. 247. 1 (a). — 609. *Vix* = with difficulty. *Cultum* = dress. — 610. *Post*. Gr. 501. I. A. & S. 264. 7. — 612. *Sit*. See on v. 603. — 613. *Faveas*. Gr. 488. I. and 2. A. & S. 260, R. 6. *Laboribus*, Gr. 385. A. & S. 223, R. 2. — 614. *His* = to these; i. e. the sailors who had seized him. *Mitte* = cease. — 615. *Quo*. Gr. 417. A. & S. 256. 2. *Conscendere*. Gr. 552. 3. A. & S. 270, R. 1 (a). — 616. *Oclor*. Gr. 166. A. & S. 126. 1. — 617. *Prorae tutela* = *proreta*; who had charge of the fore-part of the ship. — 618. *Qui* — *remis* = who with his voice kept time (or marked time) for the rowers. He is called *animorum hortator*, because by his singing he cheered them in their labor. — 621. *Violari*. Gr. 551. II. 1. A. & S. 273. 4 (a). *Pinum*. Cf. I. 95. — 622. *Mihi*. See on v. 582. *Juris* = of authority. — 625. *Exsilium* — *luebat* = was paying the penalty of exile for a dreadful murder. — 626. *Mihi*. Gr. 398. 5. A. & S. 211, R. 5 (1). *Pugno*. Gr. 414. 4. A. & S. 247. 3. — 627. *Rupit* = struck violently. *Exoussum*; *sc. novi*, from the ship. *Misisset*. Gr. 510. A. & S. 261. 1. *Si non* = *nisi*; which would be required in prose. — 628. *Amens* = senseless, stunned.

629. *Bacchus*; the son of Jupiter and Semele, and the god of wine, which he invented and taught men to make. — 630, 631. *Solutus sit*. Gr. 503. II. and 506. A. & S. 263. 2 (1). *A mero* = from the wine; i. e. from intoxication. Gr. 705. II. A. & S. 324. 2. — 632, 633. *Quae ope* = by what means. — 634. *Proreus*; i. e. *Melanthus*. See v. 617 and note. It is the subject of *dixit*. — 635. *Vella*. See on v. 603. *Terra* — *petita* = you shall be landed on

the desired shore. Gr. 422. 1. 2). A. & S. 254, R. 3. — 636. **Ion** = Naxos; an island in the Aegean, the largest of the Cyclades, famed for its fertility, its wines, its marble, and one of the chief seats of the worship of Bacchus. Cf. Virg. A. III. 125. Gr. 379. 3. A. & S. 237, R. 5 (b). **Liber**; a name often given to Bacchus, probably from *liberare*, and = he who frees from care. — 637. **M**. See on v. 582. **Vobis**. Gr. 391. 1. A. & S. 222, R. 1. — 638. **Fallaces**; sc. *nautae*. — 639. **Sic fore** = that so it shall be. Gr. 297. III. 2; 551. I. A. & S. 154, R. 3; 272. **Dare**. Gr. 551. and 1. A. & S. 273. 2 (d). **Carinae**. See on v. 593. — 640. **Dextera** = on the right. Gr. 148. 3. 1). A. & S. 106. **Dext** sc. *manu* = to the right hand. Some editors give *dextra* (abl.) instead of *dextera*. The vessel was bound from Chios to Delos (see on v. 597), and Naxos lay to the right of its course. — 641, 642. **Qui tenet**. The order of translation is: "*Quis te furor tenet, Accedat pro se quisque inquit*. Some read: "*Quis te furor*" —, in *Opheltes*, "*Pro se quisque timet: laevam pete!*" making *quis te furor* —, an instance of aposiopesis. See Gr. 704. I. 3. A. & S. 324. The passage is probably corrupt. **Nutu**. Gr. 414. 4. A. & S. 324. 3. — 643. **Velit**. See on v. 603. **Aure** = *in aurem*. — 644. **Caute** atque . . . **dixi** = *et dixi: Capiat*, etc. Gr. 488. I. A. & S. 324. R. 6. **Aliquis** = some one else. — 645. **Ministerio**. Gr. 422. 2). A. & S. 251. **Artis** = the fraud; but some consider it = office. Cf. Virgil, A. II. 106. — 647. **Scilicet** = forsooth; marks the irony. Gr. 705. IV. A. & S. 324. 4. — 649. **Naxo**. Gr. 422. 2). A. & S. 257. **Petit diversa** (sc. *loca*) etc. = he steers in a different direction, leaving Naxos; i. e. the way to Naxos. — 651. **Et serit**. Gr. 503. II.; 506. A. & S. 263. 2 (1). — 653. **Mihi**. Gr. 379. 3. A. & S. 225. II. — 655. **Fallitis**. Gr. 508. A. & S. 261, R. 1. — 656. **Lacrimas**. Gr. 371. 3. 1). A. & S. 232 (2) and N. 1. — 658. **Per**. The separation of the preposition from the accusative is very common in oaths. **Praesentior** = more present; i. e. of more immediate power, either to reward or punish. Cf. Virg. E. I. 110. See on *quo*, v. 615. — 659, 660. **Tam — fide** = that I tell you things as true as they are incredible; or, as they surpass what one would believe to be true. **Aequore**. Gr. 422. 1. 2). A. & S. 254, R. 3. — 661. **Siccum navale** = a dry dock. The ships of the ancients, when not in use, were drawn up on shore. **Tenuerunt**. Gr. 503. II.; 506. A. & S. 263. 2 (1). — 663. **Deducunt** = draw down (from the *antennae*, or yards), i. e. spread them to the wind. — 664. **Geminaque ope**; i. e. with both oars and sails. — 664. The *vibula* (which was sacred to Bacchus) impedes the oars by twining about them. — 665. **Distringunt** = stretch; i. e. weigh down; or, some editors translate it, occupy, fill. **Corymbis**. Gr. 414. 4. A. &

— 666. **Frontem**. Gr. 380. A. & S. 234. II. So *curva-*  
 672. — 667. **Hastam**; i. e. the *thyrsus*, a staff twined with  
 vine leaves, which Bacchus is generally represented as bear-  
 ing. XI. 7, 28. — 668. The animals named were sacred to Bacchus.  
**acra inania** = empty images, or phantoms. — 669. **Pictarum**  
**ted**. — 672. **Depresso** = flattened (into a fish); or, as some  
 take it, bowed down; i. e. no longer erect in human form. —  
**loquenti**; sc. *ei* = while he was speaking. Gr. 387. A. & S.  
 676. **Obstantes**. Cf. v. 664. — 678. **Manus**. Gr. 362. 3.  
 & S. 210 (b). So *pinnas*. **Esse**. Gr. 551. I. A. & S. 272.  
 d. Gr. 552. 1. A. & S. 271. — 681. **Corpore**. Gr. 414. 3.  
 247. 2. **Novissima** = *extrema*. Gr. 441. 6. A. & S. 205,  
 — 682. **Sinuantur** = are curved. — 683. **Dant saltus**.  
 v. 599. — 685. **Inque** — **speciem** = and sport like a com-  
 pany of dancers. Cf. Virg. *A.* V. 594. — 686. **Naribus efflant** =  
 from their nostrils. Gr. 422. 2. A. & S. 242. — 688, 689.  
**hum**; sc. *me*. **Corpore**. Gr. 429. A. & S. 250. 1. **Vixque**  
 I = and scarcely myself. — 690. **Corde**. See on v. 686.  
 = hold your course towards; steer for. **Diam**; an old name  
 for *diem*. — 691. **Sacris**. Gr. 386. A. & S. 224.

## METAMORPHOSES. BOOK IV.

THE STORY OF PYRAMUS AND THISBE. [vv. 55–166.]  
 The story is found in no other ancient writer whose works have come  
 to us.

**Puellis**. Gr. 386. A. & S. 224. — 58. **Coctilibus** = of  
**Semiramis**; a queen of Assyria, who built Babylon (*urbem*)  
 with all its wonders. The legends concerning her and Ninus, her  
 husband, whom she succeeded as sovereign (according to some of  
 the myths, she murdered him), are various and conflicting. — 59.  
**us**; sc. *amoris*. 60. **Tempore**. Gr. 414. 3. A. & S. 247. 2.  
**se** — **coissent** = they would have been united in marriage.  
**es** were borne before the bride on her way to the house of the  
 groom; hence *taeda* is often used, by metonymy, for marriage.  
 Virg. *A.* IV. 339. See Gr. 512. A. & S. 261, R. 4. Here the  
 notion is implied in *Sed* — *patres*. — 61. **Quod**. Gr. 445. 7.  
 S. 206. (13) (a). — 62. **Ex aequo** = equally. **Captis** = cap-  
 tured. — 63. **Conscius**; used substantively. — 64. **Quoque**  
 I = and the more. The correlative *eo* is to be supplied with  
 the second *magis*. — 65. **Quam duxerat** = which it had got; had

come to have. — 66. *Quum fieret* = when it was built. Gr. 518 II. 1. A. & S. 263, R. 2. *Domus*. Gr. 391. 1. A. & S. 222, R. 1. — 67. *Nulli*; for *nemini* = by no one. Gr. 388. 3. A. & S. 225. II. — 68. *Primi*. See on *prima*, I. 89. For the gender, see Gr. 439. 2. A. & S. 205, R. 2 (1), where the *principle* is explained. — 70. *Marmore*. Gr. 414. 3. A. & S. 247. 2. — 74. *Quantum erat* = how much it would be; i. e. how little it would be. Gr. 705. IV. A. & S. 324. 4. On *erat*, see Gr. 475. 4. A. & S. 259, R. 3 and (d). *Minera*. Gr. 516. II. and 1. A. & S. 262, R. 2. So *patres*, next line. *Corpora*. Gr. 414. 3. A. & S. 247. 2. — 75. *Danda*. Gr. 562; 565. 1. A. & S. 275. II. and R. 3. — 77. *Quod*. Gr. 554. IV.; 598. A. & S. 273. 5. *Verbis*. Gr. 384. A. & S. 223. So *pari*, v. 79. — 78. *Diversa sede*; i. e. on opposite sides of the wall. — 79. *Dedero*. Gr. 461 and 3. A. & S. 209, R. 11 (4). — 81. *Igne*; i. e. the stars. — 84. *Noctæ*. Gr. 426. A. & S. 253. — 85. *Tentent*. Gr. 491; 480; 558. II. 1. A. & S. 262; 258. I.; 273. 1, N. 1. On *foribus*, see Gr. 422. 2. A. & S. 255, R. 3 (6). — 86. *Domo*. Gr. 424. 2. A. & S. 255, R. 1. *Exerint*. Gr. 518. II. A. & S. 263, R. 1. — 87. *Neve* — *arvo* = and lest they should miss each other while wandering in the broad fields. *Sit errandum*. Gr. 301. 2; 388. I., 491. A. & S. 184. 3; 262 and R. 5. *Arvo*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 88. *Convenient* and *lateant* are in the same construction as *tentent* and *relinquant*. *Nini*. See on v. 58. His tomb, built by Semiramis, was large and magnificent. — 89. *Pomis*. Gr. 429. A. & S. 250. 1. — *Fonti*. See on *domus*, v. 66. — 91. *Lux* the sun. — 92. *Aquis*. Gr. 384 and 2. 1). A. & S. 225. IV. and R. 2. Cf. II. 68. *Idem*. See on III. 592. Cf. *Virg.* A. II. 250. — 93. *Cardine*. Gr. 431. A. & S. 257. Cf. *Virg.* A. III. 448. — 94. *Suas* her friends. Gr. 441. 1. A. & S. 205, R. 7. *Vultum*. Gr. 380. A. & S. 234. II. So *rectus*, v. 97. — 96. *Ad-dacem*; sc. *eam*. — 97. *Caede* = *sanguine*. *Oblita*; (i short) from *obliviscere*. Gr. 651. 3; 654. A. & S. 284, Ex. 1 (2) (a); 285. 1. — 98. *Depositura*. Gr. 578. V. A. & S. 274, R. 6 (a). *Sitim*. Gr. 85. III. 2. A. & S. 79 (6) 2. — 101. *Dumque fugit*. Gr. 467. 4. A. & S. 259. 1 (c). *Tergo*. See on *foribus*, v. 85. — 103. *Dum redit*. See on v. 101. *Sine ipsa* = without herself; i. e. Thisbe. — 104. *Ore*. Gr. 429. A. & S. 250. 1. — 109. *Vita*. Gr. 419. IV. A. & S. 244. — 110. *Nostra* — *est* — I am guilty. — 111. *Venires*. Gr. 492. 2; 493. 2. A. & S. 262 and R. 4. — 112. *Prior*. Gr. 443. A. & S. 205, R. 15 (6). — 115. *Timidi*. Gr. 401; 402. I. A. & S. 211, R. 8 (3) and (a). *Optare*. Gr. 549 and 1. A. & S. 269, R. 4. — 118. *Haustus* is a noun, object of *accipe*. — 119. *Quoque* = *et quo*; referring to *ferrum*. — 121. *Humi*. Gr. 424. 2. A. & S. 221, R. 3. — 122 — 124. *Pistula* = a water-pipe; which bursts (scilicet)

ditor) from a defect in the lead (*vitiato plumbo*) of which it is made. *Longas aquas* = a stream of water. — 125. *Arborei fetus* = the fruit of the tree. Gr. 398. 2. A. & S. 211, R. 4 (a). *Caedite*. See on v. 97. — 128. *Ne fallat* = that she may not disappoint. Gr. 491. A. & S. 262 and R. 5. — 130. *Vitarit*. Gr. 525. A. & S. 265. So *sit*, v. 132. *Narrare*. Gr. 552. 1. A. & S. 271. — 131. *In arbore* is not precisely the same as *arboris*. What she recognizes *in the tree* is its form, not the color of its fruit. — 132. *Incertam*; sc. *illam*, referring to Thisbe. *Haeret — sit* = she is doubtful whether this is the tree. — 133, 134. *Tremebunda — solum* = she sees the quivering body lying on the bloody earth. Gr. 551. I. 1. A. & S. 272 and R. 5. *Buxo*. Gr. 417. A. & S. 256. 2. — 135. *Instar*. Gr. 380. 2. A. & S. 232 (3). — 136. *Summum* = its surface. — 137. *Suos amores* = her lover. — 138. *Indignos*; i.e. not deserving such treatment. *Claro plangore* = with loud howl. — 139. *Comas*. See on *vultum*, v. 94. — 140. *Cruori*. Gr. 385. 5. A. & S. 224, R. 3. — 142. *Mihi*. Gr. 385. 4. A. & S. 224, R. 2. — 145. *Thisbes*. Gr. 43. A. & S. 44. *Morte*. Gr. 414. 2. A. & S. 247. 1. — 147. *Ense*. Gr. 399. 5. 3). A. & S. 250. 2 (1). — 148. *Ebur* = the ivory scabbard. — 149. *Mihi*. Gr. 387. A. & S. 226. *In unum hoc* = for this one deed; i.e. for death. — 150. *Est*; sc. *mihi*. *Hic — vires* = This (i.e. love) will give me strength for the death-blow; literally, for wounds. — 154. *Hoc . . . estote rogati* = but grant this; literally, be ye entreated this. Gr. 374. 1. A. & S. 234. I. — 155. *Meus illiusque* = mine and his; referring to *parentes*. Gr. 398. 3; 369. 2 (or it may be explained by 185). A. & S. 211, R. 3 (b).; 105, R. 3. — 156, 157. *Ut . . . non invideatis* = not to refuse. Gr. 493. 1. A. & S. 262, R. 5, fine print. *Novissima* = the last. *Componi*. Gr. 551. II. 1. A. & S. 273. 4 (a). *Tumulo*. See on *arvo*, v. 87. — 162. *Mucrone*. Gr. 431. A. & S. 257. *Imum*. Gr. 441. 6. A. & S. 205, R. 17. — 163. *Ferro*. Gr. 386. A. & S. 224. So *rogis*, v. 166. — 166. *Quodque — rogis* = and (their ashes) which remained from the funeral pile.

THE STORY OF PERSEUS [vv. 604 – 789]. — This story follows that of the transformation of Cadmus and his wife Hermione into serpents, which had taken place in fulfilment of the prediction uttered by Mars when Cadmus killed the dragon sacred to that god. See III. 98.

604. *Ambobus*; i.e. Cadmus and Hermione, or Harmonia. *Formae*. Gr. 396. II. A. & S. 211 and R. 2. — 605. *Nepos*; i.e. Bacchus, whose mother, Semele, was the daughter of Cadmus. — 606. *India*. In the course of his wanderings in Asia, Bacchus is said to have conquered India. *Achaia*; a part of Greece, here put for the whole. — 607, 608. *Abantiades . . . Acrisius* = Acrisius,



the son of Abas; descended from Belus, the twin brother of Aegle, the father of Cadmus: hence, *ab origine cretus eandem*. — **608.** *Arceat*. Gr. 425. 2. 2). A. & S. 251. **609.** *Argolicae*. Acrisius was king of Argos, or Argos, a district of Peloponnesus. The city Argos was its capital. — **610.** *Deum* is genitive plural, limiting *genua*. Gr. 45. 5. 4). A. & S. 251. **611.** *Persea* = Perseus; the son of Jupiter, by Danae, the daughter of Acrisius. Warned by an oracle that his grandson would kill him, Acrisius shut Danae up in a tower; but Jupiter entered it in the form of a shower of gold. At the birth of Perseus, he and his mother were exposed in an ark, which floated to Seriphos, where it was found by a fisherman, who gave the mother and child to Polydectes, king of the island. Perseus grew up to manhood and performed many wonderful exploits, one of which are here related. In the course of his adventures, he came to Larissa, and at the public games, accidentally killed an old man, who proved to be his grandfather Acrisius. — **612.** *Praesentia* = present power. Cf. III. 658. — **613.** *Violante*. See on I. 151. So again *Nepotem* = *divinam nepotis originem*. — **614.** *Poenitet*. Gr. 425. A. & S. 215, R. (middle). **Alter** = Bacchus. **At alter** = Perseus. — **615.** *Monstri* = Medusa, the Gorgon. See vv. 769–789. — **616.** *Tenerum* = *tenuum*, which is the more common epithet. **Alles** = the wings which Mercury had lent him. See v. 665. — **617.** *Libera*. See on II. 235. **Fenderet**. Gr. 518. 1. A. & S. 263, R. 1. **619.** *Animavit in angues* = *animavit et formavit in angues*. — **620.** *Infesta colubris*; a form of expression admissible in prose. Cf. Sallust (Jugurtha, 89), *infesta serpentibus*. Gr. 419. III. A. & S. 250. 2. — **621.** *Immensum* = *coelum*. Cf. *inane*, v. 718; *altum*, 788, etc. — **622.** *Exemplo* = like. Gr. 414. 3. A. & S. 247. 2. **624.** *Orbem*. Gr. 371. 4. 2). A. & S. 233 (3). — **625.** *Arctos*. See on II. 132 and 171. **Cancrī**. See on II. 83. — **628.** *Hesperio orbe* = in the western part of the world. **Regnis**. Gr. 363. A. & S. 204. — **629.** *Lucifer*. Cf. II. 115. — **630.** *Evocat*. Gr. 522. A. & S. 263. 4. **Aurora**; sc. *evocat*. See on II. 113. **Dium** = i. e. of the sun.

**631.** *Hominum*. Gr. 396. III. 2. 3) (4). A. & S. 212, R. 2. **6.** *Cunctos*. Some editions have *cunctis*. *Praestare*, to undertake the accusative or the dative, in both prose and poetry. The dative is the more common in Ovid. **Corpore**. Gr. 429. A. & S. 250. 1. — **632.** *Japetionides*; a Greek form of the patronym *Atlas* was the son of Japetus, and king of Mauritania. **Ulti** = the farthest to the west. — **634.** Cf. II. 68. **Equis**. Gr. 386. A. & S. 224 and N. 1. **Axēs** = *currum*. — **635.** *Illi* = of his. 398. 5. A. & S. 211, R. 5 (1). Cf. Virg. G. I. 14, 15. — **636.** *Pro*

limited. **Humum** = his lands. — 637. **Auro.** Gr. 414. 2. 47. 1. — 638. The golden apples of the Hesperides (see on are here made the property of Atlas himself. — 640. **Mihi.** 635. — 641. **Rerum**; sc. *gestarum*. — 643. **Themis.** See — 644. **Auro.** Gr. 425. A. & S. 251. — 645. **Titulum** = **Praedae.** Gr. 384. II. A. & S. 223. **Jove natus**; not Per- : **Hercules**, who killed the dragon and stole the apples. — 647. **ma.** Gr. 414. 4. A. & S. 247. 3. **Servanda.** Gr. 565. 3. & S. 274, R. 7 (a). — 650. **Mentiris** = you falsely claim. **Ibi absit** = be far from protecting you. Gr. 491. A. & S. R. 5. — 652. **Diota.** Gr. 385. 5. A. & S. 223, R. 2. — **tribus.** Gr. 429. A. & S. 250. 1. **Atlanti.** Gr. 391. 1 (2). A. & S. 222, R. 1 and R. 2 (a) and (b). — 654. **Parvi.** III. 1. A. & S. 214, R. 1 (a) (1). **Gratia** = friendship. — **Iunus.** Gr. 705. IV. A. & S. 324. 4. — 656. **Retro** = turning his face aside; that he might not himself be to stone. **Squalentia** = *horrida*; i. e. bristling with ser- - 657. **Abeunt** = *mutantur*. Compare the description of *irg.* A. IV. 246–251. — 659. **Summo.** Gr. 441. 6. A. & S. 17. — 662. The ancients believed that Atlas supported the on his head, or his shoulders. Cf. Virg. A. IV. 247.

**Hippotades** = Aeolus, the son, or, as some say, the grand-Hippotes, a king of Troy. He was king of the winds. Cf. L. 52 foll. — 664. **Admonitor operum** = who calls men bors of the day. Cf. v. 629. — 665. **Ille** = Perseus. **Pen-** re the dative the poetical construction for *pennas alligat pedi-* r. 384. II. A. & S. 223. — 666. **Telo** = the *harpe*, or short word, which Mercury had given him. Cf. v. 727. — 667. **Ta-** = the winged sandals of Mercury. See on v. 616, and cf. IV. 239. — 669. **Cepheaque** = of Cepheus, a king of Aethi- it is from *Cepheüs*. The more common form is *Cepheia*, which in some MSS. — 670. **Maternae** = of her mother, Cassi- ssiopea, or Cassiepea, who, by boasting of her beauty, had l the Nereids. They, in revenge, had induced Neptune to : the territories of Cepheus; and, to appease them, the or- Ammon had directed that Andromeda should be bound to a l exposed to a sea-monster. Cepheus, Cassiope, and Andro- ere afterwards placed among the stars. Milton, in *Il Pen-* peaks of Cassiope as

— that starred Ethiop queen, that strove  
To set her beauty's praise above  
The sea-nymphs, and their powers offended.

**Ammon**, or *Hammon*, was an Ethiopian deity whom the and Romans identified with Zeus, or Jupiter. He had a

famous temple and oracle in the oasis of Ammonium (now *Smeih*) in the Libyan desert. See on Virg. A. IV. 198. — **672. Bimul** = *amb* *ae*, as often. **Brachia**. Gr. 380. A. & S. 234. II. — **673. Abantides** = Persens. See on v. 607. — **674. Moverat**. Gr. 511. A. & S. 261. R. 6. (Cl. 259, N.) — **675. Trahit** . . . *ignes* = he is enamored. — **676. Correptus** = charmed, fascinated. — **678. Catonia**. Gr. 419. IV. A. & S. 244. — **679. Quibus**; *sc. catenis*. Gr. 414. A. & S. 247. 3. — **680. Requiranti**; *sc. mishi*. **Terrae** = *patris tuae*. — **681. Geras**. Gr. 525. A. & S. 265. — **683. Celaseth**. See on I. 152. Gr. 510. A. & S. 261. 1. — **684. Quod potuit** = which she could do; i. e. though she could not cover her face. — **685. Instanti**; i. e. Persens. **Fateri**. Gr. 552. 1. A. & S. 271. R. 4. — **686. Nolla**. Gr. 549. 4. 1). A. & S. 272. R. 6. **Videretur**. Gr. 491. A. & S. 262 and R. 5. — **687. Quantaque** = *formae* = "how much her mother had presumed upon her beauty." See on 681. — **689. Ponto**. Gr. 422. 2. A. & S. 255. R. 3 (6). — **690. Possidet** = *premit, tenet*. — **692. Ambo miseri**. Gr. 439. 2. 1). A. & S. 205. R. 2 (1). **Justius** = with the greater reason; since she had been the cause of the calamity. — **693. Tempora**. See on 678. — **696. Opem** . . . *ferendam*. Gr. 562; 565 and 1. A. & S. 275. II. and R. 3. — **697. Hanc**; i. e. Andromeda. **Peterem**. Gr. 510. A. & S. 261. 1. **Illa**; i. e. Danae. See on v. 611. — **699. Gorgonis**. See on v. 615. **Alla**. See on v. 616. — **701. Praefere** = *gener*. I ought surely to be preferred to all (others) as a son-in-law. — **702. Dotibus**; referring to his heroism and his renown. **Faveant**. Gr. 505. A. & S. 263. 2 (1). — **703. Ut** — *paciscor* — I stipulate that she shall be mine, if saved by my valor. Gr. 578. III. A. & S. 274. 3 (a). — **704. Dubitaret**. Gr. 486. II. A. & S. 260. R. 5. — **705. Super** = *insuper*. **Dotale** = as a dowry. — **707. Juvenum**; i. e. the rowers. — **708. Sic fera** = so does the monster (plough the waters). **Undis**. Gr. 431. A. & S. 257. — **709. Tantum** = *coeli*. — It was as far from the rocks as the distance in mid-air (*quantum medi coeli*), which a Balearic sling can traverse with its whirled bullet. The inhabitants of the Balearic islands were famous as slingers. Lead balls were sometimes used for slinging. — **711. Tellure**. See on *undis*, v. 708. — **712. Arduus** . . . *abiit* = soared aloft. Gr. 443. 2. A. & S. 205. R. 15 (6) and (6). **Summo**. See on v. 659. — **714. Jovis praesepes** = the eagle of Jove. **Vacuo** = *aperto*. — **715. Phoebos** = the sun; i. e. basking in the sunshine. — **716. Occupat aversum** = comes upon him from behind. **Neu** = and that (he may) not. **Retorquet**. Gr. 491. A. & S. 262. — **717. Cervicibus**; poetic plural and ablative = *in ceruice*. — **718. Inane**. See on v. 621. **Volatu**. Gr. 414. 3. A. & S. 247. 2. — **720. Inachides** = Perseus; because he

was born at Argos, Inachos was the first king and most ancient hero of Argos. — 721. *Sublimis*. See on *arduis*, v. 712. — 722. *Sublit*; sc. *sc* = dives beneath. So *versat*. *Aquis*. See on *equis*, v. 634. — 725. *Patent* = are exposed; i. e. *terga, costae, cauda*. — 727. *Ense*. See on v. 666. — 729. *Graves*; "by anticipation," since it expresses the result of *adspergine*. *Pennae*; i. e. of Perseus. — 730. *Bibulis* = wet, dripping. *Talaribus*. See on v. 665. — 731. *Summo vertice* = with its topmost point. Gr. 414. 3. A. & S. 247. 2. — 732. *Stantibus* — *moto* = rises above the waters when they are still, is covered by the sea when disturbed. On *aquis*, see on v. 689. — 733. *Bo* = thither; i. e. to the rock. — 734. *Repetita* = struck again and again. Cf. V. 473. — 735. *Cum plausu clamor* = *plausus et clamor*. Cf. I. 319, and Virg. A. I. 292. — 736. *Genitum*; sc. *cum*. Gr. 373. 1 and 2. A. & S. 230. So *auxilium* (sc. *esse*) and *servatorem*. Cf. Gr. 551. I. A. & S. 272 and 230, R. 1. — 738. *Catenis*. Gr. 425. 2. 2). A. & S. 251. — 739. *Prothum* and *causa*. Gr. 363. A. & S. 204. — 741. *Laedat*. Gr. 494. A. & S. 262. — 743. *Phorcyndos* = daughter of Phorcys; a sea-god, the father of the Gorgons, the Graeae, the Hesperian dragon, and Scylla. See on v. 774. — 744. *Recens* = just broken off. *Bibula . . . medulla* = the porous pith. — 745. *Rapuit* expresses the suddenness of the transformation. *Hujus*, in a construction like this, is very rarely found without a noun. — 746. *Ramis*. Gr. 429. A. & S. 250. 1. — 749. *Iterant jactata* = *jactant et iterant* = they throw again and again, scatter, sow. Gr. 579. A. & S. 274. 3 (b). — 750. *Curalia*. Gr. 384. I. A. & S. 223. — 751. *Tacto . . . ab aere* = from the contact of the air. *Capiant*. Gr. 494. A. & S. 262. So *fiat*.

753. *Dis* — *ponit* = to three gods he erects as many altars of turf: to Mercury, who had loaned him the *talaria*, the sword, and a helmet; to Pallas, who had furnished him with a shield; and to Jupiter, his father. — 754. *Virgo* = Pallas, or Minerva, goddess of war as well as of wisdom. — 756. *Alipedi*; i. e. Mercury, from the *talaria*. *Deorum*. Gr. 396. III. 2. 3) (2). A. & S. 212, R. 2 (3). — 757. *Et . . . praemia* = even the reward; in apposition with *Andromeden*. — 758. *Indotata* = without a dowry; i. e. without thought of the dowry that had been promised. See v. 705. Like *rapit*, it expresses the eagerness of Perseus to make her his own. *Hymenaeus* = Hymen, the god of marriage. He is generally represented as a youth, bearing the nuptial torch. *Amor* = Cupid. — 759. *Praeconiunt*. Torches were carried before the bride as she was led to the house of her husband. — 762. *Argumenta*. Gr. 363. A. & S. 204. — 764. *Cephenum* = of the Ethiopians; the people of Cepheus. See on v. 669. *Convivia*. Gr. 371. 4. 1). A. & S.

233 (3). — **765. Epulia.** Gr. 419. l. A. & S. 245. l. **Munere;** i.e. with wine. Gr. 414. 4. A. & S. 247. 3 — **766. Diffudere** = cheered, exhilarated. **Cultusque — locorum** the mode of life and the history of the country; i.e. of the people of the country. — **768. Lynceides;** in apposition with **unus** = *quidam*. — **769. Simul** = *simul* *et*. — **770. Perseu.** Gr. 94. 1. A. & S. 81. R. — **771. Abastulera.** Gr. 525. A. & S. 265. **Crinita — ora** = the head (of Medusa) bristling with serpents. Gr. 414. 2. A. & S. 247. 1 — **772. Aganorides.** Most of the editors speak of Agenor as the great grandfather of Perseus; but according to the best authorities, Perseus was descended from Belus, the twin-brother of Agenor. His mother, Danaë, was the daughter of Acrisius, the son of Abas, the son of Lynceus and Hypermnestra, the former of whom was the son of Aegyptus, the latter the daughter of Danaus, and Aegyptus and Danaus were twin sons of Belus. See on v. 607. Some read *Abantiades* instead of *Aganorides*; some think the inaccuracy a slip of the pen which Ovid would have corrected, had he revised the poem. See *Life*. Perhaps *gelida sub Atlante* is another slip of the kind. Atlas had been changed to stone before this time, it is true, but so recently that Perseus would hardly speak of him as a well-known mountain, especially in relating events that had taken place previous to his transformation. — **773. Molis;** i.e. of mountains. — **774, 775. Geminas — Phorcidas** = the Graeae, daughters of Phorcys (see on v. 743), who had gray hair from their birth, and only one tooth and one eye in common, which they used by turns. There were three of them, but Ovid here speaks of but two. — **776. Dum traditur** = while it is passing; i.e. as one is handing it to the other. — **777. Supposita . . . manu;** i.e. by putting his hand in the place of that of the sister who was about to take the eye. Perseus refused to return the eye until the Graeae told him how to find the Gorgons. — **Cepisse** and the other infinitives in the passage depend on *narrat*, v. 772. Gr. 551. l. A. & S. 272. — **779. Gorgoneas — domos** he reached the home of the Gorgons; three frightful beings, with snaky hair, brazen claws, and enormous teeth. Of the three, Medusa alone was mortal. See on v. 743. — **780.** The last syllable of the verse is cut off by synalopha. Gr. 669. l. A. & S. 307. 3. — **781. Ex ipsis;** i.e. from their natural state. — **782. Clypei limbs aere;** the brass of the shield, i.e. the brazen shield. — **783. Repercusso** = reflecting, as if *repercutient*. — **786. Pegason** = Pegasus, a winged horse, the offspring of Medusa. In modern times he has become famous as the horse of the Muses; but with the ancients he had no connection with the Muses except producing with his hoof the inspiring fountain Hippocrene. His brother was Chrysaor. For the form *Pegion*, see (ii) 46. l. A. & S. 54. — **788. Freta** = waters, seas. **Alto.** See on v. 621.

## METAMORPHOSES. Book V.

**STORY OF CERES AND PROSERPINA.** — A hymn of Ceres, which the Muse Calliope sings in a contest with the Muses, the nine daughters of Pierus, king of Emathia. The Muses themselves are often called Pierides, from Pieria, near Mount Olympus, where they were first worshipped by the Thracians.

**Prima.** See on I. 89. **Ceres**, the Greek Demeter, was the goddess of the earth and the protectress of agriculture. She was the sister of Saturn (Chronos) and Rhea. See on I. 123, and cf. I. 147. — **342. Mitia** = *culta*, cultivated, in distinction from that which grows spontaneously. Cf. I. 103. — **343. Leges**; since law is the basis of civilization. Hence she is called *legifera*. **A. IV. 58. — 344. Mihi.** Gr. 388. I. A. & S. 225. III. **Modo Perseem.** Gr. 488. I. and 1. A. & S. 263. 1. — **345. Dea Miner.** See on IV. 678. — **346. Giganteis.** Here the giant Enceladus is represented as buried under Mount Aetna. Homer and Virgil (I. III. 578) put Enceladus there. Gr. 398. 2. A. & S. 211, — **347. Trinacris** (or *Trinacria*) = Sicily, so called from the three promontories. — **348. Aetherias** — *sedes* = Typhoeus, who aspired to the celestial abodes; referring to the revolt of the Titans against the gods. On *ausum*, see Gr. 577. A. & S. 211. — **349. Resurgere.** Gr. 553. V. A. & S. 273. 2 (b). — **350. Peloro** = Pelorum, or Pelorus (now *Capo di Faro*), the promontory opposite Italy; hence *Ausonian*. — **351. Pachyne**, the promontory, now *Capo di Passaro*. **Tibi**; sc. *subjecta est*. **352. Lilybaeum**, now *Capo di Boco* or *di Marsala*, on the coast. Gr. 414. 2. A. & S. 248. II. — **353. Ore.** Gr. 422. 2. 255, R. 3 (b). So *corpore*, v. 355, and *sede*, v. 359. — **356. Silentium** = Pluto. *Silentium* is inadmissible in hexameter. — **357. Pateat** = *patescat*. Gr. 492. 4 and 1). A. & S. 262. So *retegatur* and *terreat*. — **358. Trepidantes**; "by the storm." See on IV. 729. — **361. Ambibat.** Gr. 295. 3. 182, R. 3. **Fundamina.** Gr. 371. 4. A. & S. 233. — **362. Statum est.** Gr. 556. I. (1). A. & S. 209 (5). — **Labare.** Gr. 1. A. & S. 269 (b). — **363. Erycina** = Venus, who had a temple on Mount Eryx, in the northern part of Sicily. Cf. Virg. A. — **365. Arma, manus, and potentia** are in apposition with *quod* which Virgil had in mind Virg. A. I. 664. — **368.** In the division of the world among themselves, the first lot fell to Jupiter, the second to Neptune, the third (*novissima*) to Pluto. See on I. 113. **Ipsam** = Neptune. — **371. Tartara** — *cessant* = why do

the infernal regions delay (to yield to your power)? **Tuum**. Gr. 398. 3. A. & S. 211, R. 3 (b). — **372. Profers** = extend. **Agitur** = is at stake. — **373. Quae — est** = "such is now our tamenon." Gr. 453. 4. A. & S. 206 (18). — **374. Mecum** = *meis cum viribus* = as mine is. — **375.** Pallas and Diana had made vows of perpetual virginity. — **376. Abscessisse mihi** = have withdrawn from me. Gr. 385. 4. A. & S. 224, R. 1 (a). **Filia** = Proserpina. **Virgo**. Gr. 362. A. & S. 210. — **377. Erit** = *manebit*. **Nam — eandem** = for she cherishes the same hopes; i. e. as Pallas and Diana. — **378. Pro — regno** = if you have any regard for our common kingdom. **On tibi**, see Gr. 387. A. & S. 226. — **379. Patruo** = to her uncle, Pluto. Proserpina was the daughter of Jupiter. — **380. Solvit** = opens. **Arbitrio**. Gr. 414. 2. A. & S. 249. II. — **381. Sed** = (one only) but (the sharpest). **Qua**. Gr. 417. A. & S. 256. 2. — **382. Nec minus — arcum** = nor surer, nor more obedient to the bow. On **audiat**, see Gr. 501. I. A. & S. 264. 7. — **383. Cornum**; second decl. neut. — **384. Hamata . . . arundine** = with the barbed arrow. **Ditem** = Dis, a name of Pluto.

**385. Hennaels . . . moenibus** = the city Henna, or Enna, in the centre of Sicily, famous for a temple of Ceres. — **386. Aquae limits lacus. Nomine**. Gr. 429. A. & S. 250. 1. **Illo**; sc. *locus*. Gr. 417. A. & S. 256. 2. **Caystros**. See on II. 252. — **389. Ut velo** = as with an awning, or canopy. **Phoebeos . . . ignes** = the rays of the sun. — **391. Luco**. Gr. 422. 1. 2). A. & S. 254. I. 3. — **393. Studio**. Gr. 414. 3. A. & S. 247. 2. — **394. Aequales** = her companions. **Legendo** = in gathering (the flowers). Gr. 566. I. A. & S. 275, R. 4. — **395. Diti**. Gr. 388. 3. A. & S. 225. II. — **396. Usque — amor** = so impatient is his love. — **397. Matrem**. Gr. 371. 3. A. & S. 232 (2). — **398. Summa . . . ab ora** = from the upper border. — **400. Annia**. Gr. 386. A. & S. 224. — **401. Virgineum**. Gr. 398. 2. A. & S. 211, R. 4 (a). — **402. Nomine**. Gr. 414. 3. A. & S. 247. 2. — **404. Ferrugine**. Everything in the lower world was represented as of a dark color. Cf. v. 360, and Virg. A. VI. 303. — **406. Palicorum** = of the Palici; Sicilian gods, twin sons of Jupiter (some say of Vulcan), worshipped near the city Palice, where were the lake and sulphurous springs here alluded to. **Ferventia** = boiling forth. **Terra**. Gr. 431. A. & S. 257. — **407. Bacchiadae**; the descendants of Bacchis, king of Corinth. Having been banished from that city, a part of them took refuge in Sicily, where they founded Syracuse. **Bimari**; so called because situated on the isthmus between the Corinthian and Saronic gulfs. Cf. Hor. C. I. 7. 2. **Corintho**. Gr. 425. 3. 1). A. & S. 246. — **408. Portus**. Syracuse had two harbors, the *Portus Magnus*, still called *Porto Maggiore*, and the *Portus Minor*, or *Laccius*. — **409.**

1. This adjective may take a partitive genitive plural, or, two genitives singular, equivalent to a plural; midway of places) Cyane and Arethusa. These are two fountains near

On *Pisaeas*, see v. 493 foll. The final syllable of the not elided. — 410. *Quod — cornibus* = which flows in a channel, shut in by close promontories; referring to the seen Sicily and Ortygia, a small island on which Syracuse built. — 413. *Gurgite*. See on *terra*, v. 406. *Summa*. v. 659. *Alvo*. Gr. 47. 2. 2). A. & S. 49. 1. — 414. *Deam pina*. *Neo — inquit* = *et inquit*, "*Non longius ibitis.*" — *ganda* = she should have been asked for; i.e. of her Gr. 229. A. & S. 162. 15. — 416. *Magnis*. Gr. 386. 1. 24. — 417. *Anapis*; the god of the Anapis, a river near — 418. *Exorata* = wooed. *Exterrita* = frightened (in- to his suit). — 420. *Saturnius* = Pluto, as the son of — 421. *In ima* = into the depths of the spring; i.e. of Gr. 396. III. 2. 3 (3). A. & S. 205, R. 9, and 212, R. 3. *Contortum*. Gr. 579. A. & S. 274. 3 (6). — 424. *Medio* = in the midst of the chasm; i.e. the opening made by the the sceptre. — 429. *Extenuatur* = is dissolved, melts *Iderea*. Gr. 485. A. & S. 260. II. R. 2. — 430. *Patit* = become flexible. *Posuisse*. Gr. 542. 2. A. & S. 268, 31. *De tota* (sc. *illa*) = of her whole body. *Tenuissima* = whatever was most slender. — 432. *Crines*, etc. are in a with *quacque*. — 433. *Membris*. Gr. 387. A. & S. 226. = slender. See on v. 431. — 435. *Abeunt*. See on IV. 36. *Vitiatas*; i.e. having lost their natural constitution. — *scia*. Gr. 501. I. A. & S. 264. 7.

*Matri*. Gr. 388. 3. A. & S. 225. II. — 439. *Profundo*;

Cf. II. 267. Gr. 422. 1. 2). A. & S. 254, R. 3. *So terris*. *Udis*; because rising from the sea. — 441. *Hesperus* = evening star. — 442. *Pinus* = torches of pine. — 444. *Hebent* = dimmed. — 446. *Sitim*. Gr. 85. A. & S. 79. 2. *Ora...* = had wet her lips. — 450. *Dulce*; used as a noun = *polenta*. *Polenta*. Gr. 414. 4. A. & S. 247. 3. — 451. Gr. 396. IV. A. & S. 211, R. 6. — 453. *Neque adhuc* = *ne*. *Parte*. Gr. 431. A. & S. 257. — 457. *Ne sit* (sc. *ei*) = may not have. Gr. 491. A. & S. 262. *Nocendi*. Gr. & S. 275. III. R. 1 and (1). — 458. *Lacerta*. Gr. 417. 156. 2. — 461. *Nomen*; i.e. *stellio*, which the poet derives from *a*. *Corpora*. Gr. 380. A. & S. 234. II. *Guttis* = spots. *Erraverit*. Gr. 525. A. & S. 265. — 463. *Mora*. See on *Quaerenti* — *orbis* = no part of the world remained for arch. Gr. 386. 2. A. & S. 224, R. 1. — 464. *Eundo*. Gr.



566. 1. A. & S. 275, R. 4. — 465. *Fuisset*. Gr. 510 and 1. 261. 1. — 466, 467. *Volenti* (sc. *ei*) is equivalent to a possessor, *aderant* being used for *erant*. *Quo loqueretur* means of speaking. Gr. 501 1. A. & S. 264. 7. — 469. *Idem*. A. & S. 235 (2), R. 4. — 470. *Persephona* is the Greek *Proserpine*. *Summa*. See on IV. 659. — 471. *Simulat*, as often. *Tanquam* — *scissat* = as if she then at her discovered that her daughter had been carried off. Gr. 505. 506. A. & S. 263. 2 (1). — 473. *Repetita* = repeatedly. IV. 734. — 474. *Sit*. Gr. 525. A. & S. 265. — 475. *Munus* on v. 345, and of vv. 343, 344. — 477. *Reperit*. See on 157. *Vertentia* = (used for) turning. — 479. *Leto* = down. — 480. *Fallere depositum* = to betray their trust; i.e. down. Gr. 551. II. 1. A. & S. 273. 2 (a) and 272, R. 6. See on v. 436. — 481. *Terrae* = Sicily; which was famous for fertility, in ancient times. — 482. *Cassa jacet* = lies and avails nothing. *Primis in herbis*; i.e. as soon as they are — 484. *Sideraque*. The final *e* is lengthened by the 660. A. & S. 308. — 485. *Jaota* = that have been sown; *giant* = exhaust, hinder the growth of. — 486. *Gramen* is same construction as *lotum* and *tribul.* — 487. *Alpheias* thusa; a nymph of Elis, beloved by the river-god Alpheus, changed by Diana into a fountain, that she might escape him he still pursued her; and when she fled under the sea to Orty followed her, and rose with her on that island. Hence it was that a cup thrown into the Alpheus would appear again in the fountain of Arethusa in Ortygia. — 489. *Virginia* is in the same construction as *frugum*. — 491. *Terrae*. Gr. 385. A. & S. 22. — 492. *Nihil*; i.e. no punishment. *Rapinae*. Gr. 384. I. 223. Cf. v. 419 foll. — 494. Such transition from the singular the plural is sometimes found even in prose. Cf. v. 504. — *Solo*. Gr. 417. A. & S. 256. 2. *Arethusa* is in apposition the subject of *habeo*. *Penates*. See on I. 174. — 498. *Minim* = why I have been driven from my native land. Gr. 525. 265. — 499. *Ortygiam*. Gr. 379. 3. 2. A. & S. 237, R. 5 (c). *Narratibus*. Gr. 391. 1. A. & S. 222, R. 1. — 500. *que*. Gr. 425. A. & S. 251. — 501. *Vultus*. Gr. 402. III. 211, R. 6. *Mellioris* = more cheerful. *Pervia tellus*. v. 487. — 504. *Stygio* = Stygian; i.e. beneath the earth, the infernal world. *Labor* = I flow. — 506. *Vultu*. Gr. 429. 250. 1. — 507. *Maxima* *domina*. — 509. *Ceu saxea* = as if petrified. — 510. *Attonita* = thunderstruck. Gr. 391. 1 and 2. 4) (2). A. & S. 222, R. 1 a (b). *Utque* — *amentia* = and when her deep stupor was

by deep grief. — **512. Vultu.** See on v. 506. — **513. Invidiosa** is used in an active sense = indignant; full of wrath against Pluto. — **515. Matris**; objective genitive. Gr. 396. II. A. & S. 211, R. 2. So **Silva**. — **516. Moveat.** Gr. 488. I. and 2. A. & S. 260, R. 6. So **sit. Neu — partu** = and do not, I pray, have less regard for her, because I am her mother. — **518. Mihi.** Gr. 388. 3. A. & S. 225. II. — **519, 520. Si — certius** = if you call it finding to lose more certainly. Gr. 373; 550. A. & S. 230 and N. 3. So **scire** and the second **reperire**. On **sit**, see Gr. 525. A. & S. 265. **Rapta**; **sc. est.** Gr. 558. V. 2. A. & S. 273. 5, R. (3) and N. 6. — **521. Reddat.** Gr. 505. A. & S. 263. 2 (1). **Praedone.** See on v. 345. **Marito.** Gr. 363. A. & S. 204 and R. 1 (a). The idea is: if my daughter does not deserve such a fate, surely *your* daughter does not. — **524. Mihi.** Gr. 391. 1. A. & S. 221, R. 1. **Si — placeat** (**sc. tibi**, or **nobis**) = if you will only call things by their right names. — **525. Injuria.** Gr. 362. A. & S. 210. So **amor**. — **526. Nobis . . . pudori** = a disgrace to us. Gr. 390. 1. 1). A. & S. 217. — **527. Tu modo velis** = if you will but consent to it; i. e. the marriage. See on **reddat**, v. 521. **Ut — cetera** = were there nothing else in his favor. Gr. 516. II. and 1. A. & S. 262, R. 2. — **528. Esse.** Gr. 549. A. & S. 269 (b) and R. 2. **Quid — desunt** = but (or, nay) other things are *not* wanting. "*Quid quod* often introduces a new and striking fact, when the literal translation would perhaps be: *what would you say to the fact that* — ? but the idea may often be more simply expressed by *nay*." *Key's Lat. Gram.* § 1454. h. — **529. Sorte.** See on v. 368. — **530. Discidii** = of their separation, or divorce. **Repetet.** See on **reddat**, v. 521. — **531. Lege** = condition. Gr. 414. 2. A. & S. 249. II. — **532. Nam — est** = for so it is enjoined by a decree of the Fates. Not even Jupiter could change the decrees of the Fates. See on I. 256. — **533. At — est** = but Ceres is resolved: a construction like Gr. 388. II. A. & S. 215. II. **Educere.** Gr. 549 and 1. A. & S. 269 and R. 2. — **535. Simplex**; i. e. with no idea of the danger. — **536. Punicum . . . pomum** = a pomegranate. — **537. Pallenti . . . cortice** = its golden rind. **Grana** = the "grains" from which the fruit takes its name, *pomum granatum*. — **538. Ex omnibus.** Gr. 398. 4. 2). A. & S. 212, R. 2, N. 4. So **inter Nymphas**. — **540. Avernales** = infernal; from the pestilential lake Avernus, in Campania, which was supposed to be an entrance to the lower world. Cf. Virg. A. VI. 106, 126, 201, etc. — **541. Acheronte** = Acheron; one of the rivers of the infernal regions, here spoken of as a god, the father of Ascalaphus. Gr. 425 and 1. A. & S. 246, R. 2. **Furvis.** See on v. 404. — **542. Reditum** (**sc. Proserpinae**) **ademit** = prevented her return. — **543. Profanam** = unhallowed, ill-omened. Some read *profanum*.

— 544. *Phlegethontide* = of Phlegethon, another of the infernal rivers. — 546. *Sibi ablatum* = taken away from himself; i. e. losing his own form. Gr. 385. 4. A. & S. 224, R. 2. — 547. *Inque ungues* = his head becomes disproportionately large, and his nails are bent into long claws. Both nouns depend on *in*. — 548. *Per* = by means of. Some translate it "on" or "all over." — 549. Cf. Virg. A. IV. 462. — 552. *Vobis*; sc. *junct*. Gr. 387. A. & S. 226. *Acheloides* = the Sirens, daughters of Achelous. *Geratia*. Gr. 518. 1. A. & S. 263. 5 and R. 1. — 554. *Legeret*. Gr. 518. 1. A. & S. 263, R. 2. — 555. *In* is rarely found with *mixtus*, which generally takes the ablative with or without *cum*, or the dative. Cf. Virg. A. V. 478. — 557. *Curam* = solicitude; i. e. in behalf of Proserpina. — 558. *Facilesque habuistis* = and found the gods favorable (to your prayers). — 561. *Canor*. The songs of the Sirens charmed all who heard them. *Mulcendae*. Gr. 562; 565. 1. A. & S. 275. II. and R. 3. — 562. *Dependeret*. Gr. 491. A. & S. 262. — 563. *Remansit*. Gr. 463. I. A. & S. 209, R. 12 (3). — 564. *Medius* = mediator between. See on v. 409. — 565. *Ex aequo* = *aequaliter*. *Volventem* (sc. *se*) = revolving. — 568. *Facies* = *coris* = both her feelings and her looks. — 569. *Idi quoque* = even to Pluto; who was the most gloomy of gods. — 570. *Ut Sol* = as the sun (in joyful).

## METAMORPHOSES. Book VI.

THE STORY OF NIOBE. — Niobe was the daughter of Tantalus and Dione, one of the Hyades. [See on III. 595.] She married Amphion, king of Thebes, and had seven sons and seven daughters, of whom she became so proud as to think herself superior to Latona and her two children, Apollo and Diana. How she was punished for her insolence the poet here tells us.

146. *Lydia* was a district of Asia Minor, in the middle of the western side of the peninsula. *Fremit* = shudders; i. e. at the punishment of Arachne, who had boasted that she could surpass Minerva in weaving, and had been changed by the goddess into a spider. *Phrygia* lay to the east of Lydia. — 148. *Ante illam* = before her own marriage Niobe had known her; i. e. Arachne. — 149. *Maeoniam* = Maeonia, the ancient name of Lydia. *Sipylos* was a mountain of Lydia, and the ancient capita. of Maeonia is said to have had the same name. — 150. *Popularis* = her countrywoman. — 151. *Cedera*. Gr. 552. 2. A. & S. 273. 2, N. 4 (a) and (b). So

**Verbis minoribus** = less arrogant language. Gr. 419. I. S. 245. I. — 152. **Animos** = pride. **Sed enim** = *at vera*. **Jugis** = Amphion, who was famous for his skill in music. — **Genua**. See vv. 172 – 176. — 154. **Illi**. Gr. 385. A. & S. R. 2. **Placerent**. Gr. 515. I. A. & S. 263. 2. — 156. **Diota** = *dicta esset*. Gr. 510. A. & S. 261. 1. **Si** — **fuisset** = if she not seemed to herself so (and been vain of it). — 157. **Tiresia** **Tiresias**, a celebrated prophet of Thebes. Gr. 425. 3. 1). A. & S. **Manto**, also called Daphne, inherited her father's skill in **nation**. — 159. **Ismenides** = Thebaides (v. 163); from the **is** **Ismenus**, which flows through Thebes. — 160. **Latona** was **trally** worshipped only in conjunction with her children. — 161. **ura**. The laurel was sacred to Apollo. Gr. 414. 4. A. & S. 247. 3. **usual** construction would be *crinibusque innectite laurum*. [Gr. 1. A. & S. 224.] — 162. **Ore**. Gr. 414. 4. A. & S. 247. 3. **ntar**. Gr. 301. 3. A. & S. 184. 2 (a) and (b). — 163. **Jussia**. I. 399; III. 105. — 165. **Celeberrima** = *stipata*. — 166. **Vesti** & Gr. 414. 2. A. & S. 247. 1. **Auro**. Gr. 396. IV. A. & S. R. 6. — 167. **Quantum ira sinit restricts formosa**. — 169. **ta**; i. e. haughtily erect. — 170. **Quis** — **coelestes** = what mad- is this, to place gods of whom you have only heard before those on you have seen? — 171. **Per** here denotes, not the means, but wide extent, and = throughout. — 172. **Tantalus**, king of Lydia, as some say, of Argos, was invited to the table of the gods, but, ing divulged to men the secrets which he heard there, was pun- ed in the lower world by being placed in a lake whose waters re- ed when he tried to relieve his burning thirst, while over his head g tempting fruits which ever eluded his grasp. Hence our word **hinc**. **Auctor** = *pater*. — 173. **Cui**. Gr. 385. A. & S. 223, R. 2, (b). **Licuit**. Gr. 556. I. A. & S. 269, R. 2. — 174. **Pleiadum** on III. 595. Some legends make Taygete the mother of Niobe. **la**. See IV. 632 – 662. — 176. **Jupiter** was the father of Tan- a. **Bocero** — **illo** = I boast him too as my father-in-law. Am- on was a son of Jupiter. Gr. 414. 2. A. & S. 247. 1. — 177. **lmi** = Cadmus, the founder of Thebes. See III. 1 – 130. — 178. **mina**. Gr. 363. A. & S. 204. **Fidibusque**. The walls of bes had risen to the music of Amphion's lyre. — 181. **Accedit** **tem** = to this is added. — 182. **Dea**. See on V. 345. **Huc** = his; moreover. — 183. **Habeat**. Gr. 525. A. & S. 265. — 185. **oque** = *et quo*. **Titanida**; i. e. Latona, daughter of the Titan **ta**. **Coeo**. See on *Tiresia*, v. 157. — 186. **Cui**; i. e. *Latonae*. 187. **Pariturae**. When Latona was about to become a mother, jealous Juno bound all the countries of the earth by an oath not allow her a resting-place. — 190. **Dixit**; sc. *Delas*. Neptune

provided an asylum for Latona by raising the island of Delos, which was previously floated under the sea, and making it fast to the mainland. — 192. *Uteri* = offspring. — 193. *Neg* = negat. A. & S. 260, R. 5. So *dubitet*. — 195. *Cui*. See *Possit*. Gr. 501. IV. A. & S. 264. 4. 196. *Brip* = *brist*. 516. II. 1. A. & S. 262, R. 2. 197. *Excessere* = *excessit*. Beyond; i. e. have precluded. *Fingite* = *meorum*. Some part of this multitude of my children may be mine. On *populo*, see Gr. 385. 4. A. & S. 224, R. 2. *Liata* = when thus bereaved. — 200. This line is of the commentators as hopelessly corrupt. Of the conjectures no one is satisfactory, and the conjectures of the *critici* are of the matter. *Turba* — *orba* may be translated: *H* differ from the childless multitude? — 201. *Suo*. A. & S. 255, R. 3 (b). So *capilla*. — 202. *Ponit* = *ponit*. — 203. *Quodque licet* = which is all they (the king's) royal prohibition).

204. *Cynthi* = of Cynthus; a mountain in Ionia, sacred to Apollo and Diana. Hence they are often called *Cynthiae*. — 206. *Vobis* — *creatis* = proud of having born you. A. & S. 257. — 208. *Sim*. Gr. 525. A. & S. 260, R. 2 (1). A. & S. 205, R. 2 (1). — 211. *Tantalus* = of Tantalus. — 212. *Quod* = which (childlessness). A. & S. 260, R. 6. For the long antepenult *quod*. A. & S. 307, 2 (1). — 213. *Paternam*. See on *Tecti*. See on v. 209. *Cadmeida*. See on v. 198. *siduis*. Gr. 443. 2. A. & S. 205, R. 15 (a). — 221. See on V. 538. *Amphicue*. See on *Tirena*, v. 157. *suco* = with the Tyrian juice; a purple dye, for which the *phœnix* were famous, obtained from a shell fish. — 224. *Q* = *quod*. who had been the first-born of his mother. — 227. A. & S. 228. 3. — 228. *Frenis*. Gr. 431. *Manu*. Gr. 422. 2. A. & S. 255, R. 3 (b). — 230. IV. 621. *Sonitu*. See on v. 206. So *nube*, v. 23. *tor*; sc. *torrens*. — 233. *Effluat*. Gr. 491. A. & S. 255. *Summa*. See on IV. 659. *Cervice*. Gr. 42. 254, R. 3. — 237. *Ut* — *pronus* = as he was bent forward. — *admissa* = along (or over) the swift neck; i. e. the neck of the swift horse. — 241. *Nitidae*; because the bodies of the horses were anointed with oil. — 246. *Solo*. See on *cervicis*, v. 246. A spondaic line. Gr. 672. 3. A. & S. 310. 1 and R. 2. *niata*; "by anticipation." See on IV. 729. — *Apollon*; from his native Delos. III. Gr. 398. 5. 5 (1). — 252. *Simul* = *simul ac*. *Hamis* = the blades of the sword.

7. 34 — 254. **Non** modifies **simplex**. **Damasichthona** = **Dam-sichthon**. Gr. 93. A. & S. 80. I. — 255. **Qua** — poples; i. e. at below the knee. — 258. **Pennis** = the feathered part of the row. **Tenua**. Gr. 602. II. A. & S. 241, R. 1. — 261. **Precan-la**. Gr. 566. I. A. & S. 275, R. 4. — 262. **Dique . . . dixerat** = **dixerat**: **Di**, etc. — 263. **Ignarus** — **rogandos** = ignorant that all need be propitiated. Gr. 229; 552. 3. A. & S. 162. 15; 270, L 1 (s). — 265. **Arcitenens** = Apollo, the bearer of the bow. Cf. Fig. A. III. 75.

268. **Certam fecere**; in prose, *certiorem fecerunt*. — 269. **Mi-stum** — **superi** = wondering that the gods could, angry that they dared, do this. Gr. 558. V. 1 and 2. A. & S. 273. 5 (3) and N. — 270. **Haberent**. Gr. 527. A. & S. 266. 1. — 272. **Luce** = **lucis**. — 274. **Latons** = of Latona. — 275. **Resupina** = *alta*, v. 169. — 276. **Invidiosa** = envied. Cf. this *passive* or *objective* use of the word with the *active* or *subjective*, V. 513. **Hosti**. Gr. 388. I. A. & S. 225. III. — 277. **Corporibus**. Gr. 386. A. & S. 224. **Or-tua**. Gr. 414. 3. A. & S. 247. 2. — 279. **Liventia** = livid; from *ting*. Cf. v. 248. — 280. **Dolore**. Gr. 414. 4. A. & S. 247. 3. — 281. This line is probably spurious. — 283. **Efferar** = I am carried to my grave; I die in the death of my children. — 284. **Mis-ere mihi** = to me even in my wretchedness. See on *corporibus*, v. 7. So *fratri*, v. 291. — 285. **Quoque** = even. — 289. **Demisso** **labio**; in token of grief. — 291. **Ore**. Gr. 431. A. & S. 257. — 292. **Oraque** — **pressit** = did not close her mouth (even in death). Gr. 385. 4. A. & S. 224, R. 1. **Exit** = *exiit*. Cf. I. 200. — 293. **Videres**. Gr. 486 and 4. A. & S. 260. II. and R. 2. — 299. **Induram**; sc. *natu*. — 303. **Diriguit** = she became rigid; i. e. stiffened. **Malis**. Gr. 414. 2. A. & S. 247. 1. — 305. **Nihil** — **vivum** = there is nothing of life in her appearance. — 307. **Con-stat** = becomes stone. — 308. **Reddere gestus** = to move. — 311. **Patriam**. See on v. 149. **Montis**; i. e. Sipylus. — 312. **normas**. Gr. 371. 3. A. & S. 232 (2).

## METAMORPHOSES. Book VIII.

### THE STORY OF DAEDALUS AND ICARUS. [vv. 183 — 315]

Daedalus was an Athenian, distinguished for his skill in sculpture and architecture. Being condemned to death for the murder of his nephew Perdix, he fled with his son Icarus to Crete, where he was protected by king Minos, and, among other works, constructed the

famous labyrinth. After a time, he incurred the displeasure of the king, who imprisoned him. How he escaped is told in the story here given. — Cf. Virg. A. VI. 14-33, and Hor. C. I. 3. 34; II. 10. 13; IV. 2. 2.

**184. Exilium**; i. e. his absence from his native Athens. — **185. Obstruat**; sc. *Minos*. Gr. 515. I. A. & S. 263. 2 (1). — **187. Omnia possideat** = even if he possesses everything else. Gr. 503. I. A. & S. 260, R. 3. — **189. Naturamque novat** = he renews nature; imposes new laws upon nature. — **190. Longam-sequente** = a shorter following a longer one. As he begins with the smallest, it would seem more natural to say *breve longior*. — **191. Ut** = *putes* = so that you may (would) think that they have (had) grown by regular ascent. Gr. 494. A. & S. 262 and R. 1. — **192. Avenia**. The shepherd's pipe was made of reeds or straws of unequal length, joined together with wax. Cf. Virg. E. I. 2; III. 25; V. 2, etc. — **193. Medias et . . . imas** = the middles and the ends (of the feathers). Gr. 441. 6. A. & S. 205, R. 17. — **194. Imitetur**. Gr. 491. A. & S. 262. — **196. Tractare**. Gr. 558. 3. A. & S. 270, R. 1. **Pericla**; the effect for the cause. Gr. 705. II. A. & S. 374. 2. — **199. Mollibat**. Gr. 239. I. A. & S. 161. 2. — **200. Manus ultima** = the last touch. — **203. Medio**. See on v. 193. **Curras**. Gr. 492. 2. A. & S. 262. So *gravet* and *adurat*. — **204. Demissior**. Gr. 443. 2. A. & S. 205, R. 15. So *celosior*. — **206. Inter utrumque** = between the two (extremes). **Speotara**. Gr. 551. II. 1. A. & S. 273. 2 (d). **Booten**. See on II. 176. — **207. Helicen**. See on II. 132, 171. **Orionis** of Orion, a prominent southern constellation. Cf. Virgil, A. I. 535; III. 517; IV. 52. — **208. Me duce**. Gr. 431. A. & S. 257, R. 7 (a) and (b). — **212. Ante**. Gr. 436. A. & S. 235, R. 10. — **215. Sequi**. Gr. 558. VI. 3. A. & S. 273. 2 and (b). **Damnosa** = perilous. — **217. Arundine**. Cf. *calamo*, III. 587. — **218. Baculo**. Gr. 419. II. A. & S. 245. II. 1. **Pastor** and **arator** are in apposition with **aliquis**. — **219. Possent**. Gr. 501. I. A. & S. 264. 1. — **220. Junonia**; because it was the birthplace of Juno. Cf. Virg. A. I. 16. — **221. Delos**. See on II. 597 and VI. 190. **Paros** was an island in the Aegean, one of the largest of the Cyclades. See on II. 264, and cf. Virg. A. III. 126. — **222. Dextra** is nominative with **Lebynthia**. Cf. III. 640. **Lebynthia**, or **Lebynthia**, and **Calymne** are small islands in the Aegean. **Melle**. Gr. 429. A. & S. 250. 1. — **223. Volatu**. Gr. 414. 2. A. & S. 247. 1 (2). — **224. Cupidine**. Gr. 414. 2. 3) (2). A. & S. 247, R. 2 (b). — **225. Rapidi** = scorching. The word is derived from *raferi*, and originally is nearly = *rapax*. Hence it is applied to devouring seas and fires, and often, as here, to the sun. — **228. Remigio**. Cf. *remigio alarum*, Virg. A. I. 301; VI. 19. — **230.** The southeastern

part of the Aegean was called *mare Icarium*. — 233. **Dioebat**. Gr. 59. II. A. & S. 145. II. 1. — 235. **Tellus**; i. e. the island Icarus, or Icaria (now *Nicaria*), in the Aegean, west of Samos. **Sepulti**; i. e. *Icari*.

THE STORY OF PHILEMON AND BAUCIS. [vv. 619 – 26.]

Philemon, the son of Ixion, had refused to believe that the gods could change the forms of men; whereupon Lelex, king of the Locris, relates the following story as one for the truth of which he can vouch.

621. **Dubites**. Gr. 489. I. and 499. A. & S. 262 and R. 9. — 622. **Pelopeia**. Pelops was driven out of Phrygia by Ilus, and fled to Greece. **Pittheus** was one of the sons of Pelops. — 624. **Parenti**. Gr. 388. 3. A. & S. 225. II. — 626. **Celebres** = abounding in, frequented by. Cf. VI. 165. — 628. **Atlantiades** = Mercury, whose mother, Maia, was the daughter of Atlas. Cf. Virg. A. IV. 253, and Hor. C. I. 10. 1. **Caducifer**. For a description of the caduceus, or wand, of Mercury, see Virg. A. IV. 242–246. **Alis**. Gr. 431. A. & S. 257. — 629. **Locum** = shelter, lodging. — 632. **Aetate**. Gr. 428. A. & S. 211, R. 6. — 633. **Juncti** = united (in marriage). **Annis**. Gr. 426. A. & S. 253. — 634. **Fatendo**. Gr. 566. I. A. & S. 275, R. 4. — 635. **Nec — ferendam** = and not intolerable. — 636. **Nec refert** = nor matters it. Gr. 408. 2. A. & S. 219, R. 4. **Requiras**. Gr. 525 and 526. II. 2. A. & S. 265, and R. 2. — 637. **Tota — sunt**. Cf. I. 355. **Idem**. Gr. p. 61, foot-note, and 669. II. A. & S. 306, R. 1 (1). — 638. **Penates**. See on L. 174. — 639. **Submissoque — postes** = and with bent head (i. e. stooping) entered the lowly door. — 641. **Quo** = on which. **Textum** = *stragulum*. — 642. **Inde — hesternos** = then she raked open the warm embers on the hearth, and kindles up the remnants of yesterday's fire. — 644. **Et — anili** = and blew it into a flame with her aged (feeble) breath. — 646. **Minuit** = broke them. — 648. **Folias**. Gr. 425. 2. 2). A. & S. 251. **Levat** = takes down. — 649. **Sordida — suis** = a dingy fitch of bacon; *sordida*, because hanging in the smoke, which blackens the beam also. **figno**. Gr. 422. 2. A. & S. 255, R. 3 (b). So *clavo*, v. 654. — 651. **Domat** = *mollit*; i. e. boils it. — 652. **Medias — horas** = they regulate the intervening hours with conversation. — 654. **Clavo . . . abansa** = from a nail by the handle. — 655. **Fovendos**. Gr. 565. 1. 2). A. & S. 274, R. 7 (a). — 657. **Sponda — salignis**. Gr. 428. A. & S. 211, R. 6. — 659. **Et** = even. — 660. **Non indignanda** = not to be scorned by; i. e. not out of keeping with. **Leoto** is personified. Gr. 388. I. A. & S. 225. III. — 662. In the Augustan age, three-footed tables belong to the furniture of the poor. — 665.



The meal is after the Roman manner, but in the simplest style: first, fruit, etc. to whet the appetite; then the meal proper; and, lastly, the dessert. *Bacca* = the olive, sacred to Minerva. *Sincera* = chaste. Some understand *Minervae* = the olive (as *Bacchus* = wine, *Ceres* = *frumentum*, etc.) and *nucerae*, agreeing with it in this secondary sense = *recentis*, fresh, in distinction from *condita* = preserved. *Corna*. See on I. 105. *Paeos* = sauce. — 667. *Lactis* — *coacti* = curd. — 668. *Ova*. The Romans usually began a meal with eggs and ended it with fruit; hence the proverb *ab ovo ad mala* = from the beginning to the end. — 669. *Omnia fœtilibus* = all things in earthen vessels. Gr. 422. 1. 2). A. & S. 254. R. 3. *Eodem* agrees with *argento* = (humorously) of the same silver; i. e. of clay; but some consider it the adverb. *Eadem argilla* is the reading of some editors, based on very slight manuscript authority. — 670. *Fago*; sc. *de*. — 671. *Qua cava sunt*; i. e. on the inside. *Ilita*. Gr. 651. 3; 654. A. & S. 284. Exc. 1 (2) (a), and 285. 2. — 672. *Epulae*. See vv. 648, 651. — 673. *Neo longae senectus* = not very old. The poor could afford only the cheap new wine. *Rursus* some understand to be merely expletive, like "come back again" = "come back," in colloquial English; others translate, "is removed again," having been taken away at the end of the first course and brought back during the second. *Referuntur* = *auferuntur*. — 675. *Palma*. See on v. 555. — 679. *Boni* = kind. *Nec voluntas* = and a ready and generous good-will. — 681. *Per se . . . succrescere* = renewing itself. — 682. *Attanti*. See on VI. 209. Note the same principle in the use of *deinde*, v. 687. — 684. *Nullis paratibus* = want of preparation. — 685. *Custodia* = *custos*; the abstract for the concrete noun. So *patula*, v. 713. — 687. *Penna*. Gr. 429. A. & S. 250. 1. *Aetate*. Gr. 414. 2. A. & S. 247. 1. — 689. *Neosci*. See on *spectare*, v. 706. — 690. *Dique . . . dixerunt* = *et dixerunt*. *Di*, etc. Cf. v. 203; II. 33, etc. — 691, 692. *Impia*. See v. 630. *Immunibus*. Gr. 547. II. A. & S. 205, R. 6. *Base*. 545. 2. 2). A. & S. 239, R. 1. *Mali*. Gr. 399. 2. 2). A. & S. 213, R. 5 (3). — 693. *Ardua*. Gr. 396. III. 2. 3. (3). A. & S. 212, R. 3, N. 4. — 694. *Ite simul*; sc. *nobiscum*. — 695. *Levant* = support. *Tardi* — *annia*. Cf. v. 687. — 696. *Clivo*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 697. *Summo*; sc. *monte* = the summit. Cf. IV. 709. — 700. *Miran-*  
*tur*. Gr. 522. I. (1). A. & S. 263. 4 (2). — 701. *Illa* — *duobus* = that old hut (which had been) small even for its two owners. — 702. *Furcas* — *columnae* = columns took the place of the rude props (that had supported the roof). — 703. *Stramina* = the thatch. — 704. *Adopertaque* — *tellus* = and the ground (within) is paved with marble. — 705. *Saturninus* = Jupiter. See on V. 420. — 706.

Conjuge. See on V. 345. — **707. Optetis.** Gr. 525. A. & S. 265. — **710. Poscimus** = we beg, entreat. — **711. Auferat.** Gr. 488 I. A. & S. 260, R. 6. So **videam** and **sim tumultandus.** — **713. Vota — sequitur** = their prayer is fulfilled. **Fuere** = they became. — **714. Annis — soluti** = worn out with age. See on *actae*, v. 637. — **715. Starent.** Gr. 518. II. 1. A. & S. 263, R. 2. **Locique — casus** = and were talking of the history of the place; i. e. the events here related. — **716. Frondere** = *frondescere*. — **718. Crescente cacumine** = as the tree-top grew. Gr. 431. A. & S. 257. — **719. Valeque.** See on v. 630. — **721. Tyaneius** = of Tyana, a town of Cappadocia. — **722. Truncos** = *arbores*. — **723. Non vani** = *veraces*. **Vellent.** Gr. 525. A. & S. 265, or 264 7, N. 3. — **725. Ponensque recentia** = and placing fresh garlands there myself. — **726. Dis.** Gr. 390, and 2. A. & S. 227 and R. 4. **Qui — coluntur** = and those who have honored them (the gods) are honored.

## METAMORPHOSES. BOOK X.

THE STORY OF ORPHEUS AND EURYDICE. — Orpheus was the son of Oeagrus, king of Thrace, and the Muse Calliope. Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music not only the wild beasts, but the very trees and rocks, which moved from their places to follow the sound. The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition. He married the nymph Eurydice, the legend of whose loss and recovery is here given.

**1 Immensum.** See on IV. 621. **Croceo**; the color invariably associated with Hymen, who is called the "yellow-buskined god," the "saffron-robed," etc. The god is going from the nuptials of Iphis and Ianthe, in Crete, to those of Orpheus. — **2. Ciconumque** = of the Cicones; who lived in Thrace near the Hebrus. **Hymenæa.** See on IV. 758. — **3. Orphea** = of Orpheus. Gr. 398. 2. A. & S. 211, R. 4 (a). — **Nequicquam** = in vain; since the marriage was inauspicious. — **4. Ille**; i. e. Hymen. **Sollennia verba** = the customary festive songs. — **6. Fax.** See on IV. 758, 759. **Stridula** = hissing; like damp wood that will not burn. — **7. Nullosque — ignes**; i. e. could not be kindled into a blaze by waving it in the air. — **8. Auspicio.** Gr. 417. A. & S. 256. 2. **Nupta nova** = Eurydice. — **9. Naiadum** = the Naiads; the nymphs of fresh

water, whether of rivers, lakes, or springs. — 11. *Rhodopetra* = Thracian; from Rhodope, a mountain of Thrace. — 12. *Ne non tentaret* = that he might not omit to try. Gr. 491. A. & S. 262. — 13. *Styga* = the Styx; i. e. the infernal regions. See on I. 133. *Taenaria porta* = by the Taenarian gate; a cavern in Mt. Taenarum (the promontory now called *Cape Matapan*), which was supposed to lead to the lower world. — 14. *Leves* = shadowy, ghostly. *Sepulcra*. Gr. 419. I. A. & S. 245. I. — 15. *Persephonem*. See on V. 470. *Adlit*. See on I. 114. *Inamoena* = joyless. — 16. *Dominum* = Pluto. *Pulsis . . . nervis* = striking (the harp-strings); i. e. as an accompaniment to his song. — 18. *Quicquid*, in apposition with the subject of *cremur*, is more general, and therefore more emphatic, than the masculine plural would have been. So *amnia*, v. 32. — 20. *Viderem*. See on v. 12. So *vincirem*. — 21. *Medusae . . . monstri* = Cerberus; the three-headed dog, guardian of the entrance to Hades, called "Medusa-like" from his snake-hair. Hercules had bound him and dragged him to the upper world. Cf. Virg. VI. 395, 417-423. — 24. *Crescentesque* — *annos* = took her away in her youth. With *abstulit*, supply *cui* from *in quam*. Gr. 385 4. A. & S. 224, R. 2. — 25. *Pati* = to bear this, to be resigned. Gr. 552. I. A. & S. 271, N. 1 and R. 4. *Tentasse*. Gr. 551. I. A. & S. 272, N. 1. — 26. *Supera . . . ora* in the upper world. *Deus Amor*, or Cupid. — 27. *An — hic* = whether he is (known) even here. Gr. 525. A. & S. 265. *Esse*, sc. *cum*. See on *tentasse*, v. 25. — 28. *Rapinae*; i. e. the carrying away of Proserpina. See V. 341 foll. — 29. *Per*, in oaths, is often separated from its object. Cf. III. 658. — 30. *Chaos*. See on II. 299. It is here put, as often, for the lower world. — 31. *Properata — fata* = unravel the thread of her premature fate. The *Parcae*, or Fates, were represented as spinning the thread of human destiny. Some make *relexite* = weave anew. The difference is slight. — 32. *Omnia*. See on v. 18. Some read *debentur*, and the weight of authority is, perhaps, in favor of it; but we prefer *debemur*. The change of gender in *morati* is natural enough, though some have wished to make it *morata*. — 36. *Haec*; i. e. *Eurydice*. *Juria*. Gr. 401; 402. I. A. & S. 211, R. 8 (2). — 37. *Usum* — her society. — 38. *Ventum* = this favor. *Certum — mihi*. I am resolved not to return. See on V. 533. The use of *nolle* is akin to that in prohibitions. Gr. 535. I. 3). A. & S. 267, R. 3. — 39. *Leto*. Gr. 414. 2. A. & S. 247. 1. — 40. *Ad* (as in v. 16) = in accompaniment to. — 41. *Tantalus*. See on VI. 172. — *Captavit* — tried to seize — 42. *Ixionis orbis* = the wheel of Ixion, king of the Lapithae, who, for attempting to win the love of Juno, was chained in Tartarus to a wheel which revolved forever. — 43. *Jecur* = the liver; i. e. of Tityus—

10, having offered violence to Diana, was cast into Tartarus, : lay outstretched on the ground, with two vultures devouring which grew as fast as it was consumed. Cf. Virg. A. VI. 595 – 4. **Belides** = the *Danaides*, daughters of Danaus, the son of ho, for the murder of their husbands, were doomed to draw sieves to fill a leaky cask. **Sisyphus** was an avaricious and of Corinth, who was punished in Hades by having to roll huge stone which rolled back again as soon as it reached

The music of Orpheus wins a respite for all these wretches. **lumenidum**; one of the Greek names of the Furies. It the *benevolent* goddesses”; a mere euphemism to avoid call- arful beings by their real name. **Conjux**; i. e. Proserpina.

**ranti**; sc. *ei*. Gr. 385. A. & S. 223, R. 2. — 50. **Rhodo-** See on v. 11. — 51. **Ne** depends on the *command* implied in Gr. 558. VI. A. & S. 273. 2. — 51. **Avernas** = *infernus*.

. 540. — 52. **Aut** = or else; “in opposition to a condition to, but not completely expressed.” **Futura**; sc. *sint*, de- on the implied *ut*. — 56. **Ne deficeret** = lest she should i fatigue). Gr. 492. 4 and 1). A. & S. 262 and R. 7. VI.

Gr. 563. 1. 2). A. & S. 275. III. R. 1 and (2). — 60. **Quio-** Gr. 380 and 2. A. & S. 232 (3) and N. 2. — 61. **Quere-** Gr. 486. II. A. & S. 260, R. 5. **Amatam**; sc. *esse*. Gr.

A. & S. 273, N. 7. — 62. **Supremum**. Gr. 438 & 3. 05, R. 8. — 63. **Acciperet** = could catch. Gr. 486. III. 60. II. — 64. **Nece**. Gr. 414. 2. A. & S. 247. 1 (2). — 65.

sc. *collo* = his middle neck. — 66. **Canis**; i. e. Cerberus, rculus dragged him to the upper world. See on v. 22. — o. Gr. 431. A. & S. 257. — 68. The second illustration

**Olenus**. Nothing is known of the story except from this

Lethaea seems to have offended the gods by boasting of ty, and her husband to have wished to take the blame upon and both to have been turned to stone. **Quique Olenos** =

1) *Olenos (stupuit) qui*. So **tuque**. — 69. **Figurae**. Gr. 1. A. & S. 245. II. R. 1. — 71. **Pectora**. Gr. 705. III. 124. 3. Cf. Virg. A. II. 349. **Ide**. See on II. 218. — 73.

r; i. e. Charon, who ferried shades across the Styx. Cf. . VI. 298 – 304. — 74. **Cereris** — **munere** = without food. 110. See on v. 61. — 77. **Aquilonibus**. See on I. 262.

n. See on II. 219.

## METAMORPHOSES. Book XI.

THE STORY OF THE DEATH OF ORPHEUS. [vv. 1-84.] After the loss of Eurydice, Orpheus wandered among the woods and mountains, singing of his bereavement. The beasts and the birds gathered about him, and even the trees followed him, charmed by the magic of his voice and lyre.

*Tale nemus vates atra serarat, inque ferarum  
Concilium medicus turba volucrumque sedebat.*

At this point, the narrative in the text begins.

**3. Nurus** = *mulieres*. Cf. II. 366. **Ciconum**. See on X. 2. **Lymphata** = frantic; i. e. carried away with Bacchic fury. Strictly, it means *nympholeptic*, or made insane by seeing the image of a nymph in the water. *Lympha* and *nympha* are originally the same word. — **4. Pectora**. Gr. 380. A. & S. 234. II. — **5. Percussis** = *nervis*. Cf. X. 16, 40. — **7. Nostris**. Orpheus in his grief had shunned the society of women. — **8. Apollinei**. See on *Orpheus*, X. 3. — **9. Follis**. The *hasta* was a *thyrsus*, a staff twined with ivy and vine-leaves, carried by Bacchus and his votaries. See v. 28, and III. 609. — **13. Sed enim**. See on VI. 152. — **14. Abliit**; final syllable lengthened by the *caesura*. **Erinnya**, or *Erinyes*. See on I. 241. — **15. Forent** = *essent*. Gr. 486. I. A. & S. 260. II. or 261, R. 4, the condition being implied in *sed*, etc. — **16. Berecynthia**; from Berecynthus, a mountain in Phrygia, sacred to the goddess Cybele. Cf. Virg. A. VI. 785. The instruments used in her worship were adopted in the Bacchic orgies also. The Berecynthian pipe was curved like a horn; hence *inflato cornu*; sc. *ejus*. — **17. Bacchei**; the final syllable not elided. Cf. Virg. G. I. 281, 436, A. IV. 667, etc. See on X. 3. — **18. Sono**. Gr. 386. A. & S. 224. **Tum denique** = *tum demum*. — **21**. See Introduction to this story. — **22. Maenades** = *Bacchantes*; from *μαινομαι*, to be mad. **Titulum** = *glorium*. **Rapuerunt** = attacked; hence *cruentatis dextris*. **Theatri**; i. e. the audience of beasts and birds. *Theatrum* is often put for the persons in the theatre. Gr. 705. II. A. & S. 324. 2. — **23. Inde**. After tearing in pieces the animals which had thronged about Orpheus, they turn against the minstrel himself. **Vertuntur**; used reflexively, as often. — **24. Luce** = by day. Cf. Virg. A. IV. 186. — **25. Noctis avem** = the night owl. **Structoque** = *theatro* = in the amphitheatre; which, being circular, while the theatre was semi-circular, may be described as a "theatre built up on both sides," or a double theatre. — **26. Matutina**. The fights of wild beasts were the morning performance in the Roman theatre. Gr. 443. 2.

.. & S. 205, R. 15 (a). **Cervus**. After *coëunt, ut*, we should expect *canes* as the subject; but the change of construction does not seem to us so "awkward" as some of the critics have considered it. — 28. **Non — factos** = not made for such a use. Cf. Virg. A. IV. 47. — 30. **Neu — furori** = and that they may not want for weapons in their frenzy. Gr. 491. A. & S. 262. **Neu**, as often in Ovid, = *et ne*. — 31. **Presso**. Cf. *depresso aratro*, Virg. G. I. 45. **Subigebant**. Cf. I. 103 and Virg. G. I. 125. — 32. **Fructum**; i. e. the future harvest. — 34. **Agmine**; i. e. the Bacchantes. — 35. **Arma** = the tools, implements. — 36. **Graves**. Cf. *iniquo pondere* and *gravibus*, Virg. G. I. 164, 496. For *sarculaquē*, see on I. 114. — 38. **Divellere** = have torn in pieces. **Fata** = *caedem*. — 41. **Sacrilagus**; since Orpheus was of divine descent, and a favorite of Apollo and the Muses. — 42. **Saxis**. Gr. 388. 3. A. & S. 225. II. — 43. **In ventos**. Cf. Virg. A. IV. 705. — 47. **Comam**. Gr. 380. A. & S. 234. II. **Lacrimis — suis** = were swollen with their own tears. — 48. **Obscuraque — pullo** = their robes (or mantles) dark with mourning. *Pullo* is used as a noun. **Carbasa**; the material for the thing made of it. Gr. 705. III. A. & S. 324. 3. — 49. **Dryades** = the wood-nymphs. See on I. 192. **Passos**; from *pendere*. — 50. **Diversa locis**. Gr. 429. A. & S. 250. 1. Cf. I. 173. **Hebre**. See on X. 2 and II. 257. — 52. **Nescio quid** = I know not what; i. e. something. The phrase is equivalent to an accusative after *queritur*. Gr. 371. 3. 1). A. & S. 234 (2) and N. 1. — 54. **Invectae**; sc. *lingua et lyra*. **Flumen popolare** = his native river; i. e. the Hebrus. — 55. **Litore**. Gr. 419. I. A. & S. 245. I. **Lesbi** = Lesbos (called *Methymnean* from Methymna, one of its chief cities); a large and important island, in the Aegean, off the coast of Mysia. Cf. Milton, in *Lycidas*:

What could the Muse herself, that Orpheus bore,  
The Muse herself, for her enchanting son,  
Whom universal nature did lament,  
When by the rout that made the hideous roar  
His gory visage down the stream was sent,  
Down the swift Hebrus to the Lesbian shore?

56. **Arenis**. Gr. 422. I. 2). A. & S. 254, R. 3. — 57. **Rore** = *apna*. — 58. **Tandem** = at last; not earlier, as might have been expected. — 60. **Congelat** is here transitive. Cf. VI. 307. — 61. **Terras**. Gr. 371. 4. A. & S. 233 (3). **Ante** = before; i. e. when he had gone thither in search of Eurydice. See X. 13 foll. — 62. **Arva piorum** = the Elysian Fields. — 63. **Ulnis** = arms. See ref. on *carbasa*, v. 48. — 65. **Anteit**. Gr. 669. II. 2. A. & S. 306. 1. — 66. **Tuto**; i. e. without fear of losing her. See X. 51 foll. — 67. **Lyaeus** = Bacchus; i. e. (*Λυαῖος*) he who frees from care. Cf. *Liber*,

III. 520. — **68. Suorum.** According to some of the legends, Orpheus had introduced the orgiastic worship of Bacchus into Thrace. — **69. Edonidas** = Thracian; from the *Edoni*, or *Edones*, a people of Thrace, noted for their devotion to Bacchus. — **70. Quae = nefas** = which (things) it is dreadful to behold; a parenthetical clause, akin to *nefas dictu* (*Ep. ex Pont.* I. 9. 3.) etc. **Radice.** Gr. 414 & A. & S. 247. 3. — **71. In = secuta** = as far as each had pursued; i. e. where each had halted in the pursuit of Orpheus. Some make it = *quotquot secutae sunt*, as many as had pursued him. One editor frankly says that he does not understand the passage; and another shows that he does not by translating: (*Fuisse*) *womit erue jule das gefolgt war*; i. e. with which (feet) each had followed him! — **72. Transit** = lengthened. — **73.** The prose order would be: *et ut roboret, ubi erus summi laqueis, quos callidus anceps abdidit, committit teneri se sensu, plangitur*, etc. **Laqueis.** Gr. 386. A. & S. 324. — **75. Ao = motu** = and fluttering tightens the cords by its motion; i. e. its efforts to escape. — **78. Exsultantem** = *exsultare comitum*. — **79. Sint.** Gr. 525. A. & S. 265. — **80. Adaptoit = sursum** = she sees wood take the place of her rounded limbs. — **82. Fum.** Gr. 462. 2. A. & S. 209, R. 9. — **84. Putes.** Gr. 486. I. A. & S. 260. II and R. 4. So *fallare*.

THE STORY OF MIDAS. [vv. 85–193.] — **86. Choro = cohors**, v. 89. i. e. train, retinue. **Tymolus** = Tymolus, or Tmolus, a mountain in Lydia. **Sul**, because of the *vineta*. — **87. Pactolon** = the Pactolus, a river of Lydia, rising on Tmolus, famous for its golden sands. — **88. Invidiosus** = envied, or enviable. See on VI. 276. **Avenis.** Gr. 414. 2. A. & S. 247. 1. — **89. Hunc**; i. e. Bacchus. **Satyri** Satyrs. See on I. 193. **Bacchae** = Bacchantes. — **90. Silenus.** The older Satyrs were generally called *Silens*, but one of these is commonly *the* Silenus, who always attends Bacchus, and is said to have been his foster father. He is described as a jovial old man, bald, fat, generally drunk, riding on an ass, or supported by other Satyrs. — **92. Regem**, sc. *Phrygiae*. **Orpheus.** See on v. 68. — **93. Cecropio Eumolpo** = Athenian Eumolpos, a bard of Thracian birth, who spent much of his life in Attica, where he introduced the worship of Ceres and Bacchus. Here, as in some other legends, he is associated with Orpheus. There are so many conflicting stories about him that some of the ancients supposed that there were several *Eumolpi*. The final syllable of *Cecropio* is not elided, and the line is *spondaic*. See on v. 17, and on I. 117. — **Cecropio**, from Cecrops, first king of Attica and founder of Athens. — **94. Qui**; i. e. Midas. — **95. Adventu.** Gr. 414. 2 and 3). A. & S. 247 and R. 2 (a). — **97.** Cf. II. 114. — **98. Lucifer**, like *Aurora*, is often = *dies*. Cf. Virg. A. V. 65. — **99. Alumno** = Bacchus, who

represented as ever youthful. — 100. **Hulo** = Midas. **Optandi**. Gr. 562 and 1. A. & S. 275. II. **Inutile** = pernicious; as it proved. — 102. **Donis**. Gr. 419. I. A. & S. 245. I. — 103. **Vertatur**. Gr. 32. A. & S. 262, R. 4. — 104. **Solvit** = bestows. — 105. **Petis**. Gr. 234. 1; 520. II. A. & S. 162. 7 (a); 266. 3. — 106. **neoyntius heros**; i. e. Midas. See on v. 16. — 107. **Fidem** . . . **stat** = tests the truth. — 108. The order is: *non alta ilice vir-  
na fronde virentem detraxit*. **Fronde**. Gr. 429. A. & S. 250. 1. — 110. **Humo**. Gr. 424. 2. A. & S. 255, R. 1. — 112. **Massa**; sc.  
*res*, or *auri*. **Cereris** = of wheat. Cf. Virg. A. I. 177. — 114. **Hes-  
peridas** — **putes** = you would think that the Hesperides had given  
to him. The Hesperides were the guardians of the golden apples  
which Terra gave to Juno at her marriage with Jupiter. See on IV.  
7. For **putes**, see on v. 84. So **posset**, v. 117. — 117. **Danaën**;  
allusion to the golden shower in which Jupiter visited Danaë. See  
on IV. 611. — 118. **Vix** — **capit** = scarcely can he grasp in thought  
his own hopes. **Fingens** = as he imagines. 120. **Tostae frugis**  
corn roasted (and ground, and made into *bread*). Gr. 409. 1.  
A. & S. 220. 3. Cf. Virg. G. I. 267; A. I. 179. — 121. **Cerealia**  
*muna*. Cf. X. 74. — 123. **Dente**. Gr. 414. 4. A. & S. 247. 3. —  
124. **Dente**. Gr. 431. A. & S. 257. **Premebat** = covered. —  
125. **Auctorem muneris** = Bacchus; i. e. wine. Cf. v. 112, and  
see on VIII. 665. **Undis** = *aqua*. See on V. 555. — 126. **Vi-  
rus**. Gr. 486. I. and 4. A. & S. 260. II. R. 2, or 261, R. 4. — 128.  
**overat** = had prayed for. — 130. **Meritus**. Gr. 443. A. & S.  
5, R. 15. **Auro**. Gr. 414. 2. 3). A. & S. 247 and R. 2 (a). —  
132. **Specioso damno** = this splendid wretchedness. — 134. **Mite-  
re** (= *deorum*) **numen** = *mitis deus*. Cf. Virg. A. II. 623, 777.  
135. **Restituit** = restored him; i. e. to his former nature. **Fac-  
que** — **solvit** = and revokes the gift he had bestowed in fulfilment  
of his promise. In v. 104, *muncra solvit* means "fulfils his promise  
concerning the gift," or frees *himself* from his obligation by bestowing  
it; here it means "frees *Midas* from the gift." In both cases *solvere*  
has its original meaning, "to loosen, unbind, or release." — 136.  
**re** . . . **ait** = *et ait*: *Ne*, etc. Cf. I. 151; II. 33, etc. **Maneas**.  
Gr. 491. A. & S. 262. — 137. **Sardibus** = Sardes, or Sardis, the  
capital of Lydia. **Amnem**; i. e. the Pactolus. See on v. 87. — 138.  
**aque** — **viam** = and take your way along the height of the bank,  
by the stream. **Undis**. Gr. 391. A. & S. 222, R. 1 (b). — 139.  
**undis**. Gr. 522. II. A. & S. 263. 4. — 140. **Fonti**. Gr. 386. 1.  
A. & S. 224, N. 1. **Plurimus** = *maximus*. Cf. Virg. A. I. 419. —  
141. **Corpusque** — **crimen** = while you bathe your body, wash  
away your fault. Cf. Virg. A. VI. 741. — 142. **Jussae**. Cf. I. 399;  
II. 163, etc. **Vis aurea**; i. e. the power of changing everything to



was at the foot of the mountain to the north, 113] south. — **153. Jactat** = boasts. — **154. Cerata arui** on VIII. 192. **Modulatur** = accompanies. — **155. prae suis (cantibus)** = in comparison with his own in **Timolo**; i. e. the god of the mountain, who acted as contest. **Impar**; since Apollo was the god of music, removes the trees, as one pushes back his hair from his may hear the better. **Caerula**; suggested probably the hue of mountains seen in the distance. — **161. Calan** VIII. 192. Gr. 414. 4. A. & S. 247. 3. — **162. Barl Phrygo. Aderat** = he was present; with many other from v. 173. **Canenti**; sc. *ei*. Gr. 386. A. & S. **Euno**; i. e. Pan. **Sacer**; as the god of the mountain v. 172. — **164. Sua**. Gr. 449. 2. A. & S. 208 (7). —] Gr. 380. A. & S. 234. II. **Lauro**. See on I. 106. See on I. 317. — **166. Murice**. See on I. 332. — **167. l** = set, inlaid. **Dentibus Indis**; i. e. ivory (from *Indi Laeva*; sc. *manu*). — **169. Artificis** = fuit = his, shows the artist. — **171. Submittare** = acknowledge t — **174. Delius** = Apollo; from Delos, his birth-place. 190. — **175. Retinere**. Gr. 551. II. 1. A. & S. 27. **Trahit in spatium** = lengthens them. — **177. Imo**. **Posse moveri** (= the power of motion) is the object poetical construction. — **178. Hominis**. Gr. 401. A. 8 (3). **In** = in regard to. — **179. Aurea**. Gr. 374. 7. R. 1 (a). — **180. Pudore**; the effect for the cause. A. & S. 324. 2. — **181. Tiaris** = tiara; a Phrygian headdressing the cheeks, and fastened under the chin. Cf. Virg — **186. Adspexerit**. Gr. 525. A. & S. 265. — **188 haustae** = in a low voice tells and whispers to the t *haustae* = loco unde terra hausta erat. — **190. Creber**

of whom have written long and dull notes to explain and justify, while others have wasted their ingenuity on conjectural emendations, like *arcannum*, *agricolis*, *auriculis*, etc.

## TRISTIA. BOOK IV.

LEGY X. In this poem, written during his exile, the author gives us a sketch of his life and fortunes. [See *Life of Ovid*, p.

for the *measure* of the poem, see Gr. 676. A. & S. 311.

III. Gr. 450. 5. A. & S. 207, R. 24. **Qui fuerim** depends

on *Gr.* 525. A. & S. 265. **Lusor** = singer. **Amorum**;

referring to the *Amores*, etc. See *Life*. — 3. **Sulmo**; a town of the

Apennines, in the country of the Sabines, about ninety miles northeast

of Rome. It was situated on two small mountain streams, the water

of which was very cold. Hence *gelidis uberrimus undis*. — 4. The

Roman mile was 4,854 English feet, or about nine tenths of the Eng-

lish mile. — 6. In the year 43 B. C., the consuls Aulus Hirtius and

Publius Pansa were sent with Octavianus against Antony, who was

besieging D. Brutus at Mutina. Pansa was defeated by Antony, and

received a wound in the battle. Hirtius retrieved this dis-

aster by defeating Antony, but he also fell while leading an assault

on the besieger's camp. — 7. **Si quid id est** = if that is anything;

implying that it is something to boast of. Many passages in his

works show that Ovid was proud of his family. Cf. *Amor.* III. 15.

per ex Pont. IV. 8. 17. **Ordinis**; sc. *equestris*, implied in the fol-

lowing *equus*. — 8. **Fortuna munere**; i. e. by the possession of a

summa of 400 *sestertia*, which under the law of L. Roscius Otho

passed A. U. C. 687), entitled a person to equestrian privileges. —

**idcirco** — **idem**; i. e. we both had the same birthday. See on

Trist. XI. 98. — 12. The *libum* was a cake offered to the Genius

(attendant spirit, or "guardian angel," of the person), on birth-

— 13. **Haec** — **solet** = this is the first of the five days sacred

to the warlike Minerva, which is bloody with the fight of gladiators;

the second day of the *Quinquatria*, a festival in honor of Minerva

held on the 19th of March and the four following days. Of the

first day Ovid (*Fasti*, III. 811) says: *Sanguine prima vacat, nec fas*

*trahere ferro*; but on the others there were shows of gladiators.

14. **Insignes ab arte** = distinguished for learning. — **Eloqui-**

**= eloquentiam**. **Tendebat** = inclined to; had a bent for. —

19. *Coelestia sacra*; i. e. the worship of the Muses. — 22. *Maeonides* = Homer; from Maeonia, where he was said to have been born. See on Met. VI. 149. — 23. *Helicone*. See on II. 219. — 24. *Verba — modis* — words free from measure; i. e. prose. — 25. *Liberior toga*; i. e. the *toga virilis*, for which the boy of noble birth, at about the age of fifteen, exchanged the *toga praetexta*. He then ceased to be an *infans*, and entered on the legal rights of manhood. Hence *liberior*. For the datives, see Gr. 382. 3. A. & S. 225. II. — 29. The *latus clavus*, or broad purple stripe down the front of the tunic, was the badge of senatorial rank. Augustus, however, allowed the sons of senators, and, in some cases, of *equites* whose fortunes equalled that of senators, to wear the *latus clavus*, when they assumed the *toga virilis*. — 32. Cf. Hor. C. II. 17. 5. — 34. *Deque — fui* — and I became one of the *Trumviri*; i. e. the *Trumviri Capiteles*, whose duty it was to inquire into all capital crimes, and who had the care of public prisons. — 35. *Curia — est* — the senate was now open to me, but (not desiring to enter it) I laid aside the *latus clavus*. When a young *eques* was allowed to wear the *latus clavus* (see on v. 29), he gave it up on reaching the age when he was admissible into the senate, if he did not desire to become a senator, and assumed the *angustus clavus*, the badge of the equestrian order. — 36. *Onus*; i. e. the senatorship. — 38. *Fugax*, in poetry, sometimes takes a genitive of the thing which is shunned. — 39. *Aoniae Sorores* = the Muses; since Helicon and Aganippe, their favorite haunts, were in Aonia, or Boeotia. See on I. 313. — 40. *Otus* often denotes freedom from the cares of public life. — 44. *Macer*; i. e. Aemilius Macer, who wrote a poem, or poems, now lost, upon birds, serpents, and medicinal plants. He was born at Verona, and was a friend of Virgil's. — On the subjunctives, see Gr. 525. A. & S. 265. — 45. S. Aurelius Propertius, the poet, was born about B. C. 51. Little is known of his life. As an elegiac poet, he ranks very high, and, among the ancients, it was a disputed point whether the preference should be given to him or to Tibullus. *Idnes*; i. e. love-poems. — 47. *Ponticus*; a poet, less noted, who wrote on the Theban War in hexameter (*heroic*) verse. *Bassus*; a poet mentioned also by Propertius. *Iambo* — iambic verse. — 48. *Dulcia — mei*; i. e. were favorites in my circle of friends. — 49. *Numerous Horatius* — the tuneful Horace. — 50. *Ausonia* = Italian. See on Met. V. 350. — 51. Ovid was twenty-four years old when Virgil died, but the latter had resided for some years at Naples. Albius Tibullus, the elegiac poet, died in the same year with Virgil, or soon after. The poetry of his contemporaries shows him to have been a gentle and singularly amiable man. — 53. C. Cornelius Gallus, born about B. C. 66, was an intimate friend of Virgil, Var-

other eminent men of his time, and highly esteemed as a none of his works have come down to us. — 54. The series poets, according to Ovid, is, therefore: Tibullus, Gallus, Propertius, Ovidius. — 56. **Thalia mea** = my muse. Thalia, in later times, was "the Muse of comedy and of merry and frolic poetry." — 57. **Populo legi**; i. e. in public, either in the baths. The practice had become a common one at Rome referred to. — 60. The real name of the **Corinna**, in the *Amores* of Ovid, is not known to us. Sidonius Apollinaris says that she was Julia, the daughter of Augustus, and modern scholars think this not improbable. — 63. **Quum fuisset** when I went into exile. **Placitura** = which would have pleased. At this time he burned the *Metamorphoses*. See **l. Studio**. Gr. 391. 1. A. & S. 222, R. 1.

**Ille — telis** = susceptible and by no means proof against the arrows of Cupid. — 66. **Moveret**. See ref. on v. 44. — 67. **Est** subjunctive after *quum* causal. **Hic** = such; i. e. thus and so. — 68. **Fabula** = scandal. — 69–72. See *Life*. — 73.

She was connected with the noble house of the Fabii and the imperial family. — 74. **Conjux**. Gr. 547. I. A. & S. — 75, 76. **Filia — avum**; i. e. his daughter, Perilla, was married, and had a child by each husband. — 77, 78. Since a period of five years, Ovid's father had reached the age of 75. — 79. **Me**. Gr. 371. 3. 1). A. & S. 232 (2) and N. 1. Editors read, *me . . . adempto*. — 80. **Proxima justa** = the nearest. His mother died soon after her husband. — 83. **Me**. Gr. 371. 3. 2). A. & S. 238. 2. — 84. **Nihil**. Gr. 380. 2. A. & S. — 85. **Si — restat**; i. e. if death is not annihilation; if the mortal remains. — 86. **Gracilis** = thin, insubstantial. Cf. *lives* Met. X. 14. — 89, 90. **Causam jussae fugae** = that the cause of my banishment. **Errorem**. Ovid says again and again that his offence was an *error*, not a crime. See *Life*. — 91. **Studii** = devoted. — 92. **Pectora**. See on Met. X. 71. It is from this line that friends had requested him to write this history of his life. — 94. **Antiquas**; i. e. gray. — 95, 96. **Pisaea** = the river. i. e. ten times had the horses won the prize in the Olympic games when the Olympic games were celebrated, once in four years, at Elis. Ovid here (as in Ep. ex Pont. IV. 6. 5, where he uses the expression, *quinquennis Olympias*) makes the Olympiad the Roman *lustrum* (see on v. 78). He was fifty-one years of age at the time of his banishment. 97. — See *Life*. — 101. Ovid complains of the treachery of those about him. Cf. Ep. ex Pont. 7. 62: *Ditata est spoliis perfida turba meis*. — 106. **Cepi** = I took up the arms of my situation; i. e. I met the change

bravely. — 108. The *hidden* pole is the Southern; the Northern. Cf. Virg. G. I. 242 foll. — 110. *Sarmatia* of the Sarmatian shore. *Sarmatia* was the general name for the eastern part of Europe and the northwestern part of Asia. The Danube separated it from Thrace, just within whose boundaries Ovid lived. — 111. *Circumsonor*. Gr. 516. II. and 3. Some read *circumsonor*. Compare *quamvis... est*, v. 115. 118. *tur*. Gr. 501. L. A. & S. 264. 7. — 116. *Lucis* = *vitae*. *Gratia... tibi* = is thy favor; i. e. I owe to thee. This is the sentence is the clause depending on *quod*. — 119. *Ab* from the Danube; i. e. from this place of exile. For the number in *nos... mihi*, see Met. V. 517, 518; XL 134, 135. — 120. *Helicon*. See on v. 23. — 122. *Ab exsequiis* = *gratias*. — 123. *Detrectat praesentia*; i. e. depreciates the works of living authors. — 124. *Nostris*; sc. *operibus*. — 128. *Non* See on Met. XL 140. — 130. *Protinus* — *tuus*; i. e. thou shalt not be forgotten. Cf. Hor. C. II. 7. 21; III. 30. 6. the closing verses of the *Metamorphoses*; —

*Tamque opus peregi quod nec Jovis ira nec ignes  
Nec poterit ferrum nec edax abolere vetustas.  
Quum volet illa dies quae nil nisi corporis hujus  
Ius habet, inerti spatium mihi finiat aevi;  
Parte tamen meliore mei super alta perennis  
Astra ferar nomenque erit indelebile nostrum,  
Quaque patet domitis Romana potentia terris  
Ore legar populi, perque omnia saecula fama,  
Si quid habent veri vatum praestigia, vivam!*

## THE LIFE OF VIRGIL.

GILIUS (or VERGILIUS) MARO, was born on the 15th of October, 70, in the first consulship of Cn. Pompeius Magnus, and M. Crassus, at Andes, a small village near Mantua in Cisalpine Italy. The tradition, though an old one, which identifies Andes with the village of Pietola, may be accepted as a tradition, without being accepted as a truth. The poet Horace, afterwards one of his patrons, was born B. C. 65 ; and Octavianus Caesar, afterwards the Emperor Augustus, and his patron, in B. C. 63, in the consulship of Cicero. Virgil's father probably had a small estate which he inherited : his mother's name was Maia. The son was educated at Mantua and Mediolanum (Milan), and he took the *toga virilis* at Rome on the day on which he commenced his sixteenth year, in B. C. 58, which was the second consulship of Cn. Pompeius Magnus and Licinius Crassus. It is said that Virgil subsequently studied at Naples (Naples), under Parthenius, a native of Bithynia, from whom he learned Greek ; and the minute industry of the grammarians has picked out the following line (Georg. I. 437) as borrowed from him :

Glauco et Panopeae et Inoo Melicertae.

Virgil was also instructed by Syron, an Epicurean, and probably at Naples. Virgil's writings prove that he received a learned education, and that some of Epicurean opinions are apparent in them. His health was feeble, and there is no evidence of his attempting to rise by the means by which a Roman gained distinction, oratory and the use of arms. Indeed, at the time when he was born, Cisalpine Italy was not included within the term "Italy," and it was not till 89 that a *Lex Pompeia* gave even the *Jus Latii* to the inhabitants of Gallia Transpadana, and the privilege of obtaining the *civitas* by filling a *magistratus* in their own cities. The Roman citizenship was not given to the Transpadani till B. C. 49. Virgil, therefore, was not a Roman citizen by birth, and he was above thirty years of age before the *civitas* was extended to Gallia Trans-

It is merely a conjecture, though it is probable, that Virgilus retired to his paternal farm, and here he may have written some of the small pieces which are attributed to him, the *Culex*, *Ciris*, *Morantia*, and others. The defeat of Brutus and Cassius by M. Antonius and Octavianus Caesar at Philippi, B. C. 42, gave the supreme power to the two victorious generals, and when Octavianus returned to Italy, he began to assign to his soldiers lands which had been promised them for their services. But the soldiers could only be provided with land by turning out many of the occupiers, and the neighborhood of Cremona and Mantua was one of the districts in which the soldiers were planted, and from which the former possessors were dislodged. There is little evidence as to the circumstances under which Virgil was deprived of his property. It is said that it was seized by a veteran named Claudius or Clodius; and that Asinius Pollio, who was then governor of Gallia Transpadana, advised Virgil to apply to Octavianus at Rome for the restitution of his land, and that Octavianus granted his request. It is supposed that Virgil wrote the *Eclogues* which stands first in our editions, to commemorate his gratitude to Octavianus Caesar. Whether the poet was subsequently disturbed in his possession and again restored, and whether he was not firmly secured in his patrimonial farm till after the peace of Brundisium, B. C. 40, between Octavianus Caesar and M. Antonius, is a matter which no extant authority is sufficient to determine.

Virgil became acquainted with Maecenas before Horace was, and Horace (Sat. I. 5, and 6. 55, etc.) was introduced to Maecenas by Virgil. This introduction was probably in the year B. C. 38; but, since the name of Maecenas is not mentioned in the *Eclogues* of Virgil, we may perhaps conclude that it was not until after they were written that the poet was on those intimate terms with Maecenas which ripened into friendship. Horace, in one of his Satires (Sat. I. 5), in which he describes the journey from Rome to Brundisium, mentions Virgil as one of the party, and in language which shows that they were then in the closest intimacy. The time to which this journey relates is somewhat uncertain, but the best authorities agree in fixing it in the year B. C. 37. (See Hor. Sat. I. 5. Intro.)

The most finished work of Virgil, his *Georgica*, an agricultural poem, was undertaken at the suggestion of Maecenas, and it was probably not commenced earlier than B. C. 37. "The tradition that Maecenas himself suggested the composition of *Georgics* may be accepted, not in the literal sense which has generally been attached to it, as a means of reviving the art of husbandry and the cultivation of the devastated soil of Italy; but rather to recommend the principles of the ancient Romans, their love of home, of labor, of piety, and order; to magnify their domestic happiness and greatness; to make

men proud of their country, on better grounds than the mere glory of its arms and the extent of its conquests. It would be absurd to suppose that Virgil's verses induced any Roman to put his hand to the plough, or to take from his bailiff the management of his own estates; but they served undoubtedly to revive some of the simple tastes and sentiments of the olden time, and to perpetuate, amidst the vices and corruptions of the empire, a pure stream of sober and innocent enjoyments. . . . To comprehend the moral grandeur of the *Georgics*, in point of style the most perfect piece of Roman literature, we must regard it as the glorification of Labor. . . . On the labors of the husbandman, hard and coarse as they seem to the unpurged vision, Virgil throws all the colors of the radiant heaven of the imagination. *Labor improbus*, incessant, importunate labor, conquers all things; subdues the soil, baffles the inclemency of the seasons, defeats the machinations of Nature, that cruel stepmother, and wins the favor and patronage of the gods." \*

The concluding lines of the *Georgica* were written at Naples (Georg. IV. 559), but we can hardly infer that the whole poem was written there, though this is the literal meaning of the words,

Haec super arborum cultu pecorumque canebar.

We may however conclude that it was completed after the battle of Actium, B. C. 31, while Caesar was in the East.

The epic poem of Virgil, the *Aeneid*, was probably long contemplated by the poet. Like Milton, he appears from a very early period to have had a strong desire of composing an epic poem, and, like him also, to have been long undecided on his subject. He is said to have begun a metrical chronicle of the Alban Kings, but afterwards to have given it up because of the harshness of the names. After the completion of the *Georgics*, or perhaps somewhat earlier, he laid down the plan of a regular epic on the wanderings of Aeneas, and the Roman destinies; to form a sort of continuation of the *Iliad* to Roman times, and to combine the features of that poem and the *Odyssey*. The idea was sufficiently noble, and the poem, long before its publication or even conclusion, had obtained the very highest reputation. While Virgil was at work upon it Propertius wrote with generous admiration (Eleg. II. 34, 65):

Cedite, Romani scriptores! cedite, Graii!  
Nescio quid majus nascitur Iliade!

Augustus, while absent on his Cantabrian campaign, wrote repeatedly to Virgil for extracts from his poem in progress; but the poet declined, on the ground that his work was unworthy the perusal of the prince. The correspondence is recorded by Macrobius (*Saturnalia*, I.), but its genuineness is very questionable. We may infer

\* Merivale, *Hist. of the Romans under the Empire*, Vol. IV. p. 440.



from the passage of Propertius just quoted, and from the allusion in the same elegy to the recent death of Gallus, that Virgil was engaged on his work in B. C. 24. Propertius appears, from other allusions in his elegies, to have been acquainted with the poem of Virgil in its progress; and he may have heard parts of it read. In B. C. 23 died Marcellus, the son of Octavia, Caesar's sister, by her first husband; and as Virgil lost no opportunity of gratifying his patron, he introduced into the sixth book of the *Aeneid* (v. 883) the well-known allusion to the virtues of this youth, who was cut off by a premature death:

Heu miserande puer! si qua fata aspera rumpas,  
Tu Marcellus eris.

Octavia is said to have been present when the poet was reciting this allusion to her son, and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As Marcellus did not die till B. C. 23, these lines were of course written after his death, but Virgil may have sketched his whole poem, and even finished in a way many parts in the later books before he elaborated the whole of his sixth book. The completion of the great work occupied the few remaining years of his life; but it never received its finishing touches, and it is said that in his last illness he wished to burn it. But his friends would not allow the poem to be sacrificed to a morbid sensibility. "Augustus placed it in the hands of Varius and Tucca for the necessary correction, but strictly charged them to make no additions, nor even to complete the few unfinished lines at which the hand of the master had paused or faltered. Great, undoubtedly, is the debt we owe him for this delicate consideration. The Roman epic abounds in moral and poetical defects; nevertheless it remains the most complete picture of the national mind at its highest elevation, the most precious document of national history, if the history of an age is revealed in its ideas, no less than in its events and incidents. This is the consideration which, with many of us, must raise the interest of the *Aeneid* above that of any other poem of antiquity, and justify the saying of I know not what Virgilian enthusiast, that if Homer really *made Virgil*, undoubtedly it was his greatest work."\*

When Augustus was returning from Samos, where he had spent the winter of B. C. 20, he met Virgil at Athens. The poet, it is said, had intended to make a tour of Greece, but he accompanied the emperor to Megara, and thence to Italy. His health, which had been long declining, was now completely broken, and he died soon after his arrival at Brundisium, on the 22d of September, B. C. 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favorite residence, and placed on the

\* Merivale, *op. cit.* Vol. IV. p. 448.

road (Via Puteolana) from Naples to Puteoli (Pozzuoli), between the first and second milestones from Naples. The monument now called the tomb of Virgil is not on the road which passes through the tunnel of Posilippo; but if the Via Puteolana ascended the hill of Posilippo, as it may have done, the situation of the monument would agree very well with the description of Donatus.

The following inscription is said to have been placed on the tomb:

Mantua me genuit, Calabri rapuere, tenet nunc  
Parthenope. Cecini pascua, rura, duces.

From internal evidence it is improbable that it was written by the poet, though Donatus says that it was.

Virgil named as *heredes* in his testament his half-brother, Valerius Proculus, to whom he left one half of his estate, and also Augustus, Maecenas, L. Varius, and Plotius Tucca. The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property, and a house on the Esquiline Hill near the gardens of Maecenas. He used his wealth liberally, and his library, which was doubtless a good one, was easy of access. He used to send his parents money every year. His father, who became blind, did not die before his son had attained a mature age. Two brothers of Virgil also died before him. Poetry was not the only study of Virgil: he applied himself to medicine and to agriculture, as the *Georgica* show; and also to what Donatus calls *Mathematica*, perhaps a jumble of astrology and astronomy. His stature was tall, his complexion dark, and his appearance that of a rustic. He was modest and retiring, and his character is free from reproach, if we except one scandalous passage in Donatus, which may not tell the truth.

In his fortunes and his friends Virgil was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom Horace entertained a strong affection for him. He was an amiable good-tempered man, free from the mean passions of envy and jealousy; and in all but health he was prosperous. His fame, which was established in his lifetime, was cherished after his death as an inheritance in which every Roman had a share. No writer probably ever exercised so wide an influence either in time or space. His works became school-books even before the death of Augustus, and have continued such ever since; they were even translated into Greek; they were commented on by a host of grammarians; they were the subject of innumerable epigrams; they were formed into centos; they were used for the purposes of divination. They have taken their place among the imperishable offspring of genius, and, while literature lasts, will continue to exercise a powerful influence on the poetical taste of successive generations.

# NOTES

ON THE

## SELECTIONS FROM VIRGIL

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### THE BUCOLICS.

THE ten short poems called *Bucolica* were the earliest works of Virgil, and probably all written between B. C. 41, and B. C. 38. They are not *Bucolica* in the same sense as the poems of Theocritus, which have the same title. They have all a Bucolic form and coloring, but some of them have nothing more. Their chief merit consists in their versification, which was smoother and more polished than the hexameters which the Romans had yet seen, and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they are certainly a failure; and we read the pastorals of Theocritus and of Virgil with a very different degree of pleasure. The former are distinguished by a simplicity equally remote from epic majesty and sordid rusticity. Every charm of the country has been rified to adorn them, and almost every deformity carefully concealed. Then, too, the Doric dialect, in which they were written, was peculiarly adapted to pastoral poetry. It at once removed the reader from the town, while it afforded the Muse every facility of utterance. The lordly language of Imperial Rome was ill suited to convey the unpremeditated effusions of unlettered herdsmen. If Virgil, therefore, has fallen very far short of his great prototype, the difficulty of his attempt must not be forgotten. Indeed, he appears not insensible of it himself, and by the nature of the language in which he wrote he has been compelled to abandon his original intention, and to attempt loftier flights than the nature of pastoral poetry strictly justifies.

The publication of the *Bucolica* created a great sensation in literary Rome. Honors were publicly lavished on the author. They were recited on the stage; and it is said that, on one occasion, when the poet happened to be present, all the spectators rose and paid him the same marks of respect which they would have shown to An-

2. Propertius (II. 34) has celebrated the conclusion and publication of the *Bucolics*, and Ovid (Amor. I. 12) has foretold their immortality.

The title *Bucolica* was probably that given to these poems by Virgil himself. It is from a Greek word which signifies *pertaining to shepherd life, pastoral*. The title *Ecloga* is generally supposed to have been added by the critics. It also is from the Greek, and signifies, *a selected piece*; so that *Bucolicon Eclogae* means, *selections of pastoral poems*, *Bucolicon* being the genitive plural in the Greek.

## ECLOGUE I. — TITYRUS.

THE subject of this Eclogue is Virgil's gratitude to Octavianus for favor shown him in the restoration of his lands. See *Life*.

The speakers are two shepherds, one of whom is enjoying rustic singing of his love, and seeing his cattle feed undisturbed, when encountered by the other, who has been expelled from his home-land, and is driving his goats before him, with no prospect but a homeless exile. This is simple enough, but it is complicated by an happy artifice. The fortunate shepherd is represented as a farmer who has just worked out his freedom; and this emancipation is to symbolize the confirmation of the poet in his property. The events, with their concomitants, are treated as convertible with each other, the story being told partly in the one form, partly in the

**Tityre**; a name borrowed from Theocritus. **Tu . . . nos**. Gr. A. & S. 209, R. 1 (*b*). So *nos . . . tu*, v. 4. — **2. Silvestrem** = a pastoral tune. The Muse is here put, by metonymy, for the place over which she presided. Gr. 705. II. A. & S. 324. **2. Id . . . avena** = on a slender reed-pipe. *Tenui* suggests the idea of simplicity and humility, at the same time that it is a natural epithet of the reed, like *fragili cicuta*, v. 85. *Avena* by metonymy for *fistula*. **Meditaris** = art practising. The word implies repetition, and by some critics is translated "art composing." **Nos**. Gr. 446. 2. A. & S. 209, R. 7 (*b*). **Patriae** = of my paternal estate, farm. Cf. *patrios fines*, v. 68. — **4. Fugimus** = we have banished from. **Lentus** = at ease. — **5. Formosam — silvas** = I teachest the woods to re-echo (the name of) the beautiful Amaryllis. Amaryllis is a shepherdess, beloved by Tityrus. Gr. 93. 4. 4. A. & S. 80. I.; 231, R. 3 (*b*). — **6. Deus**; Octavianus. This may be mere hyperbole, though this same emperor was actually

deified, before his death, by the Roman people. **Otia** = peace, idleness. A. & S. 98. — 7. **Mihi**. Gr. 390. 2. A. & S. 222, R. 4. **Illius**. Gr. 612. 3. A. & S. 283. I. Ex. 4. **buat**; sc. *sanguine suo*. — 9. **Errare** — to roam at will, to be at large. It implies security. **Ipsium**; sc. *me*, implied. — 10. **Quae vellem**. Gr. 445. 6; 501. I. A. & S. 206 (4). **Permisi**. Gr. 550. II. 1. A. & S. 273. 4 (a). **Cale** same as *avertit*, v. 2. — 11. **Invideo**; sc. *tibi*. **Magis** = more. — 12. **Usque turbatur** = to such a degree does confusion, i. e. caused by the veteran soldiers, who are everywhere driving the people of their lands. This sentence is explanatory, preceding, and the connection of thought may be thus expressed: wonder rather that you enjoy such peace, *since* there is even so much confusion. **Ipsae** is contrasted with *undique totae*. — 13. **Protinus** = forward, before me. **Aeger** = sad, sick. It may refer also to the state of the body, as consequent on the state of the mind. **Duco**. The rest he drove before him; this leads by a cord. — 14. **Namque**. A. & S. 279. 3 (a). — 15. **Silice in nuda**; i. e. with no herbage spread beneath. **nixa** is put for *enixa* for the sake of the measure, though it has rhetorical force of its own, expressing the difficulty of the line. — 16. **Laeva** = stupidly perverse. It is better to consider it as qualifying *laeva*. Cf. A. II. 54. Before *si mens* some such is implied as *quod nos monuisset*. — 17. **De coelo tactas** = struck by lightning. The striking of a person or thing by lightning is an omen of evil. Pomponius says, on the authority of the lost work of ancient Grammarians, that the blasting of fruit-trees was or that of the olive being supposed to forebode barrenness, that of oak, banishment. This would make the *malum hoc* to be Meliboeus' exile, not the loss of the goat's twins. **Memini**. A. & S. 1 (a). Z. 589. **Praedicere** = portended, foreboded. — 18. **dixit**, sc. *malum hoc*. This line is generally regarded as spurious. It is made up from IX. 15. — 19. **Sed tamen**. These particles indicate a stronger opposition than the simple *sed* or *tamen*, and a return to a previous thought from which the speaker has digressed. Here they recall the mind to the words of Tityrus, vv. 6-10, which Meliboeus had turned aside to speak of himself. Cf. (1) **Iste** — that of yours. Gr. 450. A. & S. 207, R. 25. **Sit**. A. & S. 265. **Da . . . nobis** — tell me. — 20. **Urbem**. In answering directly, Tityrus begins *ab ovo*, in rustic fashion, and then passes on to the description of Rome itself. — 21. **Huic** = to this, i. e. Mantua, which was about three miles from Andes, Virgil's birthplace. **Quo** = whither. — 22. **Pastores**. Gr. 363. 2. 204, R. 4. **Depellere** = to drive away. The *de* denotes

ot descent, as Andes was not on a hill. Cf. *deducere, demittere* ('in portum'), etc. **Fetus.** A. & S. 323. 2 (4). — **24. Com-**  
**o** = to compare. — **26. Lenta viburna** = pliant shrubs.  
*viburnum* is a low, flexible shrub. It was used for binding  
 Tityrus means to say, in effect, that he found the difference  
 n Rome and Mantua to be one, not of degree merely, but of

Et sometimes introduces a question with emphasis, marking  
 osity and wonder of the speaker. **Romam.** Gr. 559. A. & S.

**Tibi.** Gr. 387. A. & S. 226. — **28. Libertas.** A. & S. 204,  
**Sera**; sc. *quidem*. The omission of *quamquam* or *quidem*  
*tamen* is not uncommon. **Respexit.** *Libertas* is here per-

l; hence the appropriateness of the word *respexit*. **Iner-**  
**c. me)** = indolent, neglectful; i. e. to save his little gains with  
 to purchase his freedom. It was for this that slaves saved  
*culium* (see on v. 33); and of course the less *inertes* they were,  
 ner they got the necessary sum. Tityrus, a farm-slave, having  
 enough, goes up to buy his freedom from his owner, and the  
 of the estate, who is living at Rome. Nothing can be less  
 than this allegory in itself except the way in which it is intro-  
 in the midst of the reality — the general expulsion of the shep-  
 and the exemption of Tityrus through the divine interposition  
 ivianus — which ought to appear through the allegory and not  
 side of it. — **29. Candidior** = growing gray. In v. 47

is called *senex*. **Tondenti**; sc. *mihi*. Gr. 571; 578. A. & S.  
 and 3 (a). Manumitted persons were accustomed to shave their  
 which, while slaves, they had permitted to grow. — **30. Longo**  
**re**; i. e. a long time compared with the much shorter time in  
 slaves were accustomed to obtain their freedom. — **31. Post-**

— **reliquit** = since Amaryllis is holding possession of me  
 my affections), (and) Galatea left me; i. e. since I got rid of  
 ravagant Galatea and took to the thrifty Amaryllis. These were  
 as successive partners (*contubernales*) of the slave Tityrus.  
 he difference of the tenses joined with *postquam* in vv. 29, 31 :  
 , a continuing act now completed; *habet*, an act still continuing;  
 ; an act completed at once. — **33. Peculi.** Gr. 45. 5. 1).

. 52; 322. 5. The *peculium* was the property acquired by a  
 which his master permitted him to consider as his own. —  
**ulta . . . victima** = many a victim; used poetically for *mul-*  
*timae*. Z. 109, N. **Saeptis** = enclosures, folds. — **35.** The  
 n of *pinguis* before *et* indicates that it is specially emphatic.  
 ae; because it did not pay him for his trouble so much as he  
 t it ought. — **36.** Tityrus blames the unthrift of Galatea and  
 n recklessness, which made him too careless about making

money by his produce, though he took it from time to time to *Mai-tua*. To suppose that he squandered his earnings directly on *Galatea* would not be quite consistent with the blame thrown on the town, v. 35. — 37. *Quid*. Gr. 380. 2. A. & S. 235, R. 11. *Amaryllis*. Gr. 94. A. & S. 81, R. — 38. *Bua* — in *arbore* = (each) on its own tree. Cf. VII. 54. G. II. 82 and A. VI. 206. *Amaryllis* in her sorrow had forgotten her careful habits. She left the fruit hanging for *Tityrus* as if no hand but his ought to gather it. — 39, 40. *Aberat*. The final syllable is made long by caesura. Gr. 669. V. A. & S. 303. 2 (1). *Ipsas* = the very. *Pinus . . . fontes . . . arbusta*. Then called him back, because, depending on his care, they suffered from his absence. Virgil doubtless meant the passage as a piece of rustic banter. — 41. *Facerem*. Gr. 486. II. A. & S. 260, R. 5. — 41. *Fraxementes* = powerful to aid. See on Ov. M. III. 658, and cf. M. IV. 612. *Alibi* belongs also to v. 41. *Cognoscere* = to find; *Alibi* to become acquainted with. — 43. *Juvenem*; Octavianus. He was now in his twenty-third year. See on Hor. C. I. 2. 41. Cf. G. I. 508. 44. *Bis senos . . . dies*; i. e. twelve days in the year, probably once a month. — *Nostra*. Gr. 446. 2. A. & S. 209, R. 7 (6). — 45. *Responsum . . . dedit*; i. e. as a god to those who consult his oracle. *Primum* denotes the anxiety with which the response was sought; it does not imply that any one else could have given it. The sense may be expressed thus: it was here that he gave me my first assurance. — 46. *Pueri* = *servi*. *Submittite* = produce, rear. — 47. *Tua* is a predicate, like *magna*, and emphatic, suggesting a contrast between his lot and that of his neighbors. *Quamvis* — *juncos* = although naked stones (lit. stone) cover it all, and pools overspread with *slip* rushes the pasture grounds. *Palus* is probably the overflowing of the Mincius. Cf. VII. 13. *Omnia* must mean the whole farm, while the latter part of the description applies only to the *pascua*. — 50. *Non* — *fetas* (sc. *pecudes*) — no unusual food shall injure (lit. attack, i. e. with disease) thy pregnant ewes. *Graves* = *gravidas*, in A. I. 274. — 51. *Mala* = malignant. — 52. *Flumina* may be the Mincio and the Po, or the smaller streams in the neighborhood. — 53. *Fontes* are called *sacros*, because each had its divinity. Cf. Hor. C. I. 1. 22 and note. — 54. *Hinc susurro*. Construe thus: *Hinc, ab vicino limite, saepe Hyblaeis apibus florem salicis depasci, saepe tibi levi susurro suadebit, quae semper, somnum inire*. *Vicino ab limite* is explanatory of *hinc*, and with *hinc* = on this side, namely, on the side of the neighboring boundary. Cf. III. 12, *huc* — *fagus*; A. II. 18, *huc . . . caeco lateri*. *Quae semper* is an elliptical relative clause in the sense of *ut semper*, like *quae proxima, litora*, A. I. 15, and = as it has ever done. *Quae* then will be used here for the corresponding adverb *quemadmodum*, like *quo*, A. I. 8, for *quemad-*

*siquem*, A. L. 181, for *sicubi*. **Hyblæis**; merely an ornamental  
et derived from *Hybla*, a mountain in Sicily famous for its bees  
honey. **Florem depasta** = fed upon as to the flower of the  
w. Gr. 380 and 1. A. & S. 234. II. and R. 1 and 2. **Salicti**;  
eviated from *saliceti*, used poetically for *salicis*. Gr. 317 and 2.  
; S. 100. 7. The **susurrus** comes partly from the bees, partly  
the leaves. **57. Hinc** is opposed to *hinc* in v. 54, and is more  
ly defined by *alta sub rupe*. **Canet ad auras** = shall fill the  
with his song : lit. shall sing to the breezes. Cf. A. VI. 561,  
*per ad auras*. The description points to the month of August,  
the mention not only of the *frondatio*, but of the cooing of the  
pigeons during incubation. Pliny makes the latter a sign  
autumn is coming on. — **58. Tua cura** = thy delight. — **59.**  
*coo* = to coo. **Turtur**. The Romans kept turtle-doves on  
farms. — **60. Ante** = sooner. It, with the *ante* in v. 62,  
is only a repetition of it, is the correlative of *quam* in v. 64.  
expresses the ground of his obligations to his master ; namely,  
favor conferred upon him. **Destituent nudos** = shall leave  
; i. e. fishes shall live on dry ground. — **62. Pererratis** = *su-*  
*is*. The meaning is, sooner shall the Parthians and the Ger-  
change places, each passing to the country of the other ; but  
they can never do, since the territory of the Romans intervenes,  
they must first conquer. **Amborum** = of both (nations).  
**al bibet** = as an exile shall drink ; i. e. shall make his home  
: — **63. Ararim**. The Arar (now Saone) is a river of Gaul,  
of Germany ; its source, however, in the high land connected  
the Vosges (*Vogesus*) is not very far from Alsace, which was  
as now, inhabited by Germans. The ancients, moreover, some-  
confounded the Germans and the Celts. Gr. 85. III. 1. A. & S.  
**Parthus**. The Parthians were a very warlike people of  
ian origin, and occupied a large district southeast of the Cas-  
Sea. But see on Hor. C. I. 2. 22. **Germania** ; by metonymy  
*germani*. See on *Musam*, v. 2. — **64. Illius**. See on v. 43.  
**itur** = shall pass away, be effaced. — **65. Nos**. Gr. 446. A. & S.  
L 1 (b). **Nos . . . alii . . . pars**. Gr. 363. A. & S. 204, R. 10.  
; by metonymy for *Africa*. Gr. 379. 4. A. & S. 237, R. 5 (a).  
**Et . . . et** correspond to the preceding *alii . . . pars*, and are equiv-  
to *alii . . . alii*. **Cretæ** ; a large island (now Candia) in the Med-  
ean Sea, south of Greece. **Oaxen**. Of the Oaxes of Crete noth-  
known. — **68-70. En . . . aristas** = indeed, shall I ever, a long  
afterwards, beholding (again) my paternal fields and the roof of  
or cottage built of turf, my (former) domain, (shall I ever) here-  
see with wonder a few scattering ears of corn ? The cause of  
r is the scantiness of the crop compared with the abundance



of former years. *En* in interrogations adds earnestness and emphasis. *Tugurr.* Gr. 45. 5. 1). A. & S. 52; 322. 5. *Post* (= *postquam*) repetition of *longo post tempore*. *Mca regna* we prefer to construe as apposition to *fines* and *culmen*. — 71. *Novalla*; properly either low grounds, or grounds ploughed for the first time, but here fields. — 72. *Barbarus*, alluding to the Gauls and other barbarians in the Roman armies. *Quo . . . produxit* = to what a point it has brought. — 73. *Quis* = *quisbus*. Gr. 187. 1. A. & S. 136. — 74. *Inserere nunc* = graft now. Said ironically to himself. — 75. *Viridi* = green (with moss). — 77. *Pendere . . . de rupe*; as they would appear on the hillside in the distance. — 78. *pascente*; i. e. *me pastore*. — 79. *Cytisus* is the arborescent lupine which is common in Greece and Italy, and a favorite food of men and bees. — 80. *Poteras* = you might as well, you had best. Gr. 475. A. & S. 259, R. 3 and (6); Z. 518. It seems more probable than the present. As Meliboeus now begins to resume his journey (*ite capellae*, v. 75), Tityrus calls to him and urges him to stop and spend the night with him. — 81. *Nobis*. Gr. 446. 2; 387. A. & S. 210, R. 3 (1); 226. — 82. *Molles* = mealy; i. e. when they are roasted. *Proseui lactis* = cheese. Cf. v. 35. — 83. *Culmina fiant*; i. e. announcing supper-time.

### ECLOGUE III. — PALAEMON.

THIS Eclogue is principally occupied by a contest in poetical skill between two shepherds, Menalcas and Damon. Such contests, still not uncommon among the *improvisatori* of Italy, — were carried on in verses, called *carmen amoebaeum* (rendered by Virgil *alternis* or *alternis versibus*, v. 59, VII. 18), answering alternately. And if them no sequence of ideas was necessary on the part of the challenger, but the party challenged was bound to exceed in language or ideas the thoughts first expressed.

1-31. *M.* Whom are you keeping sheep for? *D.* Aegon. Poor sheep! their owner is hopelessly in love, and his hireling eats the muck. *D.* As if you had any right to taunt me! *M.* Of course not; I cut Micon's vines. *D.* Broke Daphnis's bow and arrows, you mean. *M.* Well, I saw you steal Damon's goat. *D.* It was mine I won it at a singing match. *M.* You! when you can't sing. I'll sing against you now for a calf.

1. *Damoeta*. Gr. 43. A. & S. 44. *Cujum*. Gr. 188. 4. A. & S. 137. 5. The question implies that Damoetas is a mere hireling. A implies some such previous question as, *num est alius*. Gr. 346. 2.

A. & S. 198. 11, R. (*d*). — 2. **Tradidit** = intrusted. — 3. **Pecus**. Gr. 363. A. & S. 204. **Ipsē**; Aegon. — 4. **Fovet** = courts. — 5. **Alienus** . . . **custos** = hireling keeper; i. e. Damoetas. **Bis** — in **hora**. Twice a day would have been often enough. The phrase is of course exaggerated; but secret milking was a common offence, punished by Justinian with whipping and loss of wages. — 6. **Sucus**. = strength, vigor. — **Pecorū**. Gr. 385. A. & S. 224, R. 2. — 7. **Ista** = these reproaches of thine. — **Viris** is emphatic; *men*, worthy of the name. — **Tamen** involves a tacit admission that the charges are true; yet, says Damoetas, they come with an ill grace from one no better than you. — 8. **Qui te**; sc. *corruperit*, or some such word. **Transversa** = askance. The neuter plural of the adjective used adverbially. Gr. 443. A. & S. 205, R. 10. — 9. **Quo** . . . **sacello** = in what cave; i. e. a cave sacred to the nymphs. **Faciles** = easy, good-natured; because they did not punish him for the profanation of their abode. — 10. **Tum**; sc. *risere*. **Credo**. Ironical. Menalcas affects to charge himself with what Damoetas did. — **Arbustum**, properly a vineyard in which the vines were trained on trees, is here the trees themselves. — 11. **Mala** = malicious. The laws of the Twelve Tables imposed a heavy fine for cutting another man's trees. — **Novellas** is emphatic, as the young vines ought not to have been pruned at all. Cl. G. II. 365. — 12. **Hic**; sc. *risere*. Damoetas recriminates. — **Ad veteres fagos** is a more exact definition of *hic*. See on I. 54, 57. — 13. **Calamos** = arrows. Gr. 705. III. A. & S. 324. 3. **Quae**; i. e. *arcum et calamos*. Gr. 439. 3. A. & S. 205, R. 2 (2) N. — 14. **Puero**; Daphnis. — 15. **Aliqua** = in some way. — 16. **Quid fures** = what would masters do when thievish servants are so daring? *Fures* is comic for *servi*. The subj. *faciant* suggests, "What would they do if they were to come on the scene?" the case being a supposed one, the substitution of Aegon for Damoetas. *Talia*, then, refers to what precedes. — 17. **Excipere** = catch. **Lycisca**; the name of a dog. — 18. **Quo — ille** = what now is yonder rogue darting at? More lit., whither now does that fellow rush forth? Gr. 450. A. & S. 207, R. 23 (*a*). Damoetas was just rushing out of his ambuscade. — 19. **Tityre**; Damon's shepherd. **Coge**. The flock was straying in supposed security. **Carecta** = the rushes; properly a place covered with rushes. Gr. 317 and 2. A. & S. 100. 7. — 20. **An**. Gr. 346. 2. 4). A. & S. 198. 11, R. (*d*). *An* implies some such previous question as, Did I not have a right to the goat? **Non — ille** = was not that one to deliver, to hand over? Gr. 485. A. & S. 260, R. 5. — 21. **Quem . . . caprum**. Gr. 445, 8. A. & S. 206 (3) (*b*). **Carminibus** = by its strains; referring to the interludes played between the parts of the song. — 22. **Si nescis** = *ut hoc scias*, if you did but know it. — 23. **Reddere** — **negabat**; since it would be a con-

cession that he was defeated. — 25. *Tu illum*; *sc. virum* is *sc. The*. The *flutula*, or shepherd's pipe, was constructed either of *arundo* (reed), *calamus* (reed), or hemlock (*cicuta*). In general the hollow stems of these plants, cut to the proper lengths and adjusted so as to form an octave, were fitted together by means of wax. — 26. *In trivis*; i.e. to vulgar ears. *Trivium*, a place where the roads meet, came to mean any place of public resort, especially the lower orders. — 27. *Stridenti* = *stridula*. *Miserum* . . . *perdere carmen* = to murder a wretched strain. The tune was bad one, and vilely played at that. *Stipula* is a single reed, opposed to *flutula cera juncta*. — 28. *Via* implies a challenge, while *quis* simply asks for information. *Inter nos* . . . *viciasim*. The form expresses that there is to be a contest, the latter refers to the kind of contest; i.e. amoebean. *Possit* = can do. — 29. *Experiamur*. Gr. 493. 2. A. & S. 262, R. 4. *Vitulam* = *juveniam*. *Reconam*. Gr. 439 and I. A. & S. 262. — 31. *Depono* = lay down as a wager stake. — *Quo* — *certain* = with what wager thou wilt contend. Gr. 525. A. & S. 265. *Quo pignore* may be taken as an ablative of manner, or, which is really the same thing, as an ablative absolute. Gr. 430. A. & S. 257, R. 7. — 32. *Non ausim* = I dare not. Gr. 434. 4; 485. A. & S. 162, 9; 260, R. 4. *Tecum* = like you, i.e. as you have done. — 33. *Mihi*. Gr. 387. A. & S. 226. *Injusta* = harsh, severe. The word belongs to both *pater* and *noverca*. See on Hor. C. I. 2. 1. — 34. *Bisque die*; i.e. both morning and evening. *Alter* = one or the other. — 35. *Id* refers to *pocula*. *Tuta*. Gr. 114. 3. A. & S. 133, R. 2. — 36. *Pocula* . . . *fagina* = a pair of beechen cups. Drinking-cups were usually in pairs, one for wine and one for water. See v. 44. *Ponam* = *deponam*. — 37. *Alcimedonta*. Alcimedon is nowhere else mentioned. — 38. *Quibus* — *superaddita* — superadded to which by the skilfully handled graving tool. *Quibus*; *sc. poculis*. *Torno*, lit. the lathe, for *scalpro*. — 39. *Diffusos* — *corymbos* = covers (with its foliage) the scattered clustering berries of the yellow ivy. Both the vine and the ivy were emblems of Bacchus, and so fit ornaments for a drinking cup. *Hedera pallens* is probably for *hederæ pallentis*, a use of the material ablative for the genitive not uncommon in Virgil. Gr. 428. A. & S. 211, R. 6. Some connect the ablative with *diffusos*.

40. *In medio*; i.e. in the space enclosed by the vine and ivy. So in v. 46. *Conon*: a famous astronomer in the time of Ptolemy Philadelphus, B. C. 283–222. *Alter*. The other, whose name the shepherd forgets, was probably Eudoxus, a celebrated astronomer of Cnidus, who lived about B. C. 366. — 41. *Radio*; the rod with which the geometrician drew his diagrams upon the sand. Cf. A. VI. 851. *Totum* . . . *orbem* = the whole circle (of the heavens).

entibus = for mankind. — 42. *Tempora quae* = (showing) what  
 time. *Curvus*; i. e. bending over the plough. *Haberet* =  
 could observe. — 43. *Molli* = flexible. — 46. *Orphea*. Gr. 46. 3. 5).  
 A. & S. 54. 5 and 86. See on Ovid, M. X. Introduction, p. 415. —  
 48. *Si — spectas* = if thou (once) lookest at the heifer; i. e. com-  
 pared with the heifer, the cups deserve no praise. Gr. 669. I. A. & S.  
 5 (4). *Nihil . . . laudes*. Gr. 501. I. 1. A. & S. 264. 7 and N.  
 — 49. Menalcas, in his turn, insinuates that *Damaretus* wishes to  
 fight. *Veniam*; i. e. I will come to your terms, whatever they  
 may be. — 50. *Audeat*. Gr. 488. I. A. & S. 260, R. 6. *Vel —*  
*Palaemon*. *Vel* goes rather with *qui venit* than *Palaemon*. Me-  
 nalcas begins as if he wished for some particular arbiter, but corrects  
 himself, and offers to take the chance of a man just then approach-  
 ing, whom he identifies at the end of the verse as Palaemon: "The  
 man who is coming up — there! it is Palaemon." — 51. *Posthac*;  
*in lacessas*. *Voce lacessas* = challenge in singing; i. e. chal-  
 lenge to sing. Gr. 429. A. & S. 250. 1. — 52. *Quin age* = come  
 on then. *Si quid habes* = if thou hast anything (to sing), if thou  
 dost sing at all. Cf. IX. 32; V. 10. — 53. *Nec — fugio* = nor do I  
 fear any one. Some critics make *quemquam* mean any *opponent*;  
 here, any *judge*. — 54. *Sensibus haec imis* = these things (i. e.  
 which we are about to sing) in thy deepest thoughts. *Res — parva*  
 refers to the importance of the contest rather than to the value of  
 the wager, as some make it. *Reponas*. Gr. 488. I. A. & S. 260,  
 R. 6. — 55. *Dicite* = *canite*, as often. — 56, 57. *Et — annua*. Cf.  
 II. 323, 330. *Annus* for *anni tempus*, the season of the year. —  
 58. *Deinde*. Gr. 669. II. A. & S. 306. 1 and (1). — 59. *Alter-*  
*na* = responsively. Gr. 414 and 3. A. & S. 247. 2. *Alterna* =  
 responsive songs. *Camenae*; Latin deities nearly identical with  
 the *Muses* of the Greeks. — 60. *Ab — principium* (sc. *mei carminis*  
 ); i. e. I begin with celebrating the praises of Jupiter. *Musae* is  
 vocative. — 61. *Colit* = fertilizes. Cf. G. II. 325, 326, and see  
 Hor. C. I. 1. 25. *Illi — curae*; i. e. because Jupiter cares for  
 the earth, and renders it fruitful, therefore those who cultivate the  
 earth, and shepherds and their songs, are pleasing to him. Gr. 390.  
 A. & S. 227. — 62. *Phoebus*. Menalcas replies: Apollo, the  
 god's patron, is *my* friend: for him I rear bays and hyacinths in my  
 garden. *Phoebo*. Gr. 387. A. & S. 226. *Sua*; i. e. which are  
 pleasing to him. Gr. 449. 2. A. & S. 208 (8). — 63. *Suave* =  
 sweet. Gr. 335. 4. 1). A. & S. 205, R. 10. — 64. *Malo me*  
*colit* = throws an apple at me. Apples were sacred to Venus;  
 hence, to throw an apple at one was a mode of flirting. — 65. *Se-*  
*pit videri*. Gr. 551. II. 1. A. & S. 271, R. 4. *Ante* = before  
 (she hides herself). — 66. *Ignis* = beloved. Cf. the English *flame*.

— 67. *Della* is Menalcas's mistress. Damoetas had boasted that he was beloved by *Gulatea*. Menalcas replies that he is beloved by many persons, and that they each come so often to his cottage that they no longer barked at by his dogs. — 68. *Veneri* = beloved. *Non vi* = I observed. — 69. *Ipsæ* denotes that he has observed it himself, so that he will be sure to remember it. *Aeriae* = high in air. — 70. *Congessere*; for *nudum congersere*, as we say "to lull." — 71. *Palumbæ*. Wood-pigeons were sacred to Venus. — 72. *Quod potui* = what I could; i. e. since I had to pick them from the high branches of the tree. The expression corresponds to *aeriar*, denoting difficulty. It is explanatory of the following sentence. — 73. *Partem aliquem* = some small part; since even that would charm the gods themselves. *Divum*. Gr. 45. 5. 4). A. & S. 225. IV. R. 2. *Silvestri* — *lecta* = picked from a tree in the wood. — 74. *Aurea*; i. e. ripe. *Altera* (sc. *decem*) = a second. — 75. *Referat*. Gr. 488. I. A. & S. 260, R. 6. — 76. *Quid*. Gr. 384. A. & S. 232 (3). *Quod* — *servo*. He complains that he is separated from Amyntas, who takes the more attractive and dangerous part of the adventure; and this is opposed to *ipse* — *sperno*. "What is your affection to me if you will not give me your company?" *Servo* = *obseruo*; i. e. to watch for game. — 77. *Phyllida*. Gr. 93. I. A. & S. 80. I. Phyllis seems to be either the female slave or mistress of Iollas, whom we may suppose to be a neighboring farmer who has joined the company since the musical contest began. *Natalis*. The birthday was a season for merry making and love, whereas the festival, called *Amorantalia*, referred to by *quum* — *frugibus*, was a time of abstinence from such pleasures. When this shall arrive, he deservingly invites Iollas to come himself. On the occasion of this festival (Gr. I. 338–350) the victim to be sacrificed was led three times round the cornfields before the sickle was put to the corn. It was accompanied by a crowd of merry-makers, the reapers and farm servants dancing and singing the praises of Ceres, and praying for her favor and presence, while they offered her the libations of milk, honey, and wine. This festival took place towards the end of April, when the harvest in Italy began. — 78. Menalcas retorts in the person of Iollas. *Me* — *flevit*. Gr. 551. III. A. & S. 273. 5. N. 7. — 79. *Longum* = in prolonged accents. *Longum* goes with *inquit* rather than *vale*, denoting reluctance to part. *Vale*, *vale*. Gr. 669. I. 3 and IV. A. & S. 305. 1 and (2). — 80. *Triste*. Gr. 438. 4; 441. A. & S. 204, R. 9; 205, R. 7 (2). So *dulce*, v. 82. Cf. A. IV. 569. Damoetas says, "everything in nature has its bane: mine is the wrath of Amaryllis." Menalcas replies, "everything in nature has its delight: mine is Amyntas." It will be observed that Damoetas continually

ages the subject. — 82. **Depulsis** (sc. *a lacte*) = weaned. Cf. VII. — 83. **Salix**. Cf. I. 79. — 84. **Pollio** (*C. Asinius*), a distinguished orator, poet, and historian. He was the friend and patron of Virgil and Horace and other great writers, and was the first to found a public library at Rome. He also had great reputation as a critic. **Pollio**, says Damoetas, "is my patron, and the prince of critics." **Pollio** is more," replies Menalcas, striving to outdo his rival, "he is prince of poets." **Musam** = song, poetry. Cf. I. 2. — 85. **Amidae** = Muses. See on Ov. M. V. Introduction, p. 403. **Vitula... taurum**. These may be the prizes of different kinds of poetry, the value of the prize rising with the rise from critic and patron to poet. Some, however, regard them as sacrifices for Pollio's fire. **Lectori**; Pollio. **Vestro**; because you (the Muses) inspire the verses which he reads. — 86. **Nova carmina**. Some understand these words to refer to tragedies of a *new* kind; i. e. on subjects were not borrowed from the Greek, but taken from Roman story. *Nova* may, however, mean *original*; or it may merely try out the notion of *ipse*; he makes verses himself, is a poet as well as a critic. Others, with Heyne, make *nova* = unrivalled, matchless. — 87. **Qui... petat... spargat**. Gr. 501. I. A. & S. 264. b). The relative clauses denote the age of the bull. — 88. **Veniat gaudet** = may he attain to (the same happy lot) which he rejoices at thou also (hast reached). *Te*; sc. *pervenisse*. Some critics understand the happiness to be that of political preferment, others of poetic renown; but it would seem from v. 89 that the allusion is to the golden age (cf. IV. 25–30; G. I. 131; Ov. M. I. 89 foll.); and that the wish is that Pollio's admirers may enjoy with him the same happy felicity of the golden age that he enjoys. — 89. **Amomum**; fragrant oriental shrub; also the balsam made from it. Here it is the latter; in IV. 25, the former. — 90. **Bavium**; i. e. his poems. **Ennius** and **Maevius** were envious poetasters who attacked Virgil and his race. **Amet**. Gr. 367. 2. A. & S. 209, R. 2, N. 3. **Tua** — **levi**. It is intimated that *Maevius* is a worse poet even than *Ennius*. Gr. 45. 5. 2). A. & S. 52. — 91. **Jungat**; i. e. for ploughing. *regere vulpes* and *mulgere hircos* appears to be a sort of comic purgatory opposed to the paradise of v. 89. — 93. **Frigidus** — **herba**. 672. 2. A. & S. 310. 2. — 94. **Parcite** = *nolite*. **Non benedicitur** = it is not safe to trust. — 95. **Ipse**; i. e. though the most of the flock. — 96. **Tityre**. See on v. 20. **Pascentes**; i. e. *pascentur*. **Reice**; poetical for *rejice*. Gr. 669. II. A. & S. IV. N. 1; 306. 1. — 98. **Cogite oves** = drive the sheep (in the shade); to shelter them from the midday heat. **Praecepit** = shall have dried up; i. e. *before* the time of milking. — 99. **Quam** with *macer*. **Pingui** = making fat, nutritious. **Ervo**;

a species of tare. — 101. *Exitium pecori*. Gr. 390. 2. A. & S. 227, R. 4. — 102. *His*; sc. *agnus*. *Neque* = *etiam non, ne. quidem*. — 103. *Nescio quis . . . oculus* = some (evil) eye. — 104. — 107. D. "Guess my riddle, and you shall be my Apollo." M. "Guess mine, and you shall have Phyllis to yourself." — 104. *Apollo* was the god of divination. *Mibi*. Gr. 390. 2. A. & S. 227, R. 4. — 105. *Tres — ulnas*. According to Servius, Asconius Pedianus heard Virgil say that he had intended in this passage to set a trap for the critics; and that the real answer was the tomb of Coelius, a Mantua who had squandered his estate, and left himself only land enough for a tomb. This traditional solution is now generally followed, though various others have been proposed; such as a well, an oven, the shield of Achilles, the pit called *mundus* in the Comitium, which was opened but three days each year. *Coeli*, the poetical form of the genitive of *Coelius*, is the same as the genitive of *caelum*, heaven; but in the absence of certain knowledge on the subject, we cannot do better than translate it as the latter. *Amplius ulnas*. Gr. 417. 3; 371. A. & S. 256, R. 6 (a) and (b); 236. — 106. *Inscripti nominum regum* = having the names of princes inscribed upon them; *in* inscribed as to the names of princes. Gr. 380 and 1. A. & S. 234. 11. The flower meant is the hyacinth, which was inscribed with *Al, Al* (alas! alas!) to express the grief of Apollo at the death of Hyacinthus, whom he accidentally killed with a quoit, or, as others say, to express the name of Ajax (*Aías*), of which they are the first two letters; or according to others, with the letter *Y* for *Yάκινθος* (Hyacinthus). — 108. *Non nostrum* (sc. *est*) = it is not in my power. Gr. 404. 1. A. & S. 211, R. 8 (3) (a). *Componere* — to decide. — 109. *Vitula*. Gr. 419. IV. A. & S. 244. Both ultimately wagersed a heifer. See v. 49. *Quisquis — amaro*. This is obscure, but the general sense no doubt is, as Serv. says, *et tu et hic dignus estis vitulae quicumque similis vestri est*; i.e. any one who can feel love as you have shown you can, the alarm which attends its enjoyment, and the pangs of disappointment. — 111. *Rivos* the sluices. This verse admits of either a literal or a metaphorical interpretation. According to the former, Palaemon had gone into the fields in order to direct his slaves to open the sluices for irrigating his grounds, when he was called upon by the two shepherds to act as umpire in their singing match; and now that the contest has ended, he turns his attention to the slaves and tells them to close the sluices. According to the latter, the allusion is to the stream of bucolic verse. The two interpretations may be combined, and the passage may be understood in both senses.

## ECLOGUE IV. — POLLIO.

a multitude of conjectures regarding the subject of this Eclogue. Wagner's views seem preferable. All Italy had been exposed to dreadful calamities; first, from the division of the lands, as in the first Eclogue; then, from the quarrels between Antony and Octavianus, and the war which ensued, B. C. 41; and from a most severe famine, the result of the blockade formed by the fleets of Antony and Sex. Pompeius. So much the greater joy occasioned by the treaty of Brundisium, made in the autumn of B. C. 40, by which harmony was restored between the warring chiefs. Antony's agent in arranging the peace was Asinius Pollio. A little afterwards, on his return to Rome, Pollio entered on the consulship, and about the same time a son was born to him. There was a common belief at the time that a new æra was dawning on the world; and as Italy seemed to have recovered from its miseries chiefly through the means of Pollio, Virgil, in this Eclogue, congratulates him on his consulship, and does it in a way, as at once to extol him as the harbinger of a new era of peace, and at the same time to augur this, from the birth of his son, as an omen of future peace and prosperity. The coincidence of Virgil's language and that of the Old Testament prophets in relation to the coming of the Messiah is sufficiently striking; but it is doubted whether Virgil uses any image to which a classical allusion cannot be found. This Eclogue was written in the autumn of 40.

*Loelides* = Sicilian; i. e. of Theocritus, pastoral. (Theocritus, see Introduction to Bucolics) was a Sicilian. *Majora* = greater themes; i. e. than the usual subjects of pastoral song. A. & S. (a). — 2. *Arbusta . . . myricæ*; emblems of the lower rural poetry. — 3. *Silvæ* is used for pastoral poetry, and is the genus of which *myricæ* is the species. If my theme be pastoral, let it rise to the dignity of which a consul need be ashamed. — 4, 5. *Ultima — Ordo*. The reference is to the great year, a vast period of time, variously estimated by the ancients, and now calculated to require about 26,000 years for its completion, when all the heavenly bodies occupy the same places which they occupied at the beginning of the world. In each of these periods it was supposed that the cycle of mundane and human history repeated itself, and was divided into four eras, or ages, styled the golden, the silver, the brazen, and the iron age: the first being the purest and best, and the last the most degenerate and corrupt. (See Ov.



M. I. Introduction, p. 369.) A series of these ages had, according to poetic legends, now nearly elapsed, and it had been predicted by the Cumaean Sibyl that the great order was to begin anew (*ab initio*), the golden age returning first. — 4. *Cumaei* . . . *carmina* = of the Sibylline prophecy; the Sibyl of Cumae in Italy being the most famous, and delivering her oracles in verse. — 5. *Saeclo* Gr. 703. 2. A. & S. 322. 4. — 6. *Redit*—*regna* = *et Virgo Saturnia regna redeunt*. The repetition of a noun or verb is sometimes equivalent to a repetition of the copulative. *Virgo*; i. e. *traces*, or *Justitia* = Justice. She was a daughter of Jupiter Themis. See on Ov. M. I. 150, and cf. G. II. 474. *Regna* on Ov. M. I. 113. — 7. *Nova progenies* = a new race; i. e. a better race: called in v. 9 *gens aurea*. — 8. *Tu*—*puero* . . . *lamo* do thou only favor the birth of the boy. See Introduction. *Quae* under whom. Gr. 426. 1. A. & S. 257, R. 9 (2); or 253. *Prima* = at last. Cf. I. 45. — 9. *Lucina*; the goddess who presided over childbirth. She is sometimes the same as Juno, and sometimes here, Diana, whom the Romans identified with the Greek Artemis, the sister of Apollo; hence *tunc Apollo*. Cf. Hor. C. S. 14. *Tunc*; sc. *frater*. Apollo is here the same as *Phoebus*; i. e. *Sol*, the Sun. See on Ov. M. II. 116. According to the Sibylline verse Apollo, i. e. the Sun, was to reign during the last or iron age, after which the cycle was to begin anew with the golden age. — 10. *Ad eo*, especially with pronouns, gives a rhetorical prominence to the word after which it is used, and can be best rendered by laying the vocal stress on that word. Here the emphasis is increased by the repetition of *te*. *Decus hoc aevi* this glorious age. *Inibit* = shall commence. — 11. *Magni*—*menses*; the periods into which the *magnus annus*, i. e. the *magnus saeculorum ordo*, was divided. Some explain it by *illustres*, *memorabiles*, as belonging to the golden age. — 12. *Te dabo* = under thy guidance, auspices; i. e. as *consul Sceleris*; i. e. of the bloody civil wars which were terminated about this time by the peace of Brundisium. — 13. *Irrita* = completely effaced, removed. *Formidine*; i. e. of the vengeance of the gods for the *scelus*. — 14. *Ille*; the *puer* of v. 8. *Accipiet* = shall participate in, be the recipient of, enjoy. *Divia*. Gr. 385. 5. A. & S. 245. II. 2 and R. 1. *Videbit* and *videbitur* express that familiar intercourse with the gods on earth which was one of the characteristics of the golden age. — 15. *Heroas*. Gr. 98. A. & S. 86. *Ille* Gr. 388. 3. A. & S. 225. II. — 17. *Patriis virtutibus* follow *regret*. — 18—47 The coming of the golden age will be gradual, its stages corresponding to those in the life of the child. Thus its infancy is signalized by the production of natural gifts and the removal of natural evils (vv. 18—25); in its youth the vegetable world

will actually change its nature (vv. 26-36); in its manhood the change will extend to the animals (vv. 37-47). Further, the particular changes would seem to be adapted to the successive requirements of the child. There are toys and milk for its childhood, which is to be specially guarded from harm; stronger food for its youth, which is not to be without adventure and military glory; quiet and prosperous luxury for its mature age. — 18. **At** = moreover, and. It does not here mark opposition, but simply a transition to a new subject. **Prima** = *primo* = at first. **Nulla** — **cultu** = spontaneously. On all these characteristics of the golden age of. Ov. M. L. 89-112. **Munuscula** = small gifts; i. e. for children. They are specified in the verses which follow. — 19. **Errantes** = spreading; i. e. with luxuriance. **Passim**; with *fundet*. What now grows only in certain places will then grow everywhere. **Bacchare**. It is not certain what plant is meant. It had a fragrant root from which an oil was extracted. — 20. **Colocasia**. The Egyptian bean, a plant whose root, stalk, and fruit were used for food, had just been introduced into Italy, and was regarded as a valuable rarity. **Acantho**. Virgil mentions two kinds of acanthus; an herb, as in III. 45, and a tree, as here and in G. II. 119. — 21. **Ipsae** = of their own accord. — 22. **Ipsa**; i. e. *sponte*; in the same sense as *ipsae*, v. 21, and *nullo cultu*, v. 18. So Ovid speaks of the earth as fruitful *per se* and *nullo cogente*, and of *natos sine semine flores*. — 24. **Fallax**; because of its similarity to harmless ones. Cf. G. II. 152. **Herba veneni** = poisonous herb. — 25. **Assyrium**; i. e. eastern, oriental, in a general sense. The poets use geographical names very loosely. See on Hor. C. I. 2. 22 and C. III. 4. 32. **Amomum**. See on III. 89. As a remarkable parallel to this whole passage, compare the prophet Isaiah, xxv. 1 and xi. 6-8. — 26. **Simul** = *simul atque*, as often. **Heroum** — **virtus**; i. e. by reading of the glories of his father and the heroes of older time, the child will learn to conceive of virtue. — 28. **Molli . . . arista** = with waving corn. Another interpretation is "smooth, beardless." The beard, which protects the grain from birds, would not be needed in the golden age. **Paulatim** seems to mean here spontaneously; i. e. there will be no process of sowing, from which the springing of the crop can date, but the field will gradually develop into corn. — 30. **Roscida** = dewy. The ancients imagined that honey fell in the shape of dew, and was gathered by the bees from leaves. In the golden age it will be so abundant as to drop from the leaves of trees. Cf. G. I. 131. So Ovid: *Flavaeque de viridi stillabant ilice mella*.

31. Before the child becomes a man and the golden age is completely restored there will be a repetition of the heroic age, in which there will be some traces of ancient wickedness (**priscae fraudis**),

and which Virgil identifies by mentioning the two most prominent events of that age, the Argonautic Expedition and the Trojan War. — **32. Quae...jubeant** = which (i. e. such as) shall prompt. Gr. 501. 2. A. & S. 264. 1 (a) and (b). **Thetim**; a goddess of the sea, put by metonymy for the sea itself. She was a daughter of Nereus, the wife of Peleus, and the mother of Achilles. Gr. 85. 4. A. & S. 80, Ex. 2. — **34. Tiphys**; the helmsman of the ship Argo which sailed in the celebrated quest for the golden fleece with Hercules, Jason, and others (*delectat heros*). — **35. Altera bella**; i. e. the old wars over again. — **36. Achilles**; the son of Peleus, king of the Myrmidones in Phthiotis in Thessaly, and the Nereid Thetis. From his father's name he is sometimes called Pelides (A. II. 548), and from that of his grandfather Aeacus, he derived his name Aeacides (A. I. 99). In fifty ships he led his hosts of Myrmidones, Hellenes, and Achaeans against Troy. Here he was the great bulwark of the Greeks, and the warrior favorite of Minerva and Juno. — **37-47.** When he shall have grown to manhood, the fulness of the blessings of the golden age will have come. There will be no need of commerce, for everything will grow everywhere. — **38. Et ipse — vector** = even the passenger himself. Much more the sailor in a ship of war. *Mar.* Gr. 423. 2. A. & S. 255, R. 3 (a) and (b). — **41. Tauris** may be the dative, Gr. 384. A. & S. 223, or the ablative, Gr. 425. 3. 2). A. & S. 251. The best authorities are divided. — **42. Mentiri** = to counterfeit; i. e. to assume colors by means of dyes. — **43. In pratibus** conveys the same idea as *pascentes*, v. 45; i. e. the live sheep in the field, opposed to the fleece in the hands of the dyer. — **Jam...jam** = *modo...modo*. — **Suave**. See on III. 63. — **44. Murice...mutabit — luto** = will dye his fleece purple...yellow; or more lit. will change (the color of) his fleece for purple...yellow. Gr. 416. 2. A. & S. 252, R. 5. — **45. Sandyx** = scarlet. — **46. Talia saecula** = O blessed ages! i. e. such as those just described. **Currite** = run on; i. e. without interruption. — **47. Concordes — numine** = harmonious in respect to the immutable will of the fates. The ages are here spoken of as threads spun from the spindles of the Parcae, in strict accord with the immutable power which controls their operations. **Parcae**, three sister-goddesses, daughters of Nox: Clotho, who holds the distaff, Lachesis, who spins the thread of human life, and Atropos, who severs it with scissors. Here each is represented as having her spindle. See also on Ov. M. II. 256. — **49. Deum**; i. e. *dei alicujus*; poetical for an indefinite singular. Cf. A. VI. 322. **Incrementum** = progeny; i. e. the boy being regarded as one more added to Jupiter's race. Some interpret it as the foster-child, the favorite of Jupiter. Gr. 672. 3. A. & S. 310. 1. — **50. Adspice mundum** = see the universe with its convex mass (i. e. the round world) trembling (with

Gr. 428. A. & S. 211, R. 6. — 51. *Terras* — *profundum*; parts of which the *mundus* is made up. *Terrasque*. Gr. 669. A. & S. 283. IV. Ex. 2, R. 3; 323, 2 (2). *Adspice . . . laetor ut omnia* = see! how do all things rejoice! This is an antic repetition of the substance of vv. 50, 51, and thus indicates a meaning of *nutantem*. — 53. The simple wish is, *O mihi tam sit vita*; but since, from the nature of the case, he would be aged when the child became a man, he says, *pars ultima* etc. — 54. *Spiritus et* (sc. *mihi sit tantus*) = and may my inspiration be so great. *Tua dicere facta*; a Grecism for *ad istas facta*. *Dicere* depends on *sat*. Gr. 552. 3. A. & S. 270, — 55. *Non . . . nec . . . neo*. Gr. 585. 2. A. & S. 279, R. 5 (a). *non*. See on Ov. M. X. Introd. p. 415. Cf. III. 46. — 56. *Linus*; son of Apollo and one of the Muses. *Huic . . . huic* = the one . . . the other. *Adsit* = assist, aid. — 57. *Orphei*; a dissyllable. Gr. 669. A. & S. 54. 5; 306. 1. *Calliopea*, another form of *Calliope*. Gr. 669. 2. 5. A. & S. 283, Ex. 2 (1). — 58. *Pan*. See on Ov. M. 17. The principal seat of his worship was Arcadia, whence it spread over other parts of Greece. As the god of pastoral life, he was the god of music, and the inventor of the *syrix* or shepherd's flute, which he himself played in a masterly manner. *Arcadia*; a mountainous province in the midst of the Peloponnesus. Gr. 430; 705. II. 1. 257, R. 7; 324. 2. — 60. *Risu* — *matrem* = by thy smile to recognize thy mother; i. e. to show by thy smile that thou dost recognize her. Some refer it to the smile of the mother. This is at every rate tame, and does not suit so well the meaning of v. 62. The idea is that the child may smile on his mother, in order that he may receive her smile in return; for not to receive a parent's smile was considered a bad omen for a child. Neither does it suit so well the meaning of v. 61, which assigns the long period of pain and discomfort preceding his birth as the reason why he should recompense the mother by a smile of recognition. — 61. *Decem . . . menses*; the months of gestation as recognized by the Roman law. *Tulerunt*. Gr. 669. IV. A. & S. 307. 1 and (2). *Fastidia* = discomfort. — 62. Admission to the table of the gods and the hand of a goddess in the banquet were the peculiar privileges that followed the deification of

## ECLOGUE V. — DAPHNIS.

MEALCAS invites Mopsus, a somewhat younger shepherd, to play the flute. Mopsus complies, with a funeral song on Daphnis, the shepherd. Menalcas matches it by a corresponding song on

the apotheosis of Daphnis. They praise each other and exchange gifts. The original Daphnis was a Sicilian hero, and his name occurs frequently in the ancient Pastorals. It is supposed that this *Eclogue* was written B. C. 42, in which year public rejoicings throughout Italy were ordered to celebrate the dedication of Julius Caesar, the month of July being also named after him. According to this conjecture, which is not improbable, Virgil celebrates Caesar under the name of Daphnis, though not carrying the resemblance through all its features.

**1. Boni** — skilled. **Calamos** — *leves* = in playing on the slender pipe; lit. the slender reeds; i. e. of which the pipe was constructed. See on III. 25. Cf. *Ov. M.* XI. 161. *Inflare* and *dare* depend upon *boni*. Gr. 552. 3. A. & S. 270, R. 1. Similar *trochæi* abound in Virgil. Cf. IV. 54, *dacere*, and A. VI. 169, *cere*. See also on *Hor. C.* I. 1. 18. — **3. Corylis**. Gr. 385. 5. A. & S. 223, R. 24 or 245. II. 2. — **4. Major**; sc. *natu*. — **5. Zephyris motantibus** (sc. *cas*); whence the uncertainty of the shade. — **6. Adspice** is followed by the indicative calls attention to the *fact* of the action or state expressed by the verb; by the subjunctive, to the *manner* in which it is performed. Indicative; See! how the wild vine has overspread the cave! Subjunctive; See *how* the wild vine, etc. Cf. IV. 52. — **7. Racemis**. Gr. 428. A. & S. 211, R. 6. — **8. Tibi certat**. Gr. 385. 5. A. & S. 223, R. 2 and (b). Menalcas compliments Mopsus as they walk towards the cave, intimating that Amyntas alone dared to contend with him in playing on the pipe. — **9. Quid — certet** what if the same should strive. Mopsus is not pleased with the allusion to Amyntas, and sneers at his vanity. — **10. Phyllidis ignes** love for Phyllis. These geritives are all objective. — **11. Jurgia Codri** invectives against Codrus. — **12. Tityrus**, probably a servant of one of the others. — **13. Immo hæc**. Menalcas had suggested several subjects, but Mopsus prefers to sing some verses which he had lately inscribed on the bark of a tree. — **14. Modulans — notavi** setting them to music I noted down the alternations (of the flute and voice). See on III. 22. He inscribed his verses and then set them to music, inscribing that also. — **15. Tu — Amyntæ**. He still feels the mention of Amyntas, and says, derisively: After you have heard my songs, then, if you will, bid Amyntas to contend with me. — **16. 18.** Menalcas reassures him. — **19. Plura** may be taken as the object of *d. sine*, though in translating it is better to render it, "to say more." — **20. Daphnim**. See Introduction. *Funere* — *mortis*. — **21. Nymphis**; sc. *factis*. — **23. Atque . . . atque** — *et . . . et*. — **Crudelia**; the predicate accusative. Gr. 373. 3. A. & S. 230, N. 3. **Mater**; Venus, the reputed mother of the *gens Julia*. — **25. Nulla nec . . . nec**. Gr. 585. 2. A. & S. 277, R. 5 (a). — **26.**

**Edavit . . . attigit** = tasted . . . touched ; much less drink or eat. **Graminis herbam** ; *herba* being the generic, and *gramen* the specific term, as in *herba frumenti*. — 27. **Daphni**. Gr. 91. 1 (2). A. & S. 81, R. **Poenos** ; i. e. African. Cf. Hor. C. I. 22. 15, 16. — 28. **Loquuntur** = declare, testify ; like *coryli testes*, v. 21. — 29. **Et** = *etiam*. **Armenias** ; since Armenia abounded in tigers. **Curra**. Gr. 116. 4 (3). A. & S. 89. 3. Daphnis teaching the swains the rites of Bacchus is an emblem of the civil reforms of Caesar. — 30. **Inducere** = to introduce. — 31. **Foliis** — **hastas** ; i. e. the *thyrsus*. See on Ov. M. III. 667 and XI. 9. — 32. **Arboribus** ; on which the vine is trained. — 34. **Tu** — **tuis** ; sc. *sic eras*. Gr. 390. 2. A. & S. 227, R. 4. **Tulerunt** = *abstulerunt*. — 35. **Ipsa . . . ipse**. By these words Pales and Apollo are set in opposition to *te* ; i. e. such was their grief at Daphnis's death, that they themselves left the rural abodes of men. The baneful results of their departure are described in the following lines. **Pales** was a Roman divinity of flocks and shepherds. **Apollo**, one of the great divinities of the Greeks, was, according to Homer, the son of Zeus and Leto. The powers ascribed to him are apparently of different kinds, but all are connected with one another, and may be said to be only ramifications of one and the same. They are the following : — 1. He is the god who punishes and destroys the wicked and overbearing ; 2. The god who affords help and wards off evil ; 3. The god of prophecy ; 4. The god of song and music ; 5. The god who protects the flocks and cattle ; 6. The god who delights in the foundation of towns and the establishment of civil constitutions. It is as the rural god of flocks and cattle that he is here mentioned. — 36. **Standia**. Large grains were selected for seed. — 37. **Infelix** = *infructuum* ; i. e. useless for food. **Avenae** = wild oats ; which were nothing but weeds. Cf. G. I. 154. — 38. **Molli** is opposed to the sharp and prickly thistle and Christ's-thorn, a prickly shrub common in the south of Italy. **Purpureo**. *Purpureus* is applied not only to purple or red, but to any bright color. — 39. **Spinia**. Gr. 28. A. & S. 211, R. 6. — 40. **Spargite . . . umbras**. From IX. 9, 20 it would seem that *foliis* should be interpreted "flowers" (*florantibus herbis*), and *umbras* "trees" (*viridi umbra*). The meaning will then be, sow the turf with flowers, and plant trees beside (overshadowing) the fountains. Tombs were often built near fountains and surrounded with trees. — 41. **Talia** refers to what follows as well as to what precedes. **Mandat** — *Daphnis* is parenthetical. — 42. **Carmen** = the (following) poetic inscription. — 43. **Daphnis** — **silvis** = I am Daphnis (who dwelt) in the woods ; i. e. he led the life of a shepherd. — 45. **Tale quale**. Gr. 438. 4 ; 441. A. & S. 204, R. 9 ; 205, R. 7 (2). — 47. **Sitim**. Gr. 88. III. 2. A. & S.

79. 2. *Restinguere* is the subject of *ut* understood. *Or.* 48. A. & S. 202. 6. III. 5, R. 2. — 48. *Sed voce*; i. e. *sed, quod confusus est, voce*. *Non (nec) solum . . . sed etiam* implies simple enumeration, and makes no distinction in point of force between the two members, but *non (nec) solum . . . sed* implies comparison, and makes the latter member the stronger. *Magistrum*. Some critics refer this word to Daphnis; others, to some shepherd who had taught Mopsus music. We prefer the latter view. — 49. *Alter ab illo = secundus post illum*. — 50. *Hæc . . . nostra*; sc. *vermina*. *Quocumque modo* = as well as I can; lit. in whatever way. — 51. *Tolleamus ad astra* = I will praise to the skies. Some think it means, "I will celebrate his ascent to heaven," referring to the apotheosis of Julius Caesar; but this sense would rather require *ad astra*, though *ad* is used in the sense of *in*, A. I. 259. — 52. *Daphnidu*. Gr. 93. 2. A. & S. 80. Ex. 1. — 53. *Git*. Gr. 485; 486. II. and 2. A. & S. 260, R. 5. *Tali . . . munere* = than such a favor. — 54. *Puer*; Daphnis. *Ipsæ = per se*. *Cantari*. Gr. 493. 3. A. & S. 270, R. 1 and (b); 264, N. 6. *Ista*. Gr. 450. A. & S. 207, R. 25. — 55. *Stimuloon*; the fictitious name of some shepherd. — 56. The apotheosis of Daphnis begins here, consisting of twenty-five lines; the same number as in the lament of Mopsus. *Candidus* = in his (divine) beauty. *Olympi*; a mountain 9,700 feet high on the boundary between Macedonia and Thessalia. From its great height it was considered the seat of the gods; hence it is often employed by the poets to denote heaven. — 58. All nature, animate and inanimate, rejoices at his apotheosis, as it had mourned at his death. *Cetera rura* = fields. *Cetera*, because *rus* includes woods, as well as woods and pastures. — 59. *Pana*. See on IV. 58. *Dryadas puellas* = Dryad maids. See on v. 75. Gr. 98. A. & S. 45. Ex. 2; 205, R. 14 (a). — 61. *Bonus* = *benignus*, as often of gods. Cf. v. 65. *Otia*. See on I. 6. — 62. *Ipsi*; i. e. *etiam, adeo*. See on I. 39. — 63. *Intonsi* = unshorn; i. e. uncleaned (of trees). See on *Or.* II. 158. — 64. *Deus* — *Menalca* that (Daphnis of ours is) a god, a god, Menalca! This is what the rocks and trees utter. — 65. *Bonus felixque* = kind and propitious. Cf. A. I. 330. *Bia*. Gr. 487; 488. I. and 2. A. & S. 260, R. 6. *Ara*. Gr. 381. A. & S. 238. 2. — 66. *Tibi . . . Phoebæ*; sc. *positæ, exstructæ*, or the like. *Daphni*. Gr. 94. 1 and 2. A. & S. 81, R. *Duas altaria* = two high ones. *Ara* is the generic term for an altar; *altare* (from *altus*, high), the specific kind of altar on which victims were offered to the superior deities. Daphnis, as a hero, has only libations of milk, oil, and wine offered to him, not victims. *Duas* agrees with *aras* understood, to which *altaria* is in apposition. *Phoebæ*. Apollo is mentioned because the birthday of Julius Caesar, which, after his deifica-

on, was celebrated with annual rites, fell on the same day (the 12th of July) as the festival in honor of Apollo (*Ludi Apollinares*). But the Sibylline books forbade the rites of any other god to be celebrated at the same time with those of Apollo, the birthday was kept on the preceding day. — 67, 68. *Bina*; i. e. two for each altar; *ina*, two in all, the *crater* being larger, from which the *pocula* might be replenished. Besides the birthday festival, v. 66, two others are repeated annually to Daphnis; and it is probable that Virgil intends to rank Caesar among the *Lares* worshipped in April, when the harvest began, and at the close of the vintage in autumn. To the former refer *novo lacte* and *messes*; to the latter, *olivi* and *frigus*. On both he is to offer libations of wine. *Olivi*; poetical for *olei*. — 69. *In primis* = especially. *Convivia*, the banquets after the sacrifices. *Baccho* = *vino*. — 71. *Vino* . . . *Ariusia*. The wine from Ariusia, in the island of Chios, is here called a new kind of nectar (*novum nectar*), because recently introduced and esteemed very choice. *Calathis* = from wine cups. — 72. *Mihi*; sc. *sacra faciam*, while sacrificing. *Lyctius* = Lyctian; from *Lyctus*, an ancient town in the island of Crete. The proper names here are those of imaginary shepherds. — 73. *Saltantes* — *imitabitur*. *Ecce* says, *Saltabit Satyrorum more*; i. e. in a rude manner. *Satyrus*; a species of rustic divinity, attendants of Bacchus, of human form, with ears and tail of a goat. In character they were frolicsome, and given to animal enjoyment. — 75. *Nymphis*; a numerous class of inferior female divinities. They belonged to the Greek rather than to the Roman religion, and were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottos. The following are some of the principal classes mentioned in Latin poetry: 1. *Nereides*, sea-nymphs; 2. *Oreades*, mountain-nymphs; 3. *Hyperboreae*, dell-nymphs; 4. *Dryades*, wood-nymphs; 5. *Naiades*, water-nymphs; and 6. *Hamadryades*, tree-nymphs, who were born and died together with the trees which had been their abode. *Lustrabimus* *agros* = we shall lustrate the fields. For a description of this *ustratio* (purification by sacrifice), see on *Ambarvalia*, III. 76. — 77. *Rore cicadae*. The ancients supposed that the *cicada* lived on *rore*. It is of the cricket tribe, and sits on the trees in summer, chirping away the whole day long. — 78. Repeated A. I. 609. — 79. *inchoo Cererique*. Bacchus and Ceres are mentioned, as being the chief patrons of husbandmen. — 80. *Damnabis* — *votis* = we also will bind (them; i. e. the *agricolae* who shall make vows to us) by their vows; i. e. to keep their vows by granting their prayers. Gr. 410. 5. 3). A. & S. 217, R. 3 (b). — 82. *Venientis* = singing. — 85. *Noa*. Gr. 367. 2. 1). A. & S. 209, R. 1 (b). *Ante* = first; i. e. before I receive anything from you. Cf. v. 81. *Cl-*



**outa.** See on III. 25. — **86. Nos.** Gr. 446. 2. A. & S. 309. 2; (δ). Menalcas appears to represent Virgil himself. **Formosum — Alexim** = Corydon ardently loved the beautiful Alexis; a part of the first line of the 2d Eclogue, which is omitted in this selection. Gr. 374. A. & S. 231. **Alexim.** Gr. 371. 3. A. & S. 232 (2). — **87. Cujum — Meliboet.** Cf. III. 1. — **88. Quum** = *a. though*. — **89. Non tulit**; i. e. did not get. **Et** — *et tamen* or *quumquam*. **Tum** = in those days; i. e. whatever he may be now. **Amat.** See on *cantari*, v. 54. — **90. Formosum — aere.** Keightley says: The crook was usually made of olive-wood, which was knotty and was often adorned with brass rings or studs. *Paribus* may refer to the regularity in the position of the natural knots.

#### ECLOGUE VII. — MELIBOEUS.

THIS is another singing-match between Corydon and Thyrsis, with Daphnis as umpire. Unlike those in Eclogues III. and V., it ends decisively in the defeat of Thyrsis. The story is told by Meliboeus, who was not present until the terms of the contest had been agreed on, so that of them we hear nothing.

The scenery is, as usual, confused. Arcadian shepherds are made to sing in the neighborhood of the Mincius, while neither the flies (v. 1), the pine (v. 24), the chestnut (v. 53), nor the flocks of goats (v. 7) would seem to belong to Mantua.

After an introduction of twenty verses, the style is amoebæan (see Introduction to Eclogue III.), the rivals singing four verses each and constantly changing the subject.

**1. Arguta** = murmuring. Cf. Longfellow: "the murmuring pines and the hemlocks." — **2. Unum**; sc. *locum*. — **3. Distentas**; sc. *subera*. — **4. Florentes aetatibus** — in the bloom of their age, in their prime. *Aetatibus*; the plural used poetically, each being made to have his own *aetas*. **Arcades**; either Arcadians by birth or Arcadians in musical skill. Gr. 624. 3. 1). A. & S. 300. Ex. 2 (d). — **5. Cantare . . . respondere.** See on V. 1. *Respondere* refers to the amoebæan style of singing. — **6. Huc**; i. e. towards the place where they were sitting. — **Mihi . . . caper** = my he-goat. Gr. 398. 5. A. & S. 211, R. 5 (1). Cf. *caper tibi*, v. 9. **Defendo**; i. e. by putting straw about them. The time must be the early spring, when the night frost often bit the tender plants in the north of Italy. The present tense, for vivacity. — **7. Vir** = husband, leader. *Ipsos* implies that he was followed by the rest of the flock; hence *et Arcades*, v. 9. **Deerraverat.** Gr. 669. 11. A. & S. 306. 1 and (1). **Atque**;

sc. *caprum quaerens*. *Atque* often introduces a statement not only additional, but unexpected. **Ades** = *veni*. — 10. **Si — potes** = if thou canst stop a while. Gr. 380. 2. A. & S. 232 (3). — 11. **Ipsi**. See on IV. 21. **Potum**. Gr. 569. A. & S. 276. II. **Juvenei**; not belonging to Daphnis, as some would have it, nor necessarily to Meliboeus, as others; but rather introduced as a bit of landscape painting. — 12. **Virides**. Keightley would read *viridis* (*Mincius*). **Prætexit** = skirts, fringes. Cf. A. VI. 5. — 13. The **Mincius** rises in the Alps, and near Mantua forms the Lake Benacus, thence flows on to the Po, in a sluggish stream and with sedgy banks. See on I. 49. **Sacra**; i. e. to Jupiter. — 14. **Facerem**. Gr. 486. II. A. & S. 260, R. 5. **Alcippen** . . . **Phyllida**; probably the *contubernales* respectively of Corydon and Thyrsis. Meliboeus means that *he* had no one at home, as they had, to attend to his affairs. The *ego* expressed favors this view. See on I. 31. — 15. **Depulsos a lacte**. See on III. 82. **Quae clauderet** = to shut up. Gr. 500. A. & S. 264. 1 (a) and (b). — 16. **Corydon cum Thyraide** is connected by a sort of loose apposition with *certamen*. **Magnum** seems to be a predicate. — 19. **Meminisse**; sc. *eos*. As the poets were taught by the *Muses*, they might justly say that they *remembered* their lyrics. — 21. **Nymphae**; since they, like the Muses, were patronesses of song. **Amor**; abstract for concrete. Gr. 363. 1. A. & S. 204, R. 3. **Libethrides** = Libethrian; i. e. belonging to *Libethrus*, a fountain with a cave in Mount Helicon. Gr. 624. 3. 1). A. & S. 300. Ex. 2 (d). — 22. **Codro**; either some shepherd, or a wholly fictitious character, as in V. 11. **Proxima**; sc. *carmina* from the preceding *carmen*. — 23. **Facit**. Gr. 669. V. A. & S. 309. 2 (1). **Si non possumus**; i. e. to rival Codrus. — 24. **Pendebit**. Those who left any art used to hang up the implements by which it was practised as a sacred offering: here to Pan, to whom the pine was sacred. — 25. **Hedera**. See on Hor. C. I. 1. 29. **Nascentem** . . . **poetam** = the rising poet; i. e. Thyrsis himself, as the superior of Codrus. The modesty of Corydon is well contrasted with the arrogance of Thyrsis. — 26. **Invidia — Codro** = that Codrus may burst with envy. Gr. 398. 5. A. & S. 211, R. 5 (1). — 27. **Ultra placitum** = beyond what is pleasing; i. e. to the gods. Extravagant praise was considered likely to provoke the jealousy of the gods. Some refer the words to Codrus instead of to the gods. **Bacchare**. This plant was considered an antidote for the evil eye, or the evil tongue. — 29. Corydon speaks in the character of Micon, a young hunter, who is dedicating an offering to Diana in the form of an inscription. **Delia**, a name for Diana, from the island Delos. See on Ov. M. VI. 187 and 19. **Parvus** = young. — 30. **Micon**; sc. *dicat*. **Vivacis**. Among the ancients the stag was proverbially long-lived. — 31. **Proprium**

= lasting, permanent. Cf. A. VI. 871. **Hoo** = this (success in hunting). **Tota** = entire; i. e. not a mere head or bust. — **32. Suras**. Gr. 380. A. & S. 234. II. The description is that of a huntress. Cf. A. I. 337. — **33. Thyris** responds with an inscription for a statue of Priapus, the god of procreation, and hence of gardens and vineyards. He was the reputed son of Bacchus and Venus. **Stunum** must not be confounded with *stunus*. **Liba**; cakes used as offerings. Cf. Ov. Trist. IV. 10. 12 and note. — **35. Pro tempore** = according to our circumstances. — **36. Fetura** = fruitfulness. Statues of Priapus were usually made in a coarse way out of wood, but Thyris promises the god a golden one, if he gives increase to the flocks. **Esto**. Gr. 534. II. A. & S. 267 (2). — **37. Nerina**. Gr. 316 & A. & S. 100. I. (b) R. 3. **Galatea**; a sea-nymph, daughter of Nereus and Doris. **Hyblae**. See on I. 55. — **39. Quum — tauri**; i. e. in the evening. — **40. Venito**. See on *esto*, v. 36. — **41. Sardonia** .. **herbia**. The plant is the celery-leaved crowfoot. It grows abundantly in Sardinia, (whence its name,) and is celebrated for its bitterness and its contractile effect on the muscles of the face, so that those who chew it seem to laugh; hence our phrase, sardonic laugh, = applied to involuntary or forced laughter. **Videar**. Gr. 488. I and 2. A. & S. 260. R. 6. — **42. Rusco**; a low, prickly shrub, indigenous in England, and called butcher's-broom. Cf. G. II. 413. **Projecta** = thrown (on the shore); and which no one cares to take up. — **43. Lux** = dies. — **44. Si quis pudor** = if you have any shame; as much as to say, you ought to be ashamed of yourselves to keep me so long from my love. — **45. Somno mollior**. Cf. G. II. 470. — **46. Rari**; because the branches of the *arbutus* are not thick and the leaves are small. **Arbutus**; the nominative for the vocative. — **49-52**. As an offset to Corydon's picture of a shady retreat from the midday heat of summer, his rival sings the comforts of the shepherd's home in the winter. — **50. Nigri**. The ancients had no chimneys, and the smoke escaped through a hole in the roof or by the doors. — **51. Tantum** = so much only, as little. — **52. Numerum**; sc. *canum*. The wolf when attacking the sheep cares not how many there are, since he fears them not. — **53-56**. An autumn scene. **Stant** = stand bristling. The word is not simply = *sunt*. See on Hor. C. I. 9. 1. **Juniperi — castaneae**. Gr. 669. I. 2. A. & S. 305 (2). **Hirsutae**; of the prickly husk of the chestnut. Gr. 672. 3. A. & S. 310. I. 1. — **54. Sua — arbores** = its own under each tree. Some read *quaeque*, in which case *sua* is an ablative, and scanned as a monosyllable. — **56. Abeat, videar**. Gr. 509. A. & S. 261 and 2. **Et** = even. — **57-60**. The same subject, but the opposite side of the picture. — **57. Vitio . . . aëris** = by a diseased state of the air; i. e. by excessive heat and drought. — **58. Liber**; Bacchus. See on

III. 636. Cf the epithet *Lyaeus*, explained on Ov. M. XL 67. *ſ* = has grudged, denied. — 60. *Juppiter* = *aether*. The is that of G. II. 325, the marriage of Jupiter and Juno, and Earth. Cf also *rust arduus aether*, G. I. 324, and *coeli* A. I. 129, which is essentially the same picture. Cf G. I. 418; ; Ov. M. II. 377; Hor. C. I. 1. 25, etc. *Laeto* = joy-giving; effect. *Plurimus* = very abundant. Cf G. I. 187; A. VI. 2. Gr. 160. A. & S. 122, R. 4. *Imbri*. Gr. 87. III. 3 (3). 3. 82, Ex. 5 (a). — 61. *Alcidae*; Hercules, the grandson of A. Gr. 316. A. & S. 100. 1 and (a). *Iaccho*, a name of B, from *ιάχω* to shout. See also on G. I. 166. — 69. *Haec* M. Meliboeus here resumes the narrative, and declares Coryctor. — 70. *Corydon — nobis* = Corydon, Corydon is (the or me. The proper name is repeated for emphasis.

## ECLOGUE IX. — MOERIS.

historical occasion of this Eclogue has been already adverted in *Life of Virgil*. After obtaining a promise of protection, the said to have returned to his property, when his entrance was and his life menaced by an intruding soldier, whose name is ly given as Arrius, Claudius, or Milienus Toro. He sought in flight, and made a second appeal to the higher authorities, was crowned with more permanent success. Ruaeus conject that this Eclogue was in fact a poetical petition presented to or Octavianus. Certainly it is skilfully contrived to interest der in the poet's favor. Moeris, one of the servants, is going town (Mantua), to carry part of the farm produce to the usurp- prietor, when he is stopped by a neighbor, Lycidas, relates his master's troubles, and receives a warm expression of sym- at the loss which had so nearly fallen on the whole district by th of Menalcas (Virgil), some of the poet's verses being quoted r how great that loss would have been, while it is hinted that cessful return will produce further poems.

*odes*; sc. *ducunt*. — 2. *Vivi pervenimus* = we have lived have reached the point alive; *vivi* expressing both that they have expected to die before such an outrage, and also that would have been a boon. *Advena*; used contemptuously, as V. 591. *Nostri . . . agelli* = of our (i. e. of my) land; slaves s now, speaking of their master's property as their own. The d order of the words seems to indicate the perturbation of . — 3. *Ut* relates to an omitted *eo*, implied in *vivi pervenimus*.

— 4. **Coloni** = inhabitants, owners. — 5. **Victi** = overpowered, i. e. by the veterans. **Tristes**; because *victi*. — 6. **Quod** — **benam** and may bad luck go with them; lit. and may which not turn out. Gr. 445; 7. A. & S. 206 (13). **Mittimus**. Moeris seemingly speaks for his master, who sends him with the present. — 7. **Certe** and **eram** = I for my part had heard for certain (for a fact). **Certe** adds confirmation to the whole sentence, and is to be joined to the verb, while **equidem** gives assurance to the subject, and is to be joined to the pronoun. **Qua fagos**; with *omnia*, expressing the extent of the property. **Qua** = (from the point) where. **Se subducere** ... **molli** — **olivo** = to decline (more lit. to withdraw themselves) and to lower the summit by a gentle slope; *jugum demittere* being nearly = *se subducere*. — 9. **Aquam**; probably of the Mincius. **Jam** indicates that *fracta* is to be referred to their age. **Caecumina**. The apposition between a thing and a prominent part of itself is not uncommon. Cf. *juvenes, fortissima pectora*, A. II. 348. Gr. 363. A. & S. 204. — 10. **Carminibus**. By means of his poetry, Menalcas (Virgil) obtained friends, through whom he had recovered his land. **Vestrum**; the plural, as Moeris had used it, for the whole household. See on *nostris*, v. 2. So *nostra*, v. 12. — 11. **Chaonias**. Dodona, a city of Epirus, famed for its oracle, the most ancient in Greece, was anciently inhabited by the Chaonians. The oracle was at first interpreted by men, and afterwards by aged women, called *πέλαιαι*, i. e. doves, the command to found the oracle having been brought, it was said, by doves. Hence *chaonian* doves. Tennyson speaks of the oak-grove of Dodona as "that Thessalian growth in which the swarthy ring-dove sat, And mystic sentence spoke." — 12. **Quod nisi** and if not. Gr. 453. 6. A. & S. 206 (14). **Quacumque** (sc. *vna, ratione*), i. e. on any terms, as best I could. — 13. **Sinistra** on the left. **Monuisset** . . **viveret**. Gr. 510. A. & S. 261. 1. — 17. **Cadit in** drops fall to, attach to; i. e. is any one capable of so great wickedness? — 18. **Paene**; alluding to the narrow escape of Menalcas (Virgil). **Solatia**; i. e. his poems, which were a joy and solace to all that heard them. **Menalca**. He apostrophizes the absent poet. — 19, 20 **Quis** — **umbra**. The allusion is probably to V. 20, 40, on which latter see note. **Induceret** = would overspread. **Umbra**. Gr. 419. 2. A. & S. 249. 1. — 21. **Vel** — **carmina** (sc. *quis caneret ea*) = or (who would sing those) verses which I in silence caught up from you without your noticing it (*sub*); i. e. overheard you sing them. **Tibi** is evidently Menalcas, though many of the critics refer it to Moeris. Gr. 385. 4. A. & S. 224. R. 2. — 22. **Nostras**; i. e. the delight of all of us; implying that she was a general favorite. — 23. **Dum redeo** = while I am on my way back: not "till I come back," as some would have it. The

use of the present shows that it is the continuance of the time, not its completion, that is thought of. We should have expected *dum absum*; but the speaker, in asking to be waited for, naturally talks of himself, not as absent, but as coming back. — 24. **Potum** = to drink. Gr. 569. A. & S. 276. II. **Inter agendum** = while driving (them). Gr. 565. A. & S. 275. III. R. 3. — 25. **Capro**. Gr. 386. A. & S. 224. Verses 23–25 are borrowed from Theocritus, after whom several passages in this Eclogue are modelled. — 26. **Immo** = nay, rather: sc. *quis caneret*. **Quae** — **canebat** = which, and that not finished, he was composing in honor of Varus; probably Alfenus Varus, who was appointed by Octavianus, B. C. 40, to preside over Cisalpine Gaul. He appears to have been favorably disposed to Virgil, who may flatter him here to induce him to deal leniently with Mantua. — 27. **Superet**. Gr. 503. I. A. & S. 263. 2 (1). — 28. **Nimium vicina**; though they were forty miles apart, because Mantua suffered for its proximity to its disaffected neighbor. See *Life*. — 29. **Cyoni**. The Mincius abounded in swans. Cf. G. II. 199. On the swan as a singing bird, see on Hor. C. IV. 2. 25. — 30. **Incipe** — **incipe** = as you hope that your bees may avoid the Corsican yews, as you hope that your cows, etc., begin: more lit. so may your bees, etc., (as you) begin. See on Hor. C. I. 3. 1. Lycidas, anxious to hear more of the verses of Menalcas, conjures Moeris, by what is most to be desired by a farmer, to go on with what he can recollect of them. **Cyrneas**; from *Cyrrhos*, the Greek name of the island of Corsica. See **Taxos**. The yew was prejudicial to bees, and the honey made from it was said to be bitter. — 31. **Cytiso**. Gr. 414 and 4. A. & S. 247. 3. — 32. **Si quid habes**. See on III. 52. **Poetam, vatem**. *Poeta* is a technical expression, and denotes a poet only as an artist; *vates* is an old Latin and religious expression, and denotes a poet as a sacred person. Död. This distinction, however, is not always observed. Here *vatem* may be rendered “an inspired bard.” Lycidas claims to be a *poeta*, but disclaims the honors of the *vates*. — 33. **Pierides**. See on Ov. M. V. Introd. — 34. **Non illis** = I do not believe them. Gr. 391. A. & S. 222. 3. — 35. **Vario . . . Cinna**; distinguished Roman poets, contemporaries of Virgil. Gr. 419. IV. A. & S. 244. — 36. **Argutos — olores** = to cackle like a goose among the tuneful swans. Gr. 362. A. & S. 210. **Auser**, according to Servius, is a punning reference to a contemporary poet of that name, and probably, like Bavius and Maevius, personally obnoxious to Virgil.

37. **Id quidem ago** = that very thing I am trying to do; referring to the *incipe, si quid habes*, of v. 32. **Iipse**. Gr. 452. I. A. & S. 107, R. 28 (a). — 38. **Si valeam** = in the hope that I may be able, it if I may be able. — **Neque** = *non enim*. — 39. **Huc ades**. See

on VII. 9. **Galatea**. See on VII. 37. These verses are from the 11th Idyl of Theocritus, and are a part of the address of Polyphontes the Cyclops to the sea-nymph Galatea, who was beloved by him. **Quis est nam**; by tmesis for *quisnam est*. A. & S. 323. 4 (5). — **40. Purpureum**. See on V. 38. **Circum**; merely denoting proximity, like "about." A. & S. 279. to (f). — **42. Umbracula** = a bower. — **43. Feriant**. Gr. 493. 2. A. & S. 262, R. 4. — **44. Quid, quas** = what (do you say of those verses), which; how (about those verses), which. — **45. Numeros** = the measures, the tune. **Si — tenerem** = if I only had the words. Here the conditional clause is not logically connected with the other, but with something understood; e.g. it might be, *numeros memini, et carmen ipsum revocarem, si verba tenerem*. Cf. Gr. 512. — **46. Daphni**. Daphnis is addressed as the representative of the shepherds who watch the stars for agricultural purposes. Cf. G. I. 204 foll. **Quid**. Gr. 380. 2. A. & S. 235, R. 11. **Antiquos** (long known) is transferred from *ignorum* (constellations) to *ortus*. — **47. Dionaei** = Dionæan, descendant of Dione. The Julian *gens* was derived from Iulus, the son of Aeneas, who was the son of Venus, daughter of Dione. Cf. A. I. 286. **Processit** = has risen. **Astrum**; the comet which appeared after the death of Julius Caesar. See on Hor. C. I. 12. 47. — **48. Quo segetes**. The Julian star is to be the farmer's star, as Julius in v. 79 is the farmer's god, and Octavianus also (G. I. 24 foll). **Quo** = by whose agency influence. **Gauderent** is best rendered by the future. Gr. 500. A. & S. 264. 1 (a) and (b). **Frugibus**. Gr. 414 and 2. A. & S. 247. 1 (2). — **49. Duceret . . . colorem** = shall derive color, i. e. shall ripen. — **50. Inserere pīros**; for this propitious star shall make them fruitful for many generations. — **51. Fert** = *aufert*. Cf. V. 34. **Astium** = *animi vires, memoriam*. His memory failing him, he suddenly stops and sorrowfully adds, *omnia fert aetas*, etc. — **52. Puerum**. Gr. 363. 3. A. & S. 204, R. 1 (a). — **53. Oblita**. Gr. 221. 2. A. & S. 162. 17 (a). **Mihi**. Gr. 388. II. A. & S. 225. II. — **54. Lupi — priores**. The ancient Italians believed that a man meeting a wolf and not catching its eye first would be struck dumb. — **55. Satis referet . . . saepe** = will repeat often enough. **56. Cauasando amores** = by feigning excuses thou puttest off for a long time (the gratification of) my desire; i. e. to hear you sing. — **57. Tibi** = for thee; i. e. that you may be the better heard. **Stratum** = laid smooth. — **58. Ventosi . . . murmuris** = of windy murmur; for *venti murmurantis*. — **59. Hinc — via** = from this very point is half our way (to the town). Gr. 441. 6. A. & S. 205, R. 17. — **62. Bianoris**. Bianor, or Ocnus, was a son of Tiberis and Manto, and built the town of Mantua, which he called after his mother. — **61. Stringant**; i. e. for fodder. — **62. Tamen** = notwithstanding; referring to a thought

t expressed ; though we do stop, we shall, notwithstanding, reach : town betimes. — 63. *Colligat*. Gr. 492. 4. 1). A. & S. 262, R. 7. The night is said to gather the rain, because as night comes on the clouds often gather, a prelude of rain. *Ante* = before (we get there). L. *Laet* usque . . . *eamus* = we may go right on ; i. e. without stopping. Gr. 493. 2. A. & S. 262, R. 4. *Laedit* = tires, wearies. 65. *Hoc* . . . *fasce* = of this burden ; meaning the kids, which they have been carried in some sort of bundle. He intends that *loeris* shall be the first to sing. Gr. 425. 2. A. & S. 251. — 66. *tera*. See on V. 19. *Puer*. Gr. 669. V. A. & S. 309. 2 (1). *estat* = is urgent ; i. e. the carrying of the kids to his new master. — 67. *Ipsæ* ; *Menalcas*.

## THE GEORGICS. BOOK I.

THE name *Georgics* (*Georgica*) is Greek, Γεωργικά, and means "agricultural affairs." The title *Georgicōn* is the Greek genitive plural of *georgica*. The poem is divided into four books, of which the first treats of agriculture, the second, of the cultivation of vines and trees, the third, of raising cattle, and the fourth, of the management of bees. For a history of the *Georgics*, see the *Life of Virgil*.

The subject of the First Book is the tillage of the ground with a view to crops, chiefly corn. The mention of the uncertainty of the weather at different times of the year leads the poet to give a list of the signs of a storm and of fair weather, which he abridges from the *Diarmeia* of Aratus. From this he passes to the signs of the political storm which had broken over Rome, and shows that external nature had been no less eloquent there, while he prays that Octavianus Caesar may yet be spared to save society.

### ARGUMENT.

- I. General subject of the whole poem ; viz : Agriculture, Book I. ; Vines and Trees, Book II. ; Cattle, Book III. ; Bees, Book IV. ; (lines 1 - 4)
- II. Invocation of gods, and of Caesar (5 - 42).
- III. Opening of subject proper. Preparations for sowing :
  - 1. Period at which to commence ploughing (43 - 49).
  - 2. Nature of climate, character of soil, and most suitable modes of cultivation, to be ascertained (50 - 62).



3. Minute directions as to the manner and time of ploughing particular kinds of soil (63-70).
4. Means of refreshing the soil (71-93).
5. Modes of pulverizing the soil (94-99).

IV. Operations succeeding sowing :

1. Rendering the soil *fine* (100-105).
2. Irrigation of crops (106-110).
3. Checking of luxuriant growth (111-113).
4. Drawing off excessive moisture (114-117).
5. Drawbacks and annoyances to which the husbandman is subject : the means of preventing or of remedying them (118-159).

V. Agricultural implements and appliances (160-186).

VI. Indications of the *yield* of the ensuing harvest, and artificial means of increasing fruitfulness of seed (187-203).

VII. Proper season for sowing different seeds to be decided by observation of the heavenly bodies ; explanation of the seasons (204-256).

VIII. How the husbandman is to employ his leisure time ; what days are lucky or unlucky for certain transactions, and what operations should be done by night or by day in preference (157-310).

IX. The weather :

1. Storms of particular seasons (311-334).
2. Means of guarding against them (335-350).
3. Prognostics of change of weather (351-463).

X. Political changes even foretold by heavenly bodies ; the death of Julius Caesar ; its prognostics, its accompaniments, and its consequences (464-514).

**1. Quid — segetes** = what may make corn-fields productive ; lit. joyous. Compare Psalms, lxx. 13. The sense is substantially the same, if we render *segetes* "corn, crops," and *lucius* "abundant." **Quo sidere** = under what constellation, at what season of the year. Gr. 426 and 1. A. & S. 253 and N. 1 — **2. Vertere** ; i.e. to plough. Cf. v. 147. **Maecenas** (C. Cilnius), the great friend and close confidant of Augustus, the enlightened patron of literature and art, had first suggested this poem, and to him it is naturally inscribed. See *Life of Virgil*. — **3. Qui — pecori** — what sort of treatment (attention, care) may be requisite for preserving the flock ; i.e. for keeping up the stock. Gr. 564. A. & S. 275 III. R. 2 and (1). Z. 664. *Pecori* means small cattle, as sheep and goats, and is opposed to *bovm.* — **4. Apibus** ; sc. *habentibus* from the preceding *habendo*. **Experientia** ; of the bee-keeper, not of the bees —

**Hinc** = from this point of time, now. **Vos**; subject of *ferre* in v. 11.  
**6. Lumina**; i. e. *Sol et Luna*. **Labentem**; denoting the noise-pace of time. **Coelo** = along the sky. Gr. 422. 1. A. & S. 4, R. 3. — **7. Liber**. See on E. VII. 58. **Alma** is derived from *Propr̄ie sunt alma quae alunt, ut lac, nutrix, Ceres, et alia; inde necumque bona, benefica, utilia, jucunda et grata sunt*. Hence this *lj.* is used of the *cattle* and the *fields*; of the *sun* and the *light*; of *water*; of *nurses*; and of the *gods*. **Ceres**. See on Ov. M. V. 341 and 343. **Si** = if, since, so surely as. So frequently in adjurations. *t.* introduces the reason why the prayer should be granted. — **8. Fauniam**. See on IX. 13. **Glandem** = mast, acorns; the food of man till he was taught agriculture by Ceres. **Arista**. Gr. 416. 2. A. & S. 252, R. 5. — **9. Pocula . . . Achelolia** = cups of water. *Achelous*, the river flowing between Aetolia and Acarnania, was said to be the oldest of all rivers, and consequently is often used by the poets for water in general. **Uvis** = *vino*. Gr. 705. II.; 385. 5. A. & S. 324. 2; 245, R. 1. — **10. Praesentia**. See on Ov. M. III. 658. Cf. E. I. 42. **Fauni**; rural deities, represented as half men and half pan. — **11. Ferte . . . pedem** (sc. *huc*) = come hither, come to my aid. **Fauni**. The repetition of Fauni serves as a kind of correction of the previous verse, where they alone were mentioned. • **Dryades**. See on E. V. 59. — **12. Munera**; i. e. corn, wine, herds, flocks, trees. The deities thus far mentioned preside over the subjects of the first two books; those next invoked, over the subjects of the last two books. **Tu . . . et cultor**; sc. *ferre pedem*. **Cui** = at whose command. **Prima** = *primum*; i. e. it was the first horse created. *Neptune* produced the first horse by a stroke of his trident. See on . 18. — **14. Neptune**; the son of Saturnus and Ops, and chief deity of the sea. He is represented as carrying the trident, or three-pointed spear. Amphitrite was his queen. Cf. A. I. 124 foll. **Cultor nemorum** = guardian of woodland pastures. *Cultor* is by *name* taken here as = *incola*. The reference is to Aristaeus, the son of Apollo and Cyrene, and the guardian of flocks and pastures. *id.* implies that the process goes on for him, because he is its *author* and *author*, thus denoting causation indirectly. **Pingula** = *luxuriant*. **Ceae**. After the death of his son Actaeon, Aristaeus retired to Ceos, or Cea (now *Zea*), one of the Cyclades, not far from *Attica*, where he delivered the inhabitants from a destructive drought by erecting an altar to Zeus. — **15. Ter centum**; a definite for an infinite number. **Tondent**; the present suggesting that the god is still guardian of the island. — **16. Ipse** expresses marked emphasis; *ven* thou too, who art usually so loath to leave thy own Arcadia. See on E. IV. 58. **Saltus**, same as *nemorum* in v. 14. **Lycaeï, laenala**; mountains in Arcadia, the former the birthplace of Pan,

the latter his favorite haunt. Gr. 141. A. & S. 92. I. and 1. **Sig** same as in v. 7. **Tibi...ourae**. Gr. 390. A. & S. 227.—18. **Adais**. Gr. 487; 488. I. and 2. A. & S. 360, R. 6. **Tegeae** = Tegean, god of Tegea. Pan is so called, from Tegea, a city in Arcadia, where he was specially worshipped. **Minerva**; daughter of Jupiter, said to have sprung from his forehead completely armed. She was goddess of wisdom, war, and the liberal arts, the guardian and helper of heroes, and presiding goddess of Athens. When the dispute arose between Neptune and Minerva as to which of them should have the honor of naming Athens, the gods decided that it should receive its name from the one who should bestow upon ~~man~~ the most useful gift. Neptune then created the horse, and Minerva called forth the olive-tree, for which the honor was conferred upon her. Hence she is called *olcae iuuentrix*.—19. **Puer**; Triptolemus, of Eleusis, the son of Celeus. He was the favorite of Ceres, and the inventor of the plough.—20. **Ab radice** = torn up by the root; i. e. root and all. **Silvane**; an old Roman god of agriculture, cattle, boundaries, and forests. He was usually represented as bearing a young cypress plant.—21. **Stadium**, *sc. est.* Gr. 362. A. & S. 210. **Quibus**. Gr. 390 and 2. A. & S. 227 and R. 4. **Tusi**. Gr. 549. A. & S. 209, R. 3 (5).—22. **Novas... fruges** = young plants. **Non ullo semine** = which grow without cultivation; i. e. having no seed; opposed to *satis* in the next line. Cf. *sine semine*. Ov. M. I. 108. Gr. 428. A. & S. 211, R. 6.—24. **Adco** = especially. **Sint habitura**. Gr. 525. A. & S. 265.—25. **Concilia** = the assembly, company. The plural is poetic. Cf. E. I. 6, 7. **Invisere** = to oversee, superintend. *Invisere* and *curo* both have the same grammatical relation to *reus*. A change in the construction from a verb to a noun, and from a noun to a verb, is not uncommon. Cf. E. V. 46, 47.—26. **Maximus orbis** (*sc. terrarum*) = the entire earth; i. e. the inhabitants.—27. **Auctorem-potentem** = as the giver of increase to its productions, and the lord of its changeful seasons.—28. **Cingens**; *sc. orbis*. A fine image, representing the whole human race as uniting to crown Caesar with a myrtle wreath. **Materna... myrta**. The myrtle was sacred to Venus. See on E. VII. 62 and IX. 47.—29. **An...maris** = or whether thou art to come as (i. e. art to be — *futurus sis*) the god of the unmeasured sea.—30. **Numina**. See on *conclia*, v. 25. **Thule**; the extreme northern point of legendary travel. Some regard it as one of the Shetland Islands, others as Iceland, others as Norway, others still as Jutland.—31. **Generum**. Gr. 373. A. & S. 230, R. 2. **Tethys**. See on Ov. M. II. 69. She was the mother of the Oceanides. See on E. V. 75. **Omnibus undis**, i. e. the whole sovereignty of the sea. In heroic times, parents used to give large

th their daughters. — 32. *Tardis . . . mensibus* ; i. e. the months, when the days are longest, and therefore the course apparently slowest. This is clear from the position as-  
 a between Virgo and Scorpio. *Sidus* = constellation ;  
 f the signs of the zodiac. — 33. *Erigonen*. In Virgil's  
 race between the sign of Virgo (Erigone, or Astraea ; see  
 L. 150) and that of the Scorpion, now occupied by Libra,  
 ; or only occupied by the claws (*chelas*) of the Scorpion.  
 m = following ; i. e. in the zodiacal order. — 34. *Ipsæ* —  
 parenthetical. The Scorpion is represented as readily  
 himself) contracting his claws (*brachia*) to make room for  
 companion, and as showing his respect for him by yielding  
 a fair share (*justa parte*) of space. *Ardens* = bright,  
 an epithet of the constellation. — 36. *Sperant Tartara*.  
 A. & S. 259. The honor is really too great for Tartarus to  
 Gr. 141. A. & S. 92. 1. *Tartarus* ; properly the nether  
 world, here used of the lower world generally. — 37.  
 Gr. 485 ; 486. I. and 2. A. & S. 260. II. *Dira* = in-  
 A. VI. 373. — 38. *Miretur* = celebrates, paints in glow-  
 Gr. 514 ; 515 and I. A. & S. 263. 2 (1). *Graecia*.  
 L. A. & S. 324. 2. — 39. *Repetita* = recalled. *Curet*  
*Matrem* ; i. e. Ceres. — 40. *Facilem cursum* = an  
 prosperous) course ; a metaphor taken from navigation.  
 race begun v. 24 is here completed. *Audacibus* — co-  
 favorable to, smile on, my bold undertaking ; i. e. that of  
 first to write a Latin poem on agriculture.  
*cursum* ; with *miseratus*. — 42. *Ingrederere* ; i. e. enter upon  
 as a god. *Jam nunc* = even now. — 43. *Vere novo*.  
 in spring began between the Nones and Ides of February,  
 west wind (*Favonius* or *Zephyrus* ; see Hor. C. I. 4. 1) be-  
 w, and ended about the middle of May ; but ploughing  
 d sometimes even by the middle of January. *Gelidus* ;  
 melting snow. *Canis* ; because covered with snow. *Mon-*  
 r. 425. 3 (4). A. & S. 255, R. 3 (b). — 44. *Zephyro* =  
 the agency of, under the influence of, the west wind. Gr.  
 A. & S. 247. — 45. *Depresso* ; i. e. pressed deeply in-  
 Gr. 430. A. & S. 257. *Jam tum* = then immediately ;  
*Mihi*. Gr. 389. A. & S. 228, N. (a). Connect with *in-*  
 may be interpreted as = if you have any regard for my ad-  
*urus* = *bos, juvencus* ; so elsewhere. The ancients never  
 with bulls. — 46. *Ingemere* ; a consequence of the *de-*  
*tra*. — 47. *Seges* = *terra, ager*. *Avari* = eager ; not  
 bad sense. — 48. *Bis . . . bis*. The common practice was  
 three times, in spring, summer, and autumn ; but where the

soil was hard and heavy there was another ploughing in the autumn of the previous year. Thus the soil twice felt the chills of autumn (i. e. after the first and last ploughings), and twice the heat of summer (i. e. after the second and third). — 49. *Illius*; sc. *agrus*. *Roperunt* = are wont to burst. The perfect is sometimes used, like the Greek aorist, to express what is habitual and customary. — 50. *Ignotum*; i. e. whose nature is unknown to us, as having been recently acquired or not yet tried. *Ferreo . . . scindimus* = *avimus*. See on Hor. C. I. 1. 11. *Aequor* = the level surface of the field. — 51. *Ventos* — *coali . . . morem* = the (prevailing) winds and the variations (lit. various nature) of the weather. — 52. *Patrios* — *locorum* = both the peculiar modes of cultivation and characteristics of (particular) localities. *Patrios* belongs to *habitus* as well as to *cultus*. There is a hysteron-proteron in *cultus* and *habitus*, since the mode of cultivation depends upon the character of the ground. Gr. 704. 1. A. & S. 323. 4 (2). — 54. *Veniunt* = *proveniunt, crescunt*. Cf. II. 12. — 55. *Arbori fetus* = fruit trees. *Injussa* = *sponda*. Natural pastures, where no seed has been sown, are referred to. — 56. *Croceos . . . odores*, for *croci odoratum*. *Tmolus*. See on Ov. M. III. 217 and XI. 152. — 57. *Mittit*; i. e. to Rome. Gr. 525. 6. A. & S. 265, R. 1. *Sua*; i. e. peculiar to their country. Gr. 449. II. 2. A. & S. 208 (3). *Sabaei*; a people of Arabia Felix. — 58. *Chalybes*; a people in the northern part of Armenia. Their country was famous for its iron mines. *Nudi* thinly clad, i. e. when working at the forge. *Virosa . . . castorea* strong smelling castor. Castor was an animal substance obtained from the beaver, and highly valued as a medicine. *Pontus*; a country in the extreme northeast of Asia Minor, extending along the coast of the Euxine. — 59. *Edudum palmas equarum* the palms of the mares of Elis; i. e. the mares which win palms at the Olympian games in Elis. See on Hor. C. II. 16. 35 and C. IV. 2. 17. *Epiros*, a country in the extreme northwest of Greece, celebrated for its pastures and its horses. Gr. 46. 1 and 3. A. & S. 54. — 60. *Continuo* immediately, at once. It is to be connected with *quo tempore primum*, and with these words is *statim illo tempore*, or *eo ipso tempore*, *quo primum* = at that very time when first. *Has*. Gr. 439 and 1. A. & S. 205, R. 2. Ex. *Foedera* = conditions; i. e. that each country should have its peculiar character and productions. — 62. *Deucalion* — *jactavit*. See Ov. M. I. 318 foll., 399 foll. — 63. *Durum genus*. Cf. Ov. M. I. 414. 415. *Ergo age*. The subject of ploughing, interrupted by the digression at V. 50, is here resumed. — 64. *Pingue* is emphatic, as also is *fortes* in the next verse. Where the soil is *rich*, the ploughing should be early in the year and deep, thus requiring stout cattle. — 65. The rhythm of the line expresses the slow and laboring gait of

55. Gr. 672. 2. A. & S. 310. 2. **Jacentes** = lying exposed. —  
 56. **Maturis** = mature, strong, hot; i. e. of midsummer heat. —  
 57. **Non . . . fecunda**, opposed to *pingue* in v. 64. **Sub ipsum Aro-**  
**rum** = toward, just before, the rising of Arcturus; i. e. the 5th of  
 September. See on Ov. M. II. 176. — 68. **Tenui . . . suspendere**  
**alio** = to raise it with a light furrow (leaving it, as it were, hanging  
 in air). — 69. **Illo** = in the former case; referring to vv. 64–66.  
 in *metu*. See on v. 1. **Herbae** = weeds. — 70. **Hic** = in the lat-  
 er case; referring to vv. 67, 68. **Arenam** = soil. — 71. **Alternis**  
 (sc. *vicibus*) = alternately; i. e. every other year. **Idem** = at the  
 same time, likewise; implying that the rules already given do not  
 exhaust the subject. **Tonsas** = reaped. **Novales** = fallow lands;  
 an instance of *prolepsis* (anticipation); the adjective representing that  
 already done which in reality is to follow as a consequence of the  
 action of the verb on which its substantive depends. Cf. Ov. M. I.  
 184 and note. — 72. **Begnem** = inactive, devoid of life, exhausted;  
 i. e. by bearing the previous crop. **Situ** = by lying, by rest. Some  
 understand it of the scurf (in this case, of the incipient sward) that  
 forms on the surface of ground allowed to lie undisturbed. **Dures-**  
**cent** = to harden; as the soil naturally does when not cultivated.  
 Four methods of reinvigorating the exhausted soil are here men-  
 tioned: 1st, by allowing it to rest every second year (v. 71); 2d, by  
 rotation of crops (v. 73); 3d, by manuring (v. 80); 4th, by burning  
 the stubble (v. 84). — 73. **Mutato sidere**; because corn would not  
 be sown at the same time of year as pulse. A sign or constellation (see  
 on v. 1) is said to be changed when one comes in place of another. The  
 meaning seems to be, that on the land where leguminous plants  
 have been sown in the spring, corn may be sown in the following  
 autumn; though some understand it of the autumn of the following  
 year. **Farra** (lit. spelt) may be taken for bread-corn in general. —  
 74. **Laetum siliqua**. See on v. 1. Gr. 414. A. & S. 247. 1 (1).  
**Quassante** = shaking, rattling. — 75. **Tenuis** = slender, slight.  
 So called because its halm is so slender and its seed so small, com-  
 pared with those of the bean or pea. **Tristis** = bitter. See II.  
 26. **Lupini**; limiting *calamos* and *silvam*. — 76. **Fragiles** =  
 brittle; i. e. when dry. **Calamos silvamque**; expressing the luxu-  
 riance of the crop. **Silvam sonantem** = rattling growth. — 77.  
**Exst** = consumes, exhausts. The general sense is that the same  
 crop, year after year, will exhaust the soil. Flax, oats, and poppies  
 are specified merely as significant instances of this rule. The poet  
 here adds that, though this is the tendency of these crops in them-  
 selves, it is not so when they alternate with each other, if only the  
 soil is renovated after each crop by plentiful manuring. **Avenae**;  
 i. *segetes*. — 78. **Lethaeo** = Lethæan; derived from *Lethe*, the river

of oblivion in the lower regions. It is descriptive of the narcotic power of the poppy. — 79. **Sed** — labor = but task (of the field ; i. e. the strain on the field) will be light sow) alternately. **Alternis**. See on v. 71. **Arida** = exhausted. **Tantum ne . . . pudeat** = only do not be Shame restrains from excess in anything. — 82. **Sic quoque** plained by *mutatis fetibus*. Rest is gained by a change of well as by leaving the land untilled. — 83. **Nec** modifies sentence, and not *nulla* alone. **Nulla . . . inaratae gratia** = the thanklessness of unploughed land ; i. e. of land lying fallow. *Gratia* is said of land which repays the labor bestowed on it. — 84. **Steriles ager** ; i. e. from which the corn has been leaving nothing but stubble. **Incendere**. Gr. 549. A. & S. 323. 1 (b) a. **Profuit**. See on v. 49. — 85. **Atque . . . flammis**. Iambic rhythm expresses the lively crackling of the flames. — 86. **Sive . . . sive . . . seu** = whether . . . or . . . various ways in which burning the stubble was supposed to enrich the soil. The first only is the true one. — 88. **Vitium** quality. — 89. **Plures . . . vias et caeca . . . spiracula** more channels and hidden pores. — 90. **Qua** = where, This relative adverb frequently refers to nouns either of the singular or plural number. Cf. A. V. 590. — 91. **Durat**. The object of the verb seems to be the land itself rather than the pores. — 92. **Subtilis** = subtle, penetrating. **Pluviae** ; sc. *adurant* (= *adurat*, which, however, belongs to it in sense only so far as it contains the general notion of injuring. The figure is called *metonymy* and is very common. Gr. 704. I. 2. A. & S. 323. 1 (b) a. **Rapidi** = scorching. — 93. **Acrior**. Gr. 444. I. A. & S. 323. 1 (b) a. R. 9 (a). **Penetrabile** = penetrating. **Frigus adurat**. *aduro* are used of cold as well as heat, because some of its effects are analogous to those of heat. With *frigus* the verb may be said to "freeze." — 94. **Rastris**. Our way, after breaking a field, is to harrow it good tearing up with a heavy harrow with iron teeth, drawn by oxen or horses. The ancients used to break the clods by manual labor with a *rastrum* (a kind of heavy rake with iron teeth) ; and then, to harrow it, the men drew over it bush-harrows (*crates*), nearly as now in use. **Inertes** = inactive ; i. e. unproductive (without themselves). — 96. **Flava**. This epithet was probably suggested by the golden hue of ripening corn. — **Neque . . . nequidquam** she does not regard him vainly, as if she were an idle spectator who were unable to help. — 97. **Et** ; sc. *multum juvat arva*. — **Primum** = which he raises in the first breaking up of

*prorsum* is the technical term for the first ploughing. On *aequore*, v. 50. Gr. 430; 431. 2. A. & S. 257 and N. 1. *Terga* = ridges; i. e. those made by the *prorsissio*, or first ploughing. *Aratrum* — *aratro* = with turned plough again breaks through ridges, *terga*) cross-wise. This cross-ploughing took place in the late or early autumn, five or six months after the *prorsissio*. — 99. *Imperat*. Gr. 443. A. & S. 205, R. 15 (a). *Imperat*; i. e. acts master, makes his land obey him. — 100. *Solstitia* = *aestates*. VII. 47. Here begins a new division of the subject. See introductory Analysis. — 101. *Laetissima*. See on v. 1. *Pulvere*. 104. A. & S. 247. 1 (1). *Farra*. See on v. 73. — 102. *Nullo* = in a dry winter. *Mysia*; a most fertile region of Minor Asia, on the Hellespont, at the foot of the range (Ida) of which Mount Gargarus was the most conspicuous point. *Cultu*. Gr. 414. 103. 1 (2). — 104. *Ipsa*; i. e. not only is it celebrated by poets, but is even itself astonished at its own fertility. *Gargara*. 104. A. & S. 92. 1. — 104. *Quid dicam*; sc. *de eo*: a form of introduction, introducing a subject which is to be treated only cursorily, hastening to another topic. It here implies commendation. *Minus* = in close contest; i. e. as soon as the seed is sown, at once sowing and levelling with the hand or rake the ridges (*cumulos*) of seed. The metaphor is from a soldier throwing his lance, and then following to close quarters sword in hand. Some make *comminus* = immediately, without delay. — 105. *Insequitur* = pursues; implying following with assiduity. *Ruit* = levels; here used transitively. Cf. A. & S. 85. *Male pinguis* = *non pinguis*; i. e. barren, unfertile. — 106. *Statim* = into the sown fields. Gr. 386. A. & S. 224. *Sequuntur* = because they follow whithersoever they are led. — 107. *Moritur* — *herbis* = with its dying herbage is in a glow. *Herbis*; not the grass, but blades of corn. Gr. 430. A. & S. 257. It would seem from vv. 106, 108 that the poet wished to indicate two modes of irrigation; the one, for fields in a level country, where by means of a dam the water of a stream is brought in over them; the other, for fields on a declivity, where the water is brought down on them from springs near the summit. — 108. *Ecce*, at once giving the picture and expressing the unexpected relief to the soil. *Supercillio*. 109. 2 and 3. 4. A. & S. 251. *Clivosi tramitis* = of its path down the hill; i. e. from the brow of the hill, when used for irrigation. 109. *Lēvia*, not *lēvia*; implying that the path, or channel, has been often thus used. — 110. *Ciet* = wakes. *Scatebris* = bubbling rills. *Temperat* = tempers, cools, refreshes. — 111. *Quid*, sc. *dicam de eo*. See v. 104. *Aristia*. Gr. 414 and 2. 103. 1 (2). — 113. *Quum* — *sata* = as soon as the crops are sown, the furrows level; i. e. as soon as the corn in the furrows is



as high as that on the ridges between the furrows. *Quique* = *quid dicam de eo*. *Paludis* = of the pool; i. e. of the stagnant water in the furrows. — 114. *Arena*. Gr. 414 and 4. A. & S. 247 and 3. Referring either to ditches leading to a sandy place, where the water is absorbed, or to drains half filled with small stones or gravel, which take up the water as it passes along. — 115. *Incertis mensibus*; the months when the weather is most changeable; i. e. the spring and autumn; here the spring. Gr. 426. A. & S. 253. — 116. *Est*; i. e. from its bed or banks. Cf. A. II. 496. *Et limo* = and over-spreads all things far and wide with a coating of mud. Gr. 430; 431 and 2. A. & S. 257 and N. 1. — 117. *Unde lacunae*, i. e. if the water is not drawn off before the sun begins to act on it, it might rot the plants. *Budant*; as the water would be drawn up by the heat of the sun. *Lacunae*; i. e. the furrows, the spaces between the ridges. — 118. *Neo . . . nihil* = somewhat, in some degree. Gr. 585. A. & S. 277, R. 3. *Quum* = although. *Haec . . . int . . . experti* = have tried these (expedients). — 119. *Versando*; *idem versere*, v. 2, with a further notion of frequency. Gr. 566. 3. A. & S. 275. III. R. 4, N. 2, last sentence. *Improbis* = greedy, destructive. — 120. *Strymoniae*; because cranes abounded about the river Strymon in Thrace. *Intuba* = succory. It would be injurious both directly as a weed, and indirectly as attracting geese, which are fond of it. — 121. *Umbra*, i. e. of trees and useless plants. *Pater*, Jupiter, who was king during the silver age, in which toil began, as Saturn had been in the golden. See on E. IV. 5 and 18 foll. — 122. *Haud*. Gr. 584. 3. A. & S. 191, R. 3. *Primus*, sc. *illorum, qui mundum reverterat*. — 123. *Movit* = *fecit moveri, arari*; as a man is said to do the thing that he causes to be done. *Mortalia corda* = the intellects of men. The heart was frequently spoken of as the seat of thought and emotion. *Acuens*, as we speak of *sharpening* the intellect. — 124. *Passus*, sc. *est*. *Sua regna*; i. e. mankind over whom he ruled. — 125. *Ante Jovem*; i. e. *ante Jovis regnum*; i. e. in the golden age. — 126. *Ne . . . quidem*. Gr. 602. III. 2. A. & S. 191, R. 3 (a). *Signare*; sc. *limite*. Gr. 549 and 1. A. & S. 269 and R. 2. — 127. *In — querebant* they made acquisitions for the use of all; i. e. what they acquired they put into a common stock. *Ipsae*. See on E. IV. 21; 23. — 128. *Liberius*; i. e. than now. It seems to include both generosity and freedom from external constraint. *Nullo poscente*; i. e. *nullo cogente*, is the cause of the *liberius*. Cf. E. IV. 18. — 129. *Virna*. Gr. 47. II. A. & S. 51. *Atris* = deadly. It is a common epithet of serpents, and sometimes it is not easy to say whether it has its primitive sense of "black," or its derivative meaning of "deadly," though it may include both. Cf. E. IV. 24. — 130. *Lupae*. Gr. 375. A. & S. 239. Wolves are used here for

beasts of prey in general. **Moveri** = to swell, to be agitated. — **131. Mella** — **foliis**; i. e. so that men could no longer obtain it from that source. See on E. IV. 30. **Ignemque removit**; i. e. hid it in the veins of the flint, so that ingenuity was required to force it out. — **132. Passim**; with *currentia*. **Rivis**. Gr. 414 and 3. A. & S. 247. 1. — **133. Usus** = need, necessity. It is virtually personified; hence *meditando*, which is = by reflection, study. — **134. Et**. We might have expected *ut* for *et* here, and *et* for *ut* (which is given by some MSS.) in the next line: Virgil, however, has chosen to vary the expression, coupling a particular fact with a general, and then subjoining a second particular, as a co-ordinate clause with the two. **Sulcis**, i. e. by ploughing. Gr. 414 and 4. A. & S. 247. 3. **Fru menti . . . herbam**. See on E. V. 26. — **135. Venus**. Gr. 425. 2. 2). A. & S. 251. **Abstrusum** = that lay concealed (in them); lit. thrust away (by Jupiter). Cf. A. VI. 6. **Excuderet**. Cf. A. I. 174. — **136.** Navigation then began, canoes being made by hollowing out trees. Cf. Ov. M. I. 94, 95 and notes. **Sensere** = felt the weight of. — **137. Navita tum**. The further progress of navigation. **Stellis** — **fecit** = numbered the stars and gave them their names; i. e. they divided them into constellations. *Facere nomen alicui* is a phrase to which *numeros* is here added by a kind of zeugma. Cf. Pains, cxlvii. 4. — **138. Pleiadas**; seven stars in the neck of Taurus, called also *Vergiliae*, “*quia vere oriantur*.” Cf. Hor. C. IV. 14. 21. They thus marked the beginning of the sailing season. The name is derived from *πλέειν*, to sail. The word is here a tetrasyllable. Gr. 363. A. & S. 204. For the lengthening of the final syllable, see Gr. 669. V. A. & S. 309. 2 (1). — **Hyadas**. See on Ov. M. III. 595. The name is derived from *ὑεῖν*, to rain. — **Lycaonis**. Gr. 397 (1). A. & S. 211, R. 7 (1). — **Arcton**. See on Ov. M. II. 129, 171. Callisto, there mentioned, was a daughter of Lycaon, king of Arcadia. — **139. Captare . . . fallere**. Gr. 549. A. & S. 269. — **Fallere**; *sc. arces*, implied in the preceding *feras*. — **140. Inventum**; *sc. est*. — **Saltus** = forest-pastures; i. e. the glades or open spaces in forests, where cattle pastured and wild beasts wandered. They were hedged round in hunting by nets and watchers, to prevent the animals from breaking out. — **141.** Fishing was also invented. **Funda** = with the casting-net. It was pear-shaped or conical, and was loaded with lead to make it sink. It was thrown forcibly into the water; hence the verb *verberat* = lashes. The English phrase, “whip the team,” is similar. — **142. Alta petens** = seeking the deep parts; *sc. of the river*. **Pelago**. Gr. 422. 1. 2); 47, II. A. & S. 254, 3; 51. **Lina** = drag-net, seine. — **143. Ferri rigor** = *ferrum rigidum*; *sc. venit* (= *provenit, invenit*), from v. 145; alluding to the hardening of iron for the manu-

facturing of tools. The inversion of syntax, whereby the adjective idea is expressed by a noun of kindred meaning, is very common in all languages, and is frequently used by the poets with great effect, as, "the might of Gabriel" (Milton); i. e. the mighty Gabriel. **Atque** = and particularly; giving a single instance of the implements that were then invented. This is a frequent practice with our poet. **Serrae**. The invention of the saw was attributed by some to Daedalus, by others to Perdix, his nephew. See on Ov. M. VIII. Introd. — **144. Primi**; sc. *homines*. — **146. Improbis** = exacting, excessive. Some critics make it = persevering. See on Hor. C. III. 24. 62. **Egestas** = want; especially of food. This leads the poet back to his subject. — **147. Prima Ceres**. The connection is as follows: Before the time of Jupiter there was no tillage (v. 125); but under his reign various arts were invented, and especially that of agriculture, by Ceres. See on v. 7. — **148. Glandes**. See on v. 8. **Sacrae** is explained by *Dodona*. See on *Chaonias*, E. IX. 13. — **149. Deficerent** = began to fail. **Silvae** is the genitive limiting *glandes* and *arbuta*; though some make it the subject of *deficerent*. *Dodona*, famous for its oak groves, is used poetically for the *valles* themselves. — **150. Et** = even; to be construed with *frumenta*. **Labor** = injury, trouble, plagues. As examples of *labor* used of the sufferings of things inanimate, see v. 79, and II. 343, 372. **Additus** (sc. *est*); i. e. by Jupiter. **Mala** = baleful, destructive. Cf. v. 129. — **151. Haec**. Gr. 291, 492. A. & S. 181; 262. — **Robigo** = blight, mildew. To avert it the Romans worshipped a deity named Robigus, or Robigo, whom they propitiated by a festival called Robigalia. **Segnis** = unfruitful, worthless. — **152. Subit** = comes up (in its stead). **Silva**. See on v. 76. It is explained by the two following nouns. — **154. Infelix** . . *avenae*. See on E. V. 37. — **155. Quod nisi**. See on E. IX. 14. **Assiduis** = *assidue*. Gr. 443. A. & S. 205, R. 15 (a). **Herbam**. See on v. 69. — **157. Umbram**; i. e. the trees and foliage that make the shade. **Vota**. Vows were paid to Jupiter Pluvius. — **158. Acervum**. Cf. v. 185. — **159. Concussa** . . *querou* = by shaking the oak; i. e. for acorns. — **160. Dicendum**, sc. *est mihi*. **Et** = *etiam*. **Arma** = implements, utensils, tools. Cf. A. 177. — **161. Quis sine**. Gr. 167. 1; 602. II. 1. A. & S. 136, R. 2; 279. to (a) and (f). **Nec potuerunt** = have never been able. For the perfect, see on v. 49. — **162. Inflexi** is explained by vv. 169, 170. — **Primum** is often used in the beginning of an enumeration without a following *deinde* or *tum*, the office of which, however, is often performed by *vero*, *etiam*, *autem*, etc. **Grave robur** = the ponderous and strong, lit. the ponderous strength: *robur aratri* for *robustum aratrum*, like *ferris rigor*, v. 143, and *aeternaque ferris Robora*, A. VII. 609. — **163. Tarda** = *tarde*;

qualifying *volventia*. See on *assiduis*, v. 155. **Eleusinae matris**; i. e. of Demeter or Ceres, who was chiefly worshipped at Eleusis in Attica. She is called *mater*, probably in allusion to her name, Demeter, i. e. Mother Earth. — 164. **Tribula, traheae**; two kinds of threshing-sledge; the former of which consisted of a thick wooden board, which was armed underneath with pieces of iron or sharp flints, and drawn over the corn by a yoke of oxen, either the driver or a heavy weight being placed upon it, for the purpose of separating the grain and cutting the straw; the latter, a kind of drag, sometimes used, was probably either entirely of stone or made of the trunk of a tree. **Iniquo** = immoderate, very great. **Pondere**. Gr. 428. A. & S. 211, R. 6. **Rastri**. See on v. 94. — 165. **Virgea . . . supplex** seems to include baskets, colanders, &c., as well as the hurdles and the fan. **Celei**; the father of Triptolemus and Demophon, and the first priest of Ceres at Eleusis. She instructed him in agriculture and in the making of wicker-work implements. — 166. **Oratos**. See on v. 94. **Vannus** = the winnowing-fan. This was a broad basket, into which the corn mixed with chaff was received after threshing, and was then thrown in the direction of the wind. It is called *mystica*, because at the celebration of the Eleusinian mysteries it was carried in the processions in honor of Iacchus, the son of Demeter and Zeus, sometimes confounded with Bacchus (as in E. VII. 61), and sometimes distinguished from him. Bacchus was the son of Zeus and Semele. Ceres, Celeus, and Iacchus are here introduced to give a religious dignity to what might otherwise seem trivial. — 167. **Multo**. Gr. 418 and 1. A. & S. 256, R. 16 (3). **Ante**; i. e. before they are needed. **Memor provisa** = carefully (mindfully) provided. *Provisa repones* = *providetis et repones*. Gr. 579. A. & S. 274. 3 (b). — 168. **Digna** = deserved, merited. **Si manet**, for *si vis, ut te maneat*. **Divini ruris**; either as the abode of the rural deities, or, at least, as pleasing to them. — 169. **Continuo in silvis** = in the very woods. *Continuo* is explained by *in silvis*. The words can only mean that the young elm while yet in the woods is bent and made to grow in the required shape, whatever may be thought of the possibility of the thing, which Keightley denies. — 170. **Burim** = the plough-beam. Gr. 85. III. and 2. A. & S. 79. 2. The *buris* was a piece of strong wood, naturally or artificially curved, to one end of which was affixed the pole, to the other the *denticale*, and into it was mortised the *stiva*. It therefore formed the body of the plough. **Curvi . . . aratri**. As the *buris* gave the characteristic bend to the plough, it is here called by the plough's name, *aratri*. — 171. **Huic**; sc. *huri*. — **Ab stirpe** = from the lower part; i. e. of the *temo*. Connect with *protentus*. **Temo** = the pole. Sc. *aptatur*. It was part of the plough, as well as of the cart or car-

riage. The yoke was fastened to the end of it, and by means of it the oxen drew. Sometimes the *temo* was of the same piece of timber with the *buris* and share-beam (*dentalia*), though not in the kind of plough here described. — 172. *Aures* = mould-boards. These run on each side of the share (*verner*), bending outwardly in such a manner as to throw on either hand the soil which had been previously

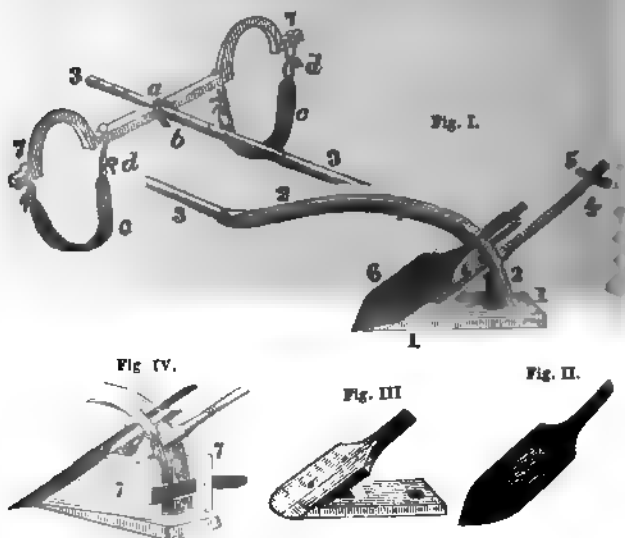


Fig. I. — 1. *dentalia*; 2. *buris*; 3. *temo*; 4. *stiva*; 5. *manicula*; 6. *aurum*; 7. *jugum*; a. *funiculus*; b. *clavus*; c. *collare*; d. *lora subjugia*.  
 Fig. II. — The common ploughshare.  
 Fig. III. — The *dentalia* alone.  
 Fig. IV. — A plough with mould-boards, *aurum auritum*; 7, 7 *aures*.

loosened and raised by the share, and were adjusted to the share-beam which was made double (*duplex dorso*) for the purpose of receiving them. *Duplici... dorso*. Gr. 428. A. & S. 211, R. 6. **Dentalia** the share-beam; a piece of wood fixed horizontally at the lower end of the *buris*, and to which the share was fitted. In some cases it was itself shod with iron. It is not certain whether it was one solid piece of timber, with a space to admit the end of the *buris*, or two pieces fastened on each side of it and running to a point. The plural *dentalia* is used by Virgil in speaking of one plough, but

is probably nothing more than a usual poetic license. — 173. **Anta** on v. 167. **Jugo**; a piece of wood, straight in the middle and curved towards both ends, which was attached to the end of the pole of the plough or cart, and went over the necks of the oxen. **Fagus** **lvaque**; by hendiadys for *stiva fagina*. Gr. 704. II. 2. A. & S. 323. 2 (3). — 174. **Stiva** = the plough-handle. The *stiva* was originally mortised into the *buris*, but it sometimes formed one piece with it. It had a cross piece named *manicula*, by which the ploughman held and directed the plough. **Cursus . . . imos** = the lowest courses; referring, perhaps, to the turning of the plough at the end of the furrow. Most editors read *currus* (= carriage). H. 500. A. & S. 264. 5. — 175. **Explorat** = searches (i. e. dries) and tests. The above diagrams, illustrating Virgil's plough, are taken from the work of Schulz, *De Aratri Romani Forma et Compositione*.

176 **Possum . . . ni refugis**. Gr. 508. A. & S. 262, R. 1. **Ibi**. Maccenas is addressed throughout as the ideal reader. — 177. **Refugis**; i. e. from hearing, as in A. II. 12 from speaking-behave the mood and tense: I can repeat . . . but I see you start. — 178. **Cum primis** = as a matter of the first importance, especially. — 179. **Vertenda manu**. The earth had to be turned up and worked, or kneaded, with the hand. This operation really preceded the *aequanda cylindro*, as the preparation of the floor was the first thing. Gr. 704. IV. 2. A. & S. 323. 4 (2). **Creta** = *argilla*, as in L. 215. The clay was for the purpose of making it harden and bake. — 180. **Pulvere**; for *siccitate*, effect for cause. — 181. **Tum** = *et*; i. e. if the threshing-floor cracks. **Illudant** = may mock; i. e. the threshing-floor and the husbandman's labor. See II. 375, where the goats are said to *mock*, to disport themselves with the young vine. Gr. 485. A. & S. 260. II. **Pestes**; as injuring the corn and annoying the husbandman. — 182. **Posuit . . . fecit**; rhythmic perfects. See on v. 49. — 183. **Ooulis capti** = blind; lit. *blinded* in the eyes. Gr. 429. A. & S. 250. 1. The expression seems to come from the use of *capi*, for *to be injured*. The mole has eyes, though they are very small, and much covered over. **Talpae**. Gr. 429. Ex. A. & S. 42. 2. — 184. **Inventus**; which is found in holes, and which therefore is likely to creep into holes. *Bufo* is said to occur nowhere else in the classics. **Plurima**. Gr. 453. 5. A. & S. 326 (7) (a) and (b). — 185. **Monstra** = unsightly creatures; sometimes, as here, without reference to their size. **Farris**. Cf. on v. 186. — 186. **Senectae**. Gr. 385. 3. A. & S. 223. Ants live but for a short time (supposed to be for one year only), so that *senectae* is a poetical expression for *hiemi*, which is the *old age* of their brief existence. It is well known that the ancients were in error about the habits of the ant, which has no storehouses, and remains torpid dur-

ing the greater part of the winter. — 187. *Contemplator*. Gr. 437. II. A. & S. 267 (3). *Nux* = the walnut-tree. Some understand it of the almond-tree. *Plurima* = abundantly. — 188. *Curvabit* said by anticipation; for if the poet uses *fetus* of the blossoms, or embryo fruit, he may likewise speak of these bending branches. — 189. *Si* = *fetus*; i. e. if a great number of the blossoms set, as the gardeners term it. — 190. There will be a very hot summer and a great threshing; i. e. an abundant harvest. — 191. *Foliorum* is emphatic, opposed to *fetus*; *umbra*, general. — 192. *Nequidquam*. Connect with *teret*. *Palea*. Gr. 419. III. A. & S. 250. 2. *Teret ara*. The *tritura* was performed sometimes by the trampling of oxen, sometimes by the *tribulum* or *trahes* (see on v. 164), sometimes by *fustes*, flails or sticks. — 193-203. Steeping seed-beans is a plan often pursued, to make the produce larger and easier to be cooked. But the best seeds will degenerate, unless you pick every year. It is the tendency of everything in nature, and only man's most strenuous efforts can counteract it. — 194. *Nitro*; not *nitre*, but a mineral alkali, carbonate of soda, and therefore used for washing. *Amurca* = lees of olive oil. — 195. *Siliquis*. Gr. 389. A. & S. 226. *Fallacibus*; referring to the general character of the pods of beans, which in this particular case are to be less deceptive than usual. — 196. *Quamvis* = *maderent* = that they might be quickly cooked by a fire however small. *Properata* = *propre*; fit, being hastened. — 198. *Via humana*; i. e. *homines*. — 199. *Quaeque*. Gr. 458. I. A. & S. 207, R. 35 (b). — 200. *Rursus* . . . *referri*. Gr. 545. I. A. & S. 209, R. 5 and N. 7. Translate, "are accustomed," etc. *Retro* = *referri* = slipping away to be borne backward. *Retro* is often used pleonastically with verbs beginning with *re*. Cf. A. II. 169. — 201. *Flumine*. Gr. 431. A. & S. 257. — 202. *Subigit*. Cf. A. VI. 302. — 203. *Atque*, according to Gellius and Servius, is = *statim*, but it is better to connect it with *remisit*, and give it its usual signification. Virgil does not expressly introduce an apodosis in such comparisons, but makes his whole sentence depend on the *quam* or *si* which follows the *non aliter* or *haud secus* following the simile. Cf. A. IV. 669. *Alum* is doubtless the *lumbus*, which is distinguished from the rower. Wr. accounts for *atque* by supplying *retro sublapsum refertur* before it, and making the whole into an apodosis, but he quotes no similar instance. *Alveus* = the current. *Amni*. Gr. 87. III. 3. A. & S. 82. Ex. 5 (a). — 204-207. The husbandman must observe the rising and setting of the constellations as attentively as the sailor. — 204. *Arcturi*. See on Ov. M. II. 176, and cf. v. 68. *Nobis*. Gr. 388. I. A. & S. 225. III. — 205. *Haedorum* = the Kids, or Goat. See on Ov. M. III. 594. *Ad*

See on Ov. M. II. 138. — 206. *Quam quibus* = as (by whom). *Vectis* = *cuntibus*. The Latin having no present art., the perf. part. is sometimes used in a present sense. — *Pontus*; sc. *Euxinus*. *Fauces* . . . *Abydi*; i.e. *Hellas*.

*Abydos* was a town on the Asiatic shore of the Hellespont, & the European *Sestos*. Oysters are still found there. — 208.

I.e. the Balance, between Scorpio and Virgo. See on v. 10. Gr. 119. 4. A. & S. 90. 2. *Pares*. The sun was in the time of the autumnal equinox, when the days and nights equal duration, and when the Roman hours were, of course, equal. *Fœderit*. Gr. 473. A. & S. 145. VI. — 209. *Et* — and already divides the globe equally for light and dark- — i.e. gives both the northern and southern hemispheres an equal amount of day and night. — 210. *Taurus* = *boves*. — 211.

— *imbrem* = even to the first rain of the impracticable (as no work can be done) winter solstice. *Extremum* may be of either end; here the beginning. — 212. *Segetem*; used especially for the seed. *Cereale*; because sacred to Ceres, who was represented with poppies in her hands. She was said to have been grieved for the loss of her daughter Proserpina by eating its

— 213. *Humo*. Gr. 47. 2. 2); 414. A. & S. 49. 1; 247. 1. Gr. 563. 6. A. & S. 275. III. N. 1. *Jamdudum* = at without delay. Cf. A. II. 103. *Incumbere*; like *curvus*. E. III. 42. — 214. *Tellure*. Gr. 430. A. & S. 257, R. 7 (a). *Int;* i.e. they do not yet come down in rain. — 215. *Med-*

*icæ* (*herbæ*) = lucerne; introduced into Greece from Media at the time of the invasion of Darius. *Putres*; because they have lain in the ground through the winter. — 216. *Annua cura*; to distinguish it from the *decursiva*, which required to be sown only once in ten years. — 217. *Aperit* is a periphrasis for *vere*. — 217. *Candidus*. The allusion, according to Keightley, is to the milk-white bulls with gilded horns which appeared in the triumphal processions at Rome. *Aperit* is suggested by the etymology of *Aprilis*. *Cornibus*. Gr. 428. 211, R. 6. Whether *auratis cornibus* is meant to be taken

literally with *taurus*, or instrumentally with *aperit*, is not clear. The former seems more reasonable, as there would be no natural connection in the image of a bull using his horns to open a gate. The bulls were called *auratis*, because there are bright stars at their tips.

*Canis*; i.e. Sirius, a star of the first magnitude in Canis Major. This star sets heliacally, i.e. is lost in the effulgence of the sun a few days after he has entered Taurus. It is therefore said to be *cedens* (retreating) to this sign. *Adverso astro*; sc. *Tauro*. Gr. 428. 211, R. 6. The bull is represented as driving the dog before him; the dog, however, keeping his face to the bull. — 219.

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**Robusta** = hardy. — **220. Solis**; as opposed to the produce just mentioned, vv. 215, 216. **Aristia** = bearded grain. Gr. 306. A. & S. 124. — **221. Ante . . . quam**. Gr. 523. 2). **Esao** = in the morning. **Atlantides** = the daughters of Atlas; i. e. the Pleiades. See on v. 138. Gr. 316. A. & S. 100. 1 and (b). These set in the morning, according to different authorities, from Oct. 30 to Nov. 11. — **222. Gnosia** = Cretan; from Gnosus, a city of Crete, of which island Minos, father of Ariadne, was king. **Stella Coronae**; i. e. the constellation *Corona Borealis*, said to have been Ariadne's crown, placed among the stars by Bacchus, after he married her. **Stella** = *sidus*, as in Hor. C. III. 29. 19. — **223. Committas . . . properas**. Gr. 523. II. A. & S. 263. 3. — **224. Invitas**; because conscious that she is not yet ready to receive the seed. — **225. Maiae**, one of the Pleiades, here standing for the group, as *Thyeste* in Ov. M. III. 595. — **227. Vilem**; on account of its abundance. — **228. Pelusiacas** = Egyptian; from Pelusium, a town at the mouth of the eastern branch of the Nile. Egypt was famed for lentils. — **229. Mittat = dabit**. **Bootes**. See on Oa. M. II. 176. — **231. Idcirco**; i. e. that the seasons should be clearly marked for the husbandman. **Certis . . . partibus**, referring to the twelve divisions of the zodiac. Gr. 414 and 3. A. & S. 247 and 2. **Orbem** (sc. *annuum*) = (his yearly) circle. Cf. *Annus orbis*, A. V. 46. — **232. Duodena = duodecim**. The poets often use distributive for cardinal numerals. Cf. A. I. 393. **Regit**. Cf. *cursum regem*, A. VI. 350, and *Nulla viam fortuna regit*, XII. 405. **Mundi . . . astra** — the constellations of the celestial sphere. — **233. Caelum**; because the zones of heaven answer to the zones of earth, and determine their character. — **234. Ab igni**; instead of the ordinary abl. of cause. — **235. Extremas**; i. e. the frigid zones. **Dextra**. Gr. 441. 3. A. & S. 205, R. 7 (1). — **236. Glacie**. The mention of ice seems more appropriate to the earthly than the heavenly zones; but Virgil was doubtless thinking of the sky as the parent of ice. — **237. Duas**; i. e. the temperate zones, which alone the ancients supposed to be habitable. — **238. Via**; i. e. the ecliptic. **Per = inter**; as the sun never enters the temperate zones. So v. 245, *per duas Arctas*. — **239. Obliquus**; with *se verteret*. Gr. 443. A. & S. 205, R. 15 (4). *Obliquus ordo* is the zodiac, the constellations of which it consists being arranged along the ecliptic which cuts the equator *obliquely* at an angle of about twenty-three and a half degrees. Cf. Ov. M. II. 139 foll. **Se . . . verteret** = might revolve. Gr. 500. A. & S. 264. 5. — **240. Mundus**. See on v. 232. **Scythiam**; used for the North generally, as often in the poets. **Rhipaeas**. The Rhipaeas mountains were supposed to separate the land of the Hyperboreans from the rest of the world. Here these countries are made to stand

or the northernmost point, not only of earth, but of the mundane system, as Libya for the southernmost. **Ardus**; referring to the elevation of the north pole, as *premitur*, etc., does to the depression of the south pole. Cf. Ov. Trist. IV. 10. 108. — **242. Hic** *vertex*; i. e. the north pole. **Illum**; i. e. the south pole. — **243.** The infernal regions were supposed to be in the centre of the earth; so here they are said to be over the south pole. *Sub pedibus* is to be connected with *videt*, the feet being those of Styx and the Manes; but *videt* of course does not mean that the south pole is actually visible from the shades. — **244. Hic**; i. e. at the north pole. **Flexu**. Gr. 414 and 3. A. & S. 247 and 2. **Anguis**. See on v. 205. **Elabitur** = shoots out: not the same as *labitur*. — **246. Metuentos** — *tingui*; i. e. they never set. See on Ov. M. II. 172. — **247. Illo**; i. e. at the south pole. **Ut perhibent**; for the southern hemisphere was wholly unknown to the ancients. **Aut . . . aut**; i. e. either the southern regions are in total darkness, or they have day when we have night. — **248. Obtenta . . . nocte** = by the overspreading pall of night. — **249. Redire, reducere, recurrere, referre**, and other words of the sort, are constantly used of the recurring order of nature. — **250. Primus**. Gr. 443. A. & S. 205, R. 15 (a). **Oriens**, sc. *Sol.* Cf. A. V. 739. The horses of the sun come panting up the hill, casting their breath, which represents the morning air, on the objects before them. — **251. Rubens** may merely mean *bright*, or the color of sunset may be naturally transferred to the star. **Lumina**; Vesper's own rays, not the light of sunset, as *Voss* thinks, taking *Vesper* generally of evening, nor the other stars, as others interpret it. — **252. Hinc** seems to refer to the whole of the preceding passage from v. 231, which has been devoted to an exposition of certain parts of the mundane system. Virgil now enforces the conclusion: "It is on the strength of this that we know beforehand," etc. **Tempestates** = the changes of the weather. **Dubio . . . coelo** = though the (appearance of the) sky may be doubtful. Gr. 430. A. & S. 257, R. 7 (a). — **254. Infidum** is significant, as showing the importance of knowing when to venture on the sea. — **255. Conveniat**. Gr. 525. A. & S. 265. **Armatas** = rigged. **Deducere** = to launch. Cf. A. III. 71; IV. 398. The ancients drew their vessels up on the shore during the winter. See on Hor. C. I. 4. 2. — **256. Tempestivam**; with *vertere*. Gr. 443. A. & S. 205; R. 15 (a). — **257. Vv.** 257, 258 belong to what precedes, coming in fact under *hinc*, which is the introduction to the whole paragraph. — **258. Temporibus**. Gr. 429. A. & S. 250. 1. **Parem** is intended to contrast with *diversis*. The seasons are diverse, yet they make the year uniform.

**259.** Weather which is bad for ordinary out-door purposes is good

for other things. — 260 *Forent* . . . *proparanda* = would have to be done in a hurry; contrasted with *maturare*, to get done in good time. *Coelo*. Gr. 430. A. & S. 257, R. 7 (a). — 261. *Maturare*. Gr. 549. A. & S. 269. *Procondit* = sharpens by hammering. — 262. *Arbore*; i. e. *ex arbore*. Gr. 425 and 1 and 3. 4). *Lintres*; troughs into which grapes were put after the vintage. — 263. *Pecori signum*. Branding cattle was done with boiling pitch, generally towards the end of January and April. *Numeros* — *acervis* = puts numbers on the heaps (of corn); i. e. to indicate the quantity contained in them. *Impressit*. Gr. 704. I. 2. A. & S. 323. 1 (1) (2) (a). On the tense see on v. 49. — 264. *Vallos furcasque*; probably intended to support the vines. See II. 359. — 265. *Amerina* . . . *retinacula* = Amerian bands; i. e. willow bands, for tying up the vine. *Amerina*, from *Ameria*, a town of Umbria, famous for its willows, which have a slender red twig. — 266. *Facilis* = pliable. *Texatur*. Gr. 487; 488. I. A. & S. 260, R. 6. — 267. *Torrere*; i. e. to make the corn easier to grind. See A. I. 179. *Igni*. Gr. 111. 3. A. & S. 82, Ex. 5 (a). — 268. *Quippe* = for. The construction seems to be thus: You should not be idle on wet days, for even on holidays some kinds of work are permitted. — 269. *Fas et jura* = divine and human laws. *Rivos deducere*, either to let on the water from the reservoirs for the purpose of irrigation, or to draw off the superabundant water from the fields. The former is probably meant, since it would be a work of daily necessity in hot weather. — 270. *Religio* religious scruple. *Vetuit*; aoristic perfect. See on v. 49. *Segeti* — *saepem*. Columella says that the pontiffs forbade the making of hedges for corn on holidays. Forb. and Keightley suppose that old hedges might be repaired, though not new ones made; but that does not appear to be Virgil's meaning. — 271. *Insidias* — *moliri* seems to refer to snaring mischievous birds, as ordinary bird-catching would not be a work of necessity. — 272. *Balantum*; i. e. when they are washed. *Salubri* is emphatic, as the washing is to cure disease, not for cleansing the wool, which was not allowed on holidays. — 273. Markets were also held on holidays (as they are still on Sundays in the south of Europe), at which the country-people could sell their farm produce. *Agitator aselli*; not the *asinarius* or ass-driver, but the peasant who happens to drive the ass to market. — 274. *Vilibus*. See on v. 227. — 275. *Incusum* = indented; i. e. that it may crush the corn better. *Massam pice*; i. e. for marking cattle, securing casks, repairing vessels, etc. — 276. Of lucky and unlucky days. *Ipsa* — *operum* = the moon herself has made different days favorable in respect of (agricultural) labor in different degrees; i. e. all days are not equally lucky. *Ordine*. Gr. 414 and 3. A. & S. 247 and 2. — 277. *Operum*. Gr. 399. 3. 4)

— & S. 213 and R. 1 (a). Cf. *infelix animi*, A. IV. 529. **Quintam**; *quinta*. Gr. 120, Ex. A. & S. 90. 1. **Orcus**; the same as Hades or Pluto, the god of the lower world. He is called *pallidus* on account of the ghastliness of death. — 278. **Eumenides**, also called *Erinyes*, and by the Romans *Furiae* or *Dirae*, were originally nothing but a personification of curses pronounced upon a guilty criminal. Aeschylus calls them the daughters of Night; and Sophocles, of *Ekato* (Darkness) and Ge. No prayer, no sacrifice, and no tears could move them, or protect the object of their persecution. They dwelt in the deep darkness of Tartarus, dreaded by gods and men. With later writers, though not always, the number of Eumenides is limited to three, and their names are Tisiphone, Alecto, and Megaera. See also on Ov. M. X. 46. **Tum** has its ordinary sense. It appears to be added here because it had been omitted in the previous clause. 279. **Coeum Iapetumque**. These were Titans, the sons of Terra and Uranus, the number of whom was twelve. **Typhoea**. See on Ov. M. V. 348. The last two syllables are contracted into one in scanning. Gr. 669. II. A. & S. 306. 1. — 280. **Rescindere**. Gr. 552. A. & S. 271, N. 3. Cf. on E. V. 1. **Fratres**. See on Hor. C. III. 4. 41–48. The slowness of movement in this and the following line well expresses the efforts of the giants. The non-elision of the *i* and the *o* and the shortening of the latter are in imitation of the Greek rhythm, and are appropriate where the subject, as here, reminds us of Greek poetry. — 282. **Scilicet** = for indeed, truly. Agreeably to its etymology (*scire licet*), *scilicet* introduces an explanation or development. Here it introduces the details of the conspiracy of the giants. — 283. **Pater**; Jupiter. — 284. **Septimam post decimam** = the seventeenth. **Ponere**. See on E. V. 1. — 285. **Prensos domitare** = *prendere et domitare*. **Licia** — **addere** = to add the leashes of the woof to the warp; i. e. to weave. — 286. **Pagus**, referring probably to fugitive slaves, against the escape of whom the husbandman is warned to be on his guard on that day, while he need not watch against thieves. — 287. **Adeo**, like the Greek particle *ye*, adds emphasis to the word to which it is joined. **Se** ... **dedere** = allow themselves to be done; i. e. may be done. See on v. 49. — 288. **Sole novo** = early in the morning, at sunrise. Gr. 426. A. & S. 253. **Eous**; the morning star, put by metonymy for the morning itself. **Stipulae**. The ancients in their reaping usually cut off the heads of the corn, leaving the straw to be cut about a month later. **Arida prata**; opposed to those which could be irrigated. The reason for these precepts is, that the dew makes the straw and grass resist the scythe. — 290. **Noctes**. Gr. 371. A. & S. 229. **Lentus** expresses the effect of the moisture on the reaper rather than the nature of the moisture itself. — 291. **Quidam**;

like *est quis*, Hor. E. II. 2. 182, as if Virgil knew the man, but did not choose to name him. **Luminis**; of fire-light; though some prefer to understand it of lamp or torch-light. — 292. **Inspicat**; i. e. makes into the form of an ear of corn, the end of the wood being cut to a point and split into various parts. — 293. **Solata** = *solans*. See on v. 206. — 294. **Pectine**; the comb, the teeth of which were inserted between the threads of the warp, and thus made by a forcible impulse to drive the threads of the woof close together. Its office was the same as that of the reed or sley among us. — 295. This verse is hypercatalectic, the final *em* being elided by the first vowel of the next verse. Gr. 663. III. 4). A. & S. 304 (4): 307. 3. **Vulcano**. See on Ov. M. II. 5. **Vulcanus** is often used, as here, for fire. Gr. 705. II. A. & S. 324. 2. **Decoquit**. Must was boiled down by *carenum*, *defrutum*, or *sapa*, on a night when there was no moon. — 296. **Folia**. Leaves were used, commonly those of the vine, for skimming the boiling must, as it was thought that wooden ladles or spoons gave it a smoky taste. **Trepidid** . . . aenl. The boiling must imparts a quivering motion to the vessel itself. — 297. **Cerna**; by metonymy for corn. **Rubicunda**. See on v. 96. **Medio** . . . aestu = in the midst of the heat (of summer). Elsewhere in Virgil it means midday, but since that is precisely the time which the reaper would avoid, the rendering we have given seems best here. So *frigoribus mediis*, E. X. 65, means midwinter. — 298. **Aestu**; not to be connected with *tostas*. — 299. **Nudus**; i. e. without the upper garment. **Hiems**; the rainy season of about a fortnight before and a fortnight after the winter solstice. **Colore** seems to refer strictly to the labors of cultivation, as other words for winter follow, v. 305. So perhaps *agricolae* in next verse. — 300. **Frigoribus**; i. e. *hieme*. **Parto** — what has been acquired; i. e. in the other seasons of the year. — 302. **Genialia**. According to Italian notions every man had his guardian spirit or *Genius*, which it is difficult to distinguish from himself. When, therefore, he indulged himself in feasting, etc., he was said to indulge his *Genius*, and whatever was connected with this indulgence was called *genial*. The month of December, as the season of festive enjoyment and relaxation after the year's labors, was held specially sacred to each person's *Genius*. Cf. Hor. E. II. 2. 187, A. P. 210. — 303. **Praeae** = heavy laden. — 304. Sailors, on their return from a successful voyage, especially if it was a long and hazardous one, used to put garlands on the sterns of their ships when they came into port. — 305. **Quernas**; because *glans* was used of other fruits than acorns. **Stringere**. Gr. 563. 6. A. & S. 275. III. N. 1. Cf. *legere*, v. 213. — 306. **Myrta**. Myrtle berries were used for mixing with wine, which was called *myrtatus*, and used medicinally. **Cruenta**; from

heir juice. — 307. **Gruibus**. Cranes were a delicacy of the table ;  
 but the husbandman might naturally snare them in self-defence. See  
 v. 120. — 308. **Auritos** = long-eared. — 309. **Stuppea** ... **verbera**  
 = the tow thongs. **Torquentem**, agreeing with *colonum*, the omit-  
 ted subject acc. of *stringere* and all the following infinitives. **Balea-**  
**la**. See on Ov. M. IV. 709. It is merely an ornamental epithet.  
 — 311. **Tempestates** seems fixed by *sidera* to mean weather rather  
 than storms, the latter notion being left to be inferred. **Sidera**. Cf.  
 v. 204 foll. — 312. **Mollior**; i. e. less oppressive. — 313. **Quae**; sc.  
*dicam*. *Vigilare aliquid* is to bestow wakeful care on a thing. **Viris**.  
 Gr. 388. I. A. & S. 225. III. **Vel**; sc. *dicam quae vigilanda viris*.  
**Ruit** = comes down. — 314. **Spicea** ... **messis** = the bearded  
 harvest. — 317. **Culmo**. Gr. 428. A. & S. 211, R. 6. — 318. **Om-**  
**nia ventorum** ... **proelia** = for *proelia omnium ventorum*; the  
 winds all blowing at once, as in A. I. 85. — 319. **Quae**; *tanta ut ea*.  
*late*; with *eruerent*. — 320. **Sublimem**. Gr. 443. A. & S. 205, R.  
 15 (s). **Expulsam eruerent**; a hysteron-proteron for *expellerent*  
*eam*, and = *expellerent et eruerent*. Gr. 704. IV. 2. A. & S. 323. 4  
 (a). Gr. 579. A. & S. 274. 3 (b). **Ita** (= so, thus) probably in-  
 troduces a comparison between the hurricane that roots up the corn  
 (*gravidam segetem*) and an ordinary gust which whirls about the stub-  
 ble (*culmumque levem stipulasque volantes*); but Wr. and Forb. make  
*ferat* depend on *quae*, and give *ita* the sense of *tum*. — 321. **Hiems**;  
 the winter's storm in opposition to the summer blast just described.  
 — 322. **Coelo**. Gr. 384. A. & S. 223. — 323. **Foedam** — **tem-**  
**pestatem** = thicken the foul weather; or, taking *glomerant* with  
*foedam*, = thicken the weather into foulness. — 324. **Ex alto** =  
 from on high. Some make *ex alto* = from the deep, but it is more  
 probable that Virgil meant to represent the clouds as mustered from  
 on high, *collectae*, like *glomerant*, keeping up the military associations  
 already introduced by *agmen*. **Ruit** ... **aether**; like *aether descendit*,  
 II. 325, *coeli ruina*, A. I. 129, an image explained by Lucr. 6. 291:  
*Omnis uti videatur in imbrem vertier aether*. "Down crashes the  
 whole dome of the firmament." — 325. **Sata** — **labores**. Cf. A.  
 II. 306. — 326. **Cava**; because during the summer in Italy there is  
 little or no water in the beds of most of the rivers. — 327. **Fretis**  
**spirantibus** = in its breathing inlets. The violent heaving of the  
 waves against the shore is compared to human breathing. — 328.  
**Patet**. See on v. 121. **Nocte** is not to be taken literally. **Co-**  
**rusca** goes with *dextra* and = *coruscante*. — 329. **Molitur** generally  
 implies effort in the agent or bulk in the object, or both. **Quo** ...  
**notu**; i. e. *quibus commota*; referring to the sense rather than to  
 be words of the preceding sentence. A demonstrative or relative  
 pronoun is often joined by a kind of attraction to a following substan-

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in such a way that the notion expressed by this substantive is considered as already implied in the foregoing part of the sentence. Cf. *tu gemitis*, A. II. 73; *ex signis dedit*, A. II. 171; *hic monitus est*, A. V. 237. Gr. 453. A. & S. 206 (17). — 330. *Fugere*. The perfect expresses instantaneousness. Cf. *exiit*, II. 81. So *stravisse*. The rain pours down in torrents, the lightning flashes, the earth trembles, &c. instantly, there being no appreciable interval of time between cause and the completion of the effect, the wild beasts have fled, &c. 331. *Humilis* qualifies *stravit*. Gr. 443. A. & S. 205, R. 16. Some take it with *pavor* in an active sense and = causing humbling. — 332. *Athos*; a high mountain, on the Strymonian Gulf, high range in Thrace. Gr. 43. A. & S. 54. *Rhoden*; a high mountain in Rhodus. *Alta Ceraunia* is a half-translation of 'Apeiron' in Thracia. Gr. 43. A. & S. 44. *Ceraunia*; a range of mountains in Epirus. *Telo*; i. e. a thunderbolt. — 333. i. e. thunder-peaks. *Telo*; i. e. a thunderbolt. — 334. *Plangunt* = wail; intransitively. — 335. *derelap.* It is observed that the rain and wind increase after a shower. The months of heaven are the signs of the zodiac, each of which the sun is about a month in passing; and those other constellations whose rising and setting indicate the weather. The next two lines merely give instances of what may be observed. — 336. *Frigida*; because of its distance from the sun. — 337. *receptat*. Wh. and Forb. take this as still the same. — 338. *receptat*. Wh. and Forb. take this as still the same. — 339. *receptat*. Wh. and Forb. take this as still the same. — 340. *receptat*. Wh. and Forb. take this as still the same. — 341. *receptat*. Wh. and Forb. take this as still the same. — 342. *receptat*. Wh. and Forb. take this as still the same. — 343. *receptat*. 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*chorus sociorum*. — 347. *In tecta* = to their houses. *Neque*  
 a. It is not easy to decide whether this is merely an additional  
 mention to celebrate the Ambarvalia, as an indispensable prelim-  
 inary to the harvest, or an injunction to perform a second set of  
 in summer time. — 349. *Tempora*. Gr. 380 and 1. A. & S.  
 II. *Quorou*; i. e. in memory of man's first food. — 350. *Im-*  
*positos* = rude, uncouth. — 351. *Haec* refers to the nouns in  
 next line. — 352. *Frigora* is the important word, and is con-  
 ned with *aestas* and *pluvias*. — 354. *Austri*; for winds in gen-  
 — 355. *Stabulis*. Gr. 392 and 2. A. & S. 228 and 1. —  
 i. *Ventis surgentibus* are the important words. The prognos-  
 of wind follow. *Freta ponti*; poetically for *pontus*. — 357.  
*Infra tumescere* = to be agitated into a swell. — 359. *Misero*  
 plained by *resonantia*, which serves instead of an abl., like *mar-*  
 & A. I. 124; *tumultu*, A. II. 486. — 360. *Jam . . . tum* = even  
 i. A. *curvia*. For *a* with *tempero* cf. A. II. 8. *Male* =  
 only. The storm is close at hand. — 362. *Marinae*; opposed to  
*lra*. — 365. *Vento impendente*; emphatic, like *ventis surgen-*  
 & v. 356. — 366. *Umbram flammaram*. Gr. 595. A. & S.  
 5. — 367. *A tergo* = behind them. *Albescere*. Gr. 332. II.  
 2. A. & S. 187. II. 2 and (a). — 368. *Volitare*. Gr. 332. I.  
 1. A. & S. 187. II. 1 and (b). — 369. *Summa*. Gr. 441. 6.  
 & S. 205, R. 17. — 370. Signs of rain. *Boreae . . . Eurique*  
*tyrique*; i. e. when there are thunders and lightnings from all  
 i. of the sky, three winds being put for all. — 371. *Eurique*. Gr.  
 V. A. & S. 309. 2 (1). *Domus*; as if each of the winds had  
 me in the quarter of the heavens from which it blows. — 372.  
*ma*. Gr. 431. A. & S. 257, R. 7 (a). — 373. *Humida*; i. e.  
 the rain. *Imprudens* = unwarned; because the signs  
 so numerous. — 374. *Vallibus*, with *fugere*. Gr. 422 and 1.  
 & S. 254, R. 3. — 375. *Aëriae*; contrasted with *vallibus imis*.  
*ma*. See on v. 49. So *captavit* and the other perfs. in this pas-  
 — 377. The swallow is always observed to fly low before rain,  
 me the flies and other insects on which she feeds keep at that  
 near the surface of the ground and the water. *Arguta* = twit-  
 g (as she flies). — 378. *Veterem . . . querelam* = their old  
 live note. *Vetus* is here used, just like our *old*, of what is re-  
 d in the same unvarying manner; as we say: "an *old* story,"  
 — 379. *Tectis penetralibus*. Cf. *adytis penetralibus*, A. II.  
 — 380. *Angustum . . . iter*. Cf. *calle angusta*, A. IV. 405.  
*ma* is illustrated by *saepius*. *Bibit* — *arous*. The ancients  
 used that the rainbow drew up water from the sea, rivers, etc.,  
 afterwards fell in rain. — 381. *Agmine*. Gr. 414 and 3.  
 S. 247 and 2. — 382. *Densis . . . alis* = with crowded wings;



i. e. they fly close together. — 383. **Volucrea**. Gr. 54239. **Asia . . . prata** = the Asian meads ; a tract of land in Asia Minor, on the banks of the Cayster, which offers them. **Dulcoribus** = fresh ; in opposition to those of the preceding verse. **Ciroum** ; adverbial. — 384. **Rimantur** = chink, search, rummage ; i. e. for food. **Caystri** ; with the river. — 385. **Infundere**. Gr. 551. I. and I. A. & S. 272. I. they make it into spray. — 386. **In undas** = into the waves. — 387. **Inoassum** = wantonly. V. 485. A. & S. 260. II. — 388. **Improba** = villanous ; nothing ; because the crow invites the rain. — 389. **Spargit** presses the stately, leisurely pace of the crow. The alliteration in the preceding verse, gives the effect of monotony. — 390. **Quidam**. Gr. 602. III. 2. A. & S. 279. 3 (d). — 391. **Lampas** earthen lamp. — 392. **Scintillare** = to sputter. **Putrigo** ; the thick snuff which gathers on the wick because of the darkness of the air.

393 - 423. Signs of fair weather ; first negatively, vv. 401 - 423. — 393. **Ex** = affluens = sunny days. **Berena** = serene skies. — 395. **Angulus** sharply defined edge, or outline, of the stars, which is not dimmed by floating vapors. — 396. **Obnoxia** = beholding. — 397. **Tenuia**. Gr. 669. II. and 3. A. & S. 306. I and (3). **Uellera** = fleecy clouds ; lit. fleeces of wool. — 398. **Indunt** ; i. e. do not sit on the shore drying their wings. — 399. **lectae Thetidi** ; possibly because the lovers were changed into swans by Thetis ; but it is simpler to say "loved by her" as in Gr. 388. 3. A. & S. 225. II. See on E. IV. 32. **Solutare**, i. e. *ita ut jactando solvantur* ; i. e. toss them to pieces. — 400. **Nequidquam** = without purpose, aimlessly ; like *inane* a prolonged objectless effort. The more common interpretation "in vain, to no purpose" ; i. e. though an ill-omened omen with all her hooting will not be able to bring foul weather. — 401. **Screech** seems clear that Virgil intends to mention the screeching owl as a sign of fine weather. — 404. **Liquido** = clear after the storm. **Nisus** was king of Megara, and on his head a purple lock which was the safeguard of his life and of his kingdom when his daughter Scylla had fallen in love with Minos of Crete, who was besieging Megara, she cut off the lock from her father's head as he slept, and thus betrayed both him and his kingdom to the hands of the enemy. Minos, however, did not reward her as was expected, but allowed her to perish miserably. After death she was changed into a sea-eagle, or osprey, and Scylla into the sea-lark, or, according to others, a hawk. — 406. **Aethon**

and i. A. & S. 80 and R. — 408. **Qua — auras.** Keightley explains these words of the greater bird having missed his pounce, and thus being obliged to soar into the air in order to make a second, while the smaller escapes as fast as it can. — 410. **Liquidas** = soft, clear; opposed to *raucas*. As the ravens, by hurrying home, v. 381, announced rain, so their remaining at home, cawing and flying about their nests, is a sign of fair weather. **Presso . . . gutture;** apparently opposed to *plena voce*, v. 388. — 413. **Imbribus aotis** = when the rain is driven away, when the rain is spent. — 415. An allusion to the Pythagorean, Platonist, and Stoic spiritualism, according to which there was a portion of the divine mind in all animated beings, and which Virgil here rejects in favor of the Epicurean and Lucretian materialism, which admitted the existence of nothing but matter and its modifications. **Divinitus** is distinguished from *fato*, as the poet is evidently alluding to the language of different philosophies, *fato* pointing to the Stoic doctrine. **Illis.** Gr. 387. A. & S. 226. — 416. **Ingenium** = an intelligent principle. **Rerum — major** = a deeper (i. e. deeper than men have) insight into things by fate. — 417. But the true explanation is, that, as the atmosphere is condensed or rarefied, the organs and powers of animals are variously affected: in fine weather they become cheerful; in bad weather the reverse. **Coeli** = of the atmosphere. — 418. **Mutavere vias** (= have changed their courses) is explained by *mobilis*, the weather and the atmospheric moisture being supposed to shift. **Juppiter.** See on E. VII. 60. *Juppiter uvidus austris* denotes the condition of the atmosphere before the change. **Austris;** with *uvidus*. — 420. **Species** = phases; a materialistic word. Keightley and Forb. make it = habits, disposition. **Motus;** also materialistic. — 421. **Alios — agebat** = other sensations than (those which they received) while the wind was driving onward the clouds. The second *alios* is governed by *concupiebant* understood, and the sentence, *alios, dum — agebat*, is to be construed parenthetically. The change from low to high spirits being the point, the second *alios* is logically = *quam*, and does not denote a co-ordinate difference. — 422. **Ille.** Gr. 450. 5. A. & S. 207, R. 24.

424-460. Prognostics of the weather may be obtained by observing the appearances of the sun and moon. — 424. **Rapidum.** See on v. 92. **Sequentes** = following (each other). *Lunas* might be either the daily or monthly moons, but *primum* and *ortu quarto* favor the former meaning. — 425. **Ordine.** Gr. 414 and 3. A. & S. 247 and — 426. **Hora** = *dies*. Gr. 705. III. A. & S. 324. 3. **Insidiis — renae.** Cf. A. V. 851. A night clear at first often terminates in rain. — 427. **Revertentes** = returning (to her); i. e. when she begins to fill anew. — 428. **Aëra;** the air seen between the horns of

the crescent moon. We should say, "there is a halo round the moon." *Cornu*; for *cornubus*. — 429. *Agricolis pelagoque*; *agrus pelagoque*, or *agricolis nautisque*. — 430. *Virgineum*; an allusion to the virginity of Diana. *Suffuderit ore ruborem*; an inversion of *suffuderit os rubore*. On *ore*, see Gr. 422. 1. A. & S. 254. R. 3. — 431. *Vento*. See on *Zephyro*, v. 44. *Phoebe* (= *Luna*); a surname of Diana as the goddess of the moon, the sister of Phoebus, the sun. Cf. Ov. M. II. 208. — 432. *Auctor* = indication, presage. — 435. *Exactum ad mensem* = to the end of the month. — 436. *Servati*; i. e. that have come safe to port *only preserved* from peril, as if there had been a storm. *In litore*. Cf. A. V. 236. — 437. *Glaucos . . . Panopeas*. When a long final vowel or a diphthong is not elided, it is regularly made short, *ū* in the thesis. The exception to this rule in the case of *Glaucos* is a license not indulged in by Virgil elsewhere. Gr. 669. I. and 2. A. & S. 305 (1) and (2). *Glaucus* was a Boeotian shepherd, who threw himself into the sea from the effects of an herb which he had eaten: he afterwards became a sea-deity. *Panopea*, or *Panope*, was a sea-nymph, daughter of Nereus and Doris. *Melicertae*. *Melicertes*, a son of Athamas and Ino, who, with his mother, fell into the sea, was metamorphosed into a marine divinity, under the name of Palaemon. — 439. *Sequuntur* attend. — 440. *Refert*. See on v. 249. — 440. *Astris*. Gr. 431. A. & S. 257. — 441. *Nascentem — ortum* — his first rising. — 442. *Conditus*. *Condo* is naturally constructed here, as in v. 438, as a verb of motion, since it means strictly not to *hide*, but to *throw together* or *into*. Cf. *conjecto*, *contorqueo*. *Medio — orbe* and shall have retired in respect to the middle of his disc; or, and shall have receded from the middle of his disc (to the circumference), i. e. when the centre of the disc is covered by clouds and only the edge appears. Gr. 429, or 425. A. & S. 250. 1, or 251. — 443. *Tibi*. Gr. 388. II. A. & S. 225. II. *Ab alto* from on high; or it may be, from the deep. See on *ex alto*, v. 324. — 445. *Sub lucem* = just after daylight. *Sese . . . rumpent* *erumpent*. — 446. *Diversi* = scattered. *Tithoni*, a son of Laomedon, and brother of Priam. By the prayers of Aurora, who loved him, and carried him off to the seats of the immortal gods, he obtained from Jupiter immortality, but not eternal youth, in consequence of which he completely shrunk together in his old age; whence an old decrepit man was proverbially called Tithonus. Cf. A. IV. 585. *Aurora*; the goddess of the morning, who brings up the light of day from the east. At the close of night she rose from the couch of her beloved Tithonus, and on a chariot drawn by swift horses she ascended up to heaven from the river Oceanus, to announce the coming light of the sun. See

v. M. II. 144. — 449. **Male**. See on v. 360. — 449. m of this verse admirably expresses the rattling of hail of Gr. 672. 2. A. & S. 310. 2. — 450. **Hoc** prob- to what goes before; meaning either generally the ificance, or specially the fact just noted, that being type of the others, which are supposed to be yet more in the evening than in the morning. **Olympo**. See on — 451. After *nam* understand *tum* = at evening. — 454. must relate to *caeruleus*, *igni* to *igneus*. **Immiscerier**. ; 703. 6. A. & S. 162. 6; 322. 6. — 455. **Vento nim-** Gr. 414 and 2. A. & S. 247 and 1. — 456. **Fervēre**, an than *servēre*, of which Virgil is fond. He also uses *effervo*, *fulgo*. **Non**. Gr. 488. 3. A. & S. 260, R. 6 (*b*). — 457. Gr. 488. II. A. & S. 260, R. 6. **Convellere funem** = p the cable with (the anchor). Gr. 558. VI. 2. A. & S. — 458. **Condetque relatum** = and shall bury it (i. e. close it) after he has brought it back; i. e. at his setting. **laro**; because it makes the sky *clear* and bright. — 461. what sort of weather. **Unde**; i. e. *a qua coeli parte*. . . **agat nubes**; i. e. *agat nubes ita ut serenum sit coelum*. opposed to *humidus*. — 464. **Audeat**. Gr. 485. A. & S. **Tumultus** has here its political sense of a sudden alarm rally in Italy or Cisalpine Gaul, when all citizens were at out. Gr. 558. VI. 2. A. & S. 273. 2 (*c*). — 465. **Frau-** seen danger, treachery. — 466. **Miseratus**; *sc. est*; i. e. idly warnings which he gave of the evils that were yet to : on Hor. C. I. 2. **Introduct**. — 467. **Ferrugine**; the dark sun under eclipse. An eclipse of the sun occurred in No- the year in which Caesar was murdered. — 468. **Sae-** ce. — 469. **Tellus**; i. e. by earthquakes. See vv. 475, 70. **Obscenae** = ill-omened. **Importunae** = inauspi- **Cyclopum**; lit. creatures with round or circular eyes. to the ancient cosmogonies the Cyclopes were the sons of Terra: they belonged to the Titans, and were three in and each of them had only one eye on his forehead. In ic poems the Cyclopes are a gigantic, insolent, and law- shepherds, who lived in the southwestern part of Sicily, red human beings. A still later tradition regarded the s the assistants of Vulcan. See on Ov. M. II. 5, and Hor. 8. **Effervēre**. See on v. 456. — 472. **Undantem**, re- he lava. **Fornacibus** is suggested by *Cyclopum*. Join vere. Gr. 425 and 3. 4). A. & S. 251. — 473. **Lique-** saxa. Cf. A. III. 576. The lava hardens into stone. rmania; i. e. the Roman garrisons on the Rhine. These ere said to have seen armies of horse and foot fighting in



**SCINTILLAE.** Gr. 441. A. & S. 205, 12 (13). — **270.** An utterable horror) calls attention to its peculiar hot intransitive. The cause of *sistunt amnes* is given in the earthquake. **Terrae**; implying that there earthquakes. — **480. Templis.** Gr. 422. 1. A. **Illacrimat** . . . **sudant.** The moisture of the plains both. **Ibur, aera**; i. e. ivory and bronze s III. A. & S. 324. 3. — **482. Pluviorum.** Gr. 66; 306. 1 (3). **Rex**; because the largest of the rivers **danus**; the Greek name of the Po. — **483. Cum.** II. 499. — **484. Extis.** The ancients used to deri the appearance of the *extis* (i. e. the heart, lungs, a victim. **Fibrae**, according to Varro and Servius, idies of the liver. — **485. Cessavit.** Gr. 463. I. R. 12 (3). — **486. Resonare**; sc. *non cessaverunt*. entering Rome are several times mentioned by Liv **487. Coelo.** Gr. 425 and 3. 4). A. & S. 251. — **4** Meteors in general are probably meant, as comets appear in numbers.

**489. Ergo**; i. e. as foreshadowed by these portent out. **Paribus**; because they were Romans on bo **Iterum**; with *concurrere*. **Philippi**; a city in M borders of Thrace, celebrated for the victory gained by Augustus and M. Antony over the republican arm Cassius, and for the fact that it was the first place St. Paul preached the Gospel, in A. D. 53. — **491. N** nor was it in the eyes of the gods an undeserved p for our crimes. **Superis.** Gr. 384. A. & S. 22. **thiam** . . . **Hasmi campos**, referring, though not w accuracy, to the sites of the two battles of Pharsal **Emathia**, originally the name of a district in the s

*campus* is intended to include the city of Philippi, which was a considerable distance south of the *Haemus*. — 493. *Scilicet et* = *id est*. — 496. *Rastris*. See on v. 94. — 497. *Grandia . . . ossa*. the opinion of the ancients, at least of the poets, that the generations of the human race successively degenerated in size and strength. *fractis*; i. e. broken into by the plough or harrow. — 498. *Dii* are not the same as *Indigetes*. The former are the protecting deities of the country, the Lares and Penates, as opposed to those introduced from foreign nations; while the latter are Italian heroes after death, as Picus, Janus, Aeneas, etc. Of the former class *Castor* is given as an example, and of the latter, Romulus. *Et* is to be supplied. *Romule*; the founder and first king of Rome, worshipped after his death as *Quirinus*. *Vesta*; the goddess of the hearth and also of fire. Her worship was introduced into Italy by the Etruscans. The fire on the altar in her temple was never allowed to go out. The priestesses dedicated to her service were called Vestals. — 499. *Fuscum Tiberim*; so called because rising in the Apennines, in the district of Etruria or Tuscia. Gr. 85. III. 1. A. & S. 79. 1. *Palatium*. The Palatine was the hill of Romulus and his city; and Augustus took up his residence there. — 500. *Saltem*; at least. The gods had snatched away Julius Caesar. *Juvenem*; Octavianus, afterwards Augustus, who was then about 27 years of age. See on Hor. C. I. 2. 41. *Saeco*. Gr. 386. A. & S. 224. — 501. *Nullum perjurium*. See on Hor. C. III. 3. 22. *Laomedontae* reproachfully, implying guilt. Cf. A. IV. 542. *Luimus . . . queritur*. Gr. 467. 2. A. & S. 145. I. 2. — 505. *Quippe* = *quod* = because among them (*ubi* = *apud quos*; sc. *homines*) right and wrong have been inverted; i. e. have exchanged places. *Idcirco* assigns the reason why heaven grudges Caesar to so thankless a man. *Bella . . . facies*; sc. *sunt*. — 506. *Aratro*. Gr. 387. A. & S. The abl., however, is possible. — 507. *Dignus* = fitting, suitable. *Abductis*; i. e. to serve as soldiers. — 508. *Conflantur* = are engaged. — 509. *Euphrates*; i. e. the Parthians dwelling on the banks of the Euphrates, against whom Antonius was then engaged in war. See on E. I. 63. — 510. *Ruptis — legibus* = breaking the laws and bounds around them together. — 511. *Arma ferunt* = are in arms. *Idcirco* is emphatic, as most of the wars of the time were connected directly or indirectly with the civil conflict. — 512. *Carceribus*. *Carceres* were a range of stalls at the end of the circus, with gates of wood-work, which were opened simultaneously to allow the horses to start. — 513. *Addunt in spatia* = they give them more to the course, bound onward over the course; supplying *res* to the preceding line. The plu. *spatia* is employed because the circuit included more than one circuit. — 514. *Currus*; i. e. *equi*.

## THE GEORGICS. BOOK II.

THE main subject of the Second Book is the culture of trees, especially the vine. But there is no great regularity in the mode of treatment. Virgil opens with an enumeration of the different ways of propagating trees, natural and artificial, so as to give some notion of the magnitude of the theme; then shows how art can improve upon nature, and recurs again to the manifoldness of his subject, dwelling especially on the innumerable varieties of vines. Without much relevancy he talks of the trees which are indigenous to different countries, and thence digresses into a eulogy of Italy, which he does not fit with any practical application. The question of the aptitudes of various soils is treated far more widely than the subject of the book requires, embracing the choice of corn and pasture land, as well as of ground for planting vines and other trees. For the next 160 lines the poet seems to be thinking exclusively of the vine, or of the trees planted in the *arbustum* as its supporters. He does not distinguish between the different modes of rearing the vine, but in general appears to assume that the *arbustum* will be the means adopted. He speaks of the vine and its supporters almost indifferently, as objects more or less of the same culture, so that, while keeping the former prominently before him, he feels himself at liberty to use general language, or even to confine his language to the latter, as metrical convenience or poetical variety may suggest; a manner of speaking which renders this part of the book peculiarly difficult. The olive, which was put prominently forward in the programme of the book, is actually disposed of in a very few lines, as requiring hardly any culture at all, while the other fruit-trees are dismissed even more briefly. The remaining trees receive a very hasty recommendation to the cultivator, backed however with an assurance that they are even more useful to man than the vine. In the celebrated digression which concludes the book, the laborious aspect of a country life, elsewhere so prominent, is studiously kept out of sight, and we hear only of ease, enjoyment, and plenty.

The beauties of this book have always been admired, and deservedly so. They are most conspicuous in the digressions; but the more strictly didactic part contains innumerable felicities of expression, though it may be doubted whether in general they do not obscure the practical meaning as much as they illustrate it.

## ARGUMENT.

**Subject of Second Book ; and invocation of Bacchus, god of the vine and of fruit-trees generally (1 - 8).**

**Trees and plants ; their modes of propagation (9 - 34) :—**

1. Natural mode (10 - 21), viz. : spontaneous growth (10 - 13) ; by seed (14 - 16) ; from root of parent trunk (17 - 19).
2. Artificial mode (22 - 34), viz. : by suckers (22 - 23) ; by stocks or settings (24, 25) ; by layers (26, 27) ; by the trunk cut into "lengths" (30, 31) ; by engrafting (32 - 34).

**Invocation, and detailed directions as to peculiar kinds of treatment necessary for different trees and plants (35 - 82) :—**

1. Introductory address to husbandmen, and invocation of Maecenas (35 - 46).
2. Means of improving trees of natural growth (47 - 60).
3. How to employ artificial means of propagating (61 - 82).

**The differences in trees and plants (83 - 135) :—**

1. Variety of species (83 - 108).
2. Soils suited to different kinds (109 - 113).
3. Trees peculiar to certain countries (114 - 135).

**Episode in praise of Italy (136 - 176).**

**Soils ; their nature, capabilities, and indices (177 - 258) :—**

1. Soils suited to the olive (179 - 183) ; to the vine (184 - 194) ; to cattle rearing (195 - 202) ; to corn crops (203 - 211) ; to almost no production (212 - 216) ; to any purpose (217 - 225).
2. Index to loose or close soil (226 - 237) ; to salt and bitter (238 - 247) ; to the rich and fat (248 - 250) ; to the moist (251 - 253) ; to the heavy and light (254 - 255) ; to the black (255) ; to the cold (256 - 258).

**The vine (259 - 419) :—**

1. Directions for the preparation of the ground and for planting (259 - 353) : trenches (259 - 264) ; nursery (265 - 268) ; setting of slips (269 - 287) ; depth of trenches (288 - 297) ; miscellaneous cautions (298 - 314) ; time for planting (315 - 322) ; praises of spring (323 - 345) ; manuring and airing of young plants (346 - 353).
2. General culture and treatment after planting (354 - 419) : soil at roots to be kept *open, fine, and fresh* (354 -



397); props (358-361); pruning (362-370); hedges (371-396); ploughing of vineyard and other operations (397-419).

VIII. Various other trees and plants (420-457): the olive (420-423); fruit-trees (426-428); wild forest-trees (429-457).

IX. Blessings and happiness of a country life (458-542).

1. **Haecce**, sc. *ecce*. **Arborum cultus** is the general subject of Book I. — 2. **Bacche**. Bacchus had the charge not only of the vine, but of fruit-trees generally. **Silvestria** ... **virgulta** mean those barren forest-trees, such as the elm, poplar, etc., which were planted to act as props whereon to train the vine shoots, so that there may be a special propriety in *tecum*. **Virgulta** (for *virgulta*, a number of twigs, hence applied to bushes, or low or young trees), here seem to be taken as the type of such trees as the husbandman cultivates. — 4. **Huc**; sc. *vena*, from v. 7. **Pater** is applied to Bacchus as the god of fertility, and because he conferred benefits on man with the kindness and generosity of a father. **Lenase**; an epithet of Bacchus, signifying god of the wine-press. **Tuis** — **muneribus**. Virgil fancies himself surrounded by the gifts of autumn, of which he is going to sing. — 5. **Tibi** = for thee. See on I. 14. Here it seems to express the acknowledgment of nature to its author and sustainer. **Pampineo** ... **autumno** = with the vine autumn; (4) with the grapes which autumn is yielding. Gr. 414 and 2. A. & S. 247 and 1. **Gravidus**. Gr. 669, V., 672 3. A. & S. 309 (1); 310. 1. — 6. **Floret** (= blooms), in allusion, according to Forster, Voss, and Keightley, to the various hues of the grapes and other fruits. **Vindemia** — the vintage. **Labris**. Gr. 422. 1. A. & S. 254, R. 3. — 7. **Θ**. The poet, in his enthusiasm, represents himself and the god as entering the wine-press together and treading out the grapes. In the East (see Isaiah lxvi. 1-3), and in Greece and Italy, the grapes were trodden out by men with bare feet. The practice still prevails in many parts of the south of Europe. — 8. **Cothurni**. Bacchus was usually represented wearing the *cothurni* or hunting buskins. — 9. **Arboribus** ... **creandis**. See on G. I. 3. **Nature** = the law of nature, the natural mode. — 10. **Hominum**. Gr. 396. III. 2. 3). A. & S. 212, R. 2. **Ipsae** and **sponte sua** are a tautology. — 11. **Veniunt**. See on I. 54. — 12. **Curva**, by calling attention to the bends of the river, shows that the trees grow along its side. — 13. **Canentia**; in allusion to the white down that covers the under side of the leaf. **Fronde**. Gr. 428. A. & S. 211, R. 6. **Salicta**. See on E. I. 55. — 14. **Posito**; i. e. casually from the trees. **Surgunt**. Gr. 461 and 1. A. & S. 209, R. 11. — 15. **Nemorum** = *arborum nemorosum*. Gr. 396. III. 2. 3) (2). A. & S.

l. 2. **Jovi**; like *tibi*, v. 5. The oak was sacred to Jupiter. — **Habitaë . . . oracula** = regarded as oracles. **Gratiis**. Gr. I. A. & S. 225. II. **Oracula**. Gr. 362 and 2. 2). A. & S. l. 3 (3) (c). **Quercus**; the oak-groves at Dodona. See on E. 13. — 17. **Pullulat**, etc.; propagation by natural suckers. Gr. 384. A. & S. 223. — 18. **Parnasia**; because the laurel sacred to Apollo, whose temple of Delphi stood at the foot of Parnasus. — 19 **Se subjicit** = shoots up. — 20. **Primum**; before man had tried experiments. **His**; sc. *modis*. — 22. **Alii**; *alii*. **Ipse . . . usus**; i. e. experience alone, without the example of others. **Via** = by method, by a regular course or process. Voss, followed by Forb. and Keightley, personifies *usus*, and makes *via* = the way, in her progress. — 23. **Plantas** = suckers. — 24. **De-  
lit**. See on I. 49. **Stirpes**, **sudes**, and **vallos** denote the thing differently treated: *stirpes*, the stock along with some of the root; *sudes* and *vallos*, rods or larger branches from the parent stock cut into the ground like stakes, the former split into four parts (*trifidas*) at the lower end to form a root, and the latter sharpened at the point (*acuto robore*). — 25. **Robore**. Gr. 428. A. & S. 211, — 26. **Silvarum** = *arborum*. Gr. 396. III. A. & S. 212. **Arce**; the bows which the depressed layers form. — 27. **Viva**; *vivæ* not separated from the parent stem. **Sua . . . terra**; i. e. in which they themselves grow. — 28. **Summum . . . cacumen**; i. e. the top of the tree. — 29. **Referens** = restoring; referring to its native earth. — 30. **Quin et** = nay even. **Caudicibus** *caudicibus*. The root and branches were lopped off from the trunk, and the trunk was then cut across into pieces or "lengths"; and these were used either whole, or split up before planting. **Dictu**. Gr. 570. A. & S. 276. III. — 31. **Radix oleagina**; a specimen of the olive thus grown. — 32. **Impune** = without damage (to the quality of the tree). — 34. **Prunis** = on plum-trees. Gr. 422 and 1. A. & S. R. 3. **Corna**; cornel cherries, which are of a beautiful red. The epithet *lapidosa* shows that *corna* is not put for *cornos*, as we might think; and *rubescere*, too, would be inapplicable to a change from the redder fruit to the less red. — **Quare**; i. e. since art can do what nature cannot. **Generatim** = according to their kinds; i. e. the kinds of themselves. — 37. **Ismara** (plu. of *Ismarus*); a mountain in Thrace. **Bac-**  
**chæ** = *vitibus*. — 38. **Taburnum**; a mountain on the confines of Samnium and Campania. — 39. **Una**; sc. *mecum*. **Decurre** = run down. A naval metaphor. **Laborem**. Gr. 371. 1. 3). A. & S. 1). Cf. A. V. 862, *Currit iter tutum*. — 40. **Decus . . . para-**  
**bit**. A. & S. 204. — 41. **Maecenas**. See *Life of Virgil*. Gr. 369. S. 240. **Pelago** = on (lit. to) the sea. It may refer metaphorically to the extent, the boundlessness, of the subject. Gr. 384 and II.

A. & S. 223. — 42. *Canota* = the whole subject. — 43. *Non*; *aspiciam amplecti*, or *amplectar*. *Sint*. Gr. 503 and III. A. & S. 261. — 44. *Primi* — *oram* = coast along the very edge of the shore; since he does not design to go thoroughly into the subject. *Primi litoris oram* = *primam litoris oram* = the first part of the edge of the shore. *Litus* denotes the shore only as the line which separates the land from the sea, i. e. as the strand; *ora*, as the space and tract of land that borders on the sea, i. e. as the coast. *Litoris ora*, is, therefore, *per litus extensa*. — 45. *In manibus terrae* = the land is at hand; carrying out the metaphor of the preceding line. *Carminibus ficto* = by feigned strains; i. e. by a mythical poem, such as were then in vogue. *Ambages* — *exorsa*. He thus designates the length of those poems and the involutions of their plots. — 47. A return to the threefold division of trees naturally produced (see vv. 10–19); each of which kinds is shown to admit of improvement by cultivation. — 48. *Laeta* = luxuriant. — 49. *Quippe* — *subest* refers only to *laeta et fortia*, not to *infecunda*. *Solo*. Gr. 386. A. & S. 225. *Natura* = a natural productive power. *Subest* = is latent; it is underneath. *Tamen* must relate to *infecunda*, to which *silvæ animi* is clearly parallel. — 50. *Mutata* — transplanted. *Subactis* = carefully prepared; i. e. with the spade. — 51. *Exercent*. Gr. 473. I; 511. II. A. & S. 259, R. 1 (5). *Animum* = *naturam*. — 52. *Artes* = artificial modes of culture. They will learn whatever lessons you choose to teach. — 53. *Sterilis*; sc. *arbor* from v. 51. The reference is to a sucker. See v. 17. *Sterilis* is the general description; *quæ stirpibus exit ab imis*, the characteristic. *Imis*. Gr. 448. 6. A. & S. 205, R. 17. — 55. *Nunc*; i. e. in its natural state. — 56. *Crescenti* = when growing up. Gr. 386. A. & S. 224, R. 1. *Fetus* = *fructus*. *Ferentem* = when bearing (fruit); i. e. with up the productive powers it exerts. — 57. *Jam* = moreover. The use of *jam* (nearly *præterea*) is not uncommon. *Seminibus jactis*. See on v. 14. — 58. *Venit*; as in v. 11. *Seris nepotibus*. Cf. v. 294 and E. IX. 50. — 59. *Poma*; all kinds of fruit. — 60. *Turpes* = unseemly. *Avibus prædam*; i. e. because no men will pick them. *Uva*; for *vitis*. — 61. *Scilicet* — the fact is. It is explanatory. *Omnibus*; sc. *arboribus*. *Cogendæ in sulcum* = drilled into the trench; conveying the notion of training and discipline. *Multa mercede* — at great cost; i. e. of labor. Gr. 414. A. & S. 252. — 63. *Truncis* . . . *propagine*. Gr. 414 and 4. A. & S. 247 and 3. *Truncis*; answering to the *caudicibus sectis* of v. 30. — 64. *Solido* . . . *de robore* answers to *stirpes, sudes, and vallis*, v. 24, 25. *Paphia*; because sacred to Venus, who was worshipped at Paphos, a city in the island of Cyprus. *Myrtus*. Gr. 117. 2. A. & S. 249 (4). — 66. *Heruleæ* — *coronæ*; i. e. the poplar. See on E.

IL 61. — 67. **Chaonii patris**; i. e. Jupiter of Dodona in Chaonia. See on E. IX. 13. **Glandes** = *quercus*. Gr. 705. II. A. & S. 324. 2. The oak was sacred to Jupiter. — 68. **Nascitur**; sc. *plantis*. **Abies**. The fir was much used for ship-building; hence *casus visura marinos*. — 69. **Nucis**; i. e. the walnut. **Horrida**; from the roughness of the stem. **Petu**. Gr. 414 and 4. A. & S. 247 and 3. — 70. **Steriles**; opp. to *pomifera*. **Gessere** = *gerere solent*. See on I. 49. So *incauit* and *fregeret*. — 71. **Castaneae**; sc. *albo flore*. **Fagus**. Gr. 569. V. A. & S. 309 (1). It may, however, according to Wr. and Forb. be the nom. pl. of the 4th decl. and subject of *incauerunt* understood, *incauit* agreeing with the nearer noun. — 73. **Inserere**. Gr. 563. 6. A. & S. 275. III. N. 1. See I. 213. **Simplex** = *unus*; i. e. inoculation is distinguished from engrafting; they are not *one*. — 75. **Tuniceae** = the inner coats; i. e. of the bark: that which is under the *cortex*. — 76. **Sinus** = cavity, slit. — 80. **Et**. Cf. A. III. 9. A remnant of primitive simplicity of expression, which sometimes gives more force to a passage than the employment of a more formal connecting particle. — 81. **Exiit**. See on I. 330. — 82. **Sua**. Cf. E. I. 38. — 83–108. There are varieties in each kind of tree, the olive, the apple, and the pear, and especially the vine, the diversities of which are innumerable. — 84. **Que**. See on v. 87. **Idaeis**; from Mount Ida in Crete, whence the cypress was said to have been brought into Italy. — 86. **Orchades** and **radii** appear to be so named from their shape. The *orchades* are oblong, the *radii* are long like a weaver's shuttle. **Pausia** is a kind of olive which requires to be gathered before it is ripe: hence *amara bacca*. **Bacca**. Gr. 428. A. & S. 211, R. 6. — 87. **Que** is disjunctive, as often in excited or emphatic narrative. Nor are apples, etc., of one sort any more than olives. **Alcinou silvae** = the orchards of Alcinous. Alcinous was king of the Phaeacians, in the island of Corcyra, and is celebrated by Homer in the Odyssey for the beauty of his gardens. **Silvae** = *arboribus*. See on v. 26. — 88. **Crustumis**; so called from Crustumium or Crustumium at the conflux of the Allia and the Tiber. Servius says they were partly red. **Syrtae**. Servius and Pliny say they were black. **Piria**. Gr. 387. A. & S. 226. **Volemis**; so named, it is said, because they would fill the *vola* or hollow of the hand. — 89. **Arboribus**. Gr. 414 and 4. A. & S. 247 and 3. **Arbos**, here used in vv. 267, 278, 300 is probably the *silvestria virgulta* of v. 2, on which see note. **Vindemia** = *uva*. — 90. **Methymnaeo**; from Methymna, a town in the island of Lesbos, which was famous for the excellence of its wine. — 91. **Thasiae**; from Thasos, an island off the coast of Thrace, celebrated for its corn, wine, and mines. **Mareotides**; from Lake Mareotis, near Alexandria in Egypt. — 92. **Hae . . illae** = former . . . latter. Gr. 452. 2. A. & S. 207, R. 23 (b).

**Habiles** = adapted to. — 93. **Paseo**; sc. *vinis* = *vinis a passis* *factis*. **Paithia** . . . **Lagea**. These terms are Greek, and designate two different kinds of vine, but their meaning is not well known. **Tenuis** = subtile, spiritous, intoxicating. — 95. **Precias** = early ripe. — 96. **Rhaetica**; sc. *vinis*. Rhaetia was a region of the Alps (the modern Tyrol), but it was considered to extend into Cusappine Gaul, and it was in the neighborhood of Verona that the grapes grew which the poet here praises. **Nec** = *nec tamen*. **Falernia**. The wine of the Falernian district, in Campania, enjoyed the highest reputation. — 97. **Aminaea**. These wines are said by Aristotle to have been introduced into Italy by a Thessalian tribe called Aminaea. They were cultivated chiefly in the neighborhood of Naples. **Firminia** = very strong. **Vina**, by a peculiar species of apposition = producing wines. Cf. *finis* . . . *genus*, A. L. 339. — 98. **Tmolus** — **Phanaeus** = to which the Tmolian and the Phanaean itself, the prince of wines (*rex*), rise up to pay homage. Virgil speaks in Greek fashion, *oïos* being implied. **Tmolus** is from Tmolus, a mountain in Lydia, producing excellent wine; **Phanaeus**, from Phanae, a harbor and promontory in the Isle of Chios, which produced the celebrated Anisian wine, which is here styled *rex*. See on E. V. 71. Some supply *mons*. 99. **Argitisque minor**. This vine, of which there were two kinds, a *major* and a *minor* (so named from the size of the grapes), is said to derive its name from *ἀργός*, white, referring to the color of the grapes. Cui. Gr. 385. 5. A. & S. 223. R. 2. **Certaverit**. Gr. 485, 486. III. and 2. A. & S. 260. II. — 100. **Tantum fluere** = in yielding so much juice. — 101. **Dissecundia**. Drinking did not begin till after the first course, when it was commenced by a libation. — 102. **Transierim**. Gr. 485; 486. I. and 2. A. & S. 260. R. 4. **Rhodia**; sc. *vinis*, the vine of Rhodes, a noted island off the coast of Caria. **Bumastis**; so called from its producing large grapes. The term is Greek, and signifies large breasted. **Racemis**. Gr. 428. A. & S. 211, R. 6. — 103. **Sint**. Gr. 525. A. & S. 265. — 104. **Neque enim** = *non* indeed. **Numero** by a (definite) number. — 105. **Velit**. *velit*. Gr. 485. A. & S. 260. II. **Aequoris** = of the plain; i. e. the desert. **Idem**. Gr. 451. 3. A. & S. 207, R. 27 (a). — 106. **Ionii** . . . **fluctus** = *fluctus Ionia maris*. — 110. **Fluminibus salices**. Cf. E. VII. 66. — 111. **Sterilea**. See on v. 70. — 112. **Myrtetia**. Gr. 414 and 2; 317. 2. A. & S. 247 and 1; 100. 7. **Apertos** suggests the idea of *apricus*, to which *aquilonem et frigus* is opposed. He treats soil and climate together, as in L. 51 (soil). — 113. **Bacchus**; i. e. *vitis*. — 114. **Extremis** — **orbem** = *extremis orbis partes cultas*. The sentence is closely connected with what follows, the sense being, Look at foreign lands, go as far as you will,

you will find each country has its tree. **Cultoribus**. Gr. 388. II. A. & S. 225. II. — 115. **Pictos** = tattooed. **Gelonos**; a Scythian people, on the Borysthenes (Dnieper), in the district now called Ukraine. — 116. **Divisae** = divided among, apportioned; i. e. each tree has its allotted country. **Arboribus**. Gr. 384. A. & S. 223. — 117. **Sabasia**. See on I. 57. — 118. **Quid**. Gr. 380 and 2. A. & S. 235, R. 11; 232 (3). — 119. **Que** = also. **Baccas** = pods. Martyn understands it of the globules of gum. **Acanthi**; a tree, probably the acacia, from which gum arabic is procured. See on E. IV. 20. — 120. **Nemora Aethiopum**; the cotton plant. **Lana**. Gr. 414 and 2. A. & S. 247 and 1. — 121. **Vellera**. It was the general belief in Virgil's time, and long after, that silk, which was brought to Europe from the East, grew on the leaves of trees in the country of the *Seres*, a people whose abode was supposed to be between India and Scythia. Silkworms were not known in the Roman empire till the time of Justinian. **Depectant**. Gr. 525. A. & S. 265. **Tenuia**. Gr. 669. II. and 3. A. & S. 306 and (3). — 122. **Oceano proptor** is explained by *extremi sinus orbis*. It seems to imply the Homeric notion of the ocean as a great stream, encircling the outside of the world. — 123. **Extremi — orbis**. India is so called as forming the extreme bend or curvature of the oblong habitable earth at the ocean in the East. **Aëra summum arboris**; i. e. the top of the tree in the air. — 125. **Et . . . quidem** = *et tamen*. **Tardi** = inexpert. — 126. **Tristea**. See on I. 75. **Tardum**; that remains long in the mouth. — 127. **Felicitis** = blessed; i. e. as an antidote. **Mali**; from *malum*, the citron. **Presentius** = more efficacious. — 128. **Infecere**; sc. *veneno*. — 129. **Miscuerunt**. Gr. 669. IV. A. & S. 307. 1 and (2). **Non — verba** = incantations. — 130. **Atra venena**. Here, as in I. 129, *ater* seems to contain the double notion of *black* and *deadly*. The former refers to the color of the poison itself (cf. A. IV. 5. 14), or to the color produced by it on the body. — 131. **Faciem**. Gr. 380. A. & S. 234. II. and R. 2. — 133. **Erat**; for *esset*. Gr. 511. II. 2. A. & S. 259, R. 4. 1 and (4). **Labentia**. We should expect *labuntur*; but the poets sometimes in description use participles or adjectives for finite verbs. — 134. **Ad prima** = in the highest degree. **Olentia** (= fetid) applies to *animas* as well as to *ora*. — 135. **Fovent** = correct, sweeten. **Illo**; sc. *mala*. **Senibus**. Gr. 385 and 2. A. & S. 223, R. 2 and 1 (a). **Anhelis** = asthmatic. — 136. **Silvae**; i. e. the citron-groves. **Terra**. Gr. 363. A. & S. 204. See on *vina*, r. 97. — 137. **Ganges**; i. e. India, of which the Ganges is the principal river. **Auro turbidus**; whose mud or sand is gold. Gr. 414 and 2. A. & S. 247 and 1. **Hermus**; i. e. Lydia, in which the river *Hermus* rolls its golden sands. — 138. **Certent**. Gr. 484.

A. & S. 260. 11. **Bactra**; the capital of Bactria, the northern part of the Persian empire, put for the country. — 139. **Que**; disjunctive. See on v. 87. **Panchaia**; the happy island of Euhemerus, here put for Arabia, near which his fancy placed it. — 140–142. The allusion in these lines is to the story of Jason ploughing the field with the fire-breathing bulls of Aeetes, king of Colchis, and sowing it with dragon's teeth, whence warriors in armor sprung up. The idea conveyed is, Italy is not inferior to Colchis in fertility, and she is, at the same time, free from those monsters which afflicted that country. — 141. **Satis**. Gr. 480. A. & S. 274, R. 5 (a). **Dentibus**. Gr. 384. A. & S. 223. Con. prefers to take it as an abl. abs., and to regard the passage as a case of *hysteron-proteron*. — 143. **Masaicus**; a mountain in Campania, celebrated for its excellent wine. Here an adjective. — 144. **Implevere**. See on l. 49. **Laeta** = prolific. — 145. **Campo**. Gr. 379. 5. A. & S. 225. IV. R. 2. — 146. **Clitumno**; a river of Umbria, flowing into the Tiber, whose waters were supposed to have a powerfully purifying effect, so that the bodies became white, either, according to Pliny, from drinking of it, or, according to Virgil, from bathing in it. **Maxima**; as being the largest victim, or as being offered on the occasion of a triumph. — 147. **Sacro**. The god Clitumnus had a temple at the head of the stream. — 148. **Duxere**. White bulls from this locality were sacrificed at the celebration of triumphs; and as the victims were led before the triumphal car, they are here represented as heading the procession. See on l. 217. — 149. **Alienis mensibus** = in months not belonging (to it); i. e. in the winter months. *Ver* and *aestas* are used here somewhat loosely. — 150. **Pomis**. Gr. 414 and 2. A. & S. 247 and 1. It may be a dat. = *pomis creandis*. — 151. **Saeva leonum semina**; i. e. *saevi leones*. — 152. **Nec — legentes**; i. e. they do not, when collecting plants for food, by mistake gather aconite, and thus poison themselves. Virgil probably uses *aconita* here for poisonous plants in general, for Dioscorides expressly says that aconite grew abundantly in Italy. **Legentes** is the subst. — 153. **Tanto . . . tractu** = with so vast a train; sc. *quanto in alius terris*. — 154. **Operumque laborem** = and laborious works, mighty works. — 156. **Manu** implies labor, personal exertion. **Praeruptis . . . saxis**. Such was the site of many of the ancient Italian towns. Gr. 422. 1. A. & S. 254, R. 3. — 157. **Antiquos — muros**; i. e. the ancient towns built on the banks of streams. There seems to be a special reference to the usefulness of the rivers. — 158. **Mare . . . supra . . . infra**; i. e. *mare superum*, or the Adriatic, and *mare inferum*, or the Tyrrhenian sea. **Alpuit**; sc. *Italiam*. — 159. **Abno**; pleonastic for *an*. **Lari**; a lake in Gallia Cisalpina, now Lake Como, Gr. 45. 5. 2). A. & S. 52. **Maxime**. *Larus* is not so large as

anus, now Lake Maggiore. — 160. *Fluctibus* — *marino* =  
 ing with the waves and the roar of ocean. *Marino* belongs to  
 nouns. *Benacus*. See on E. VII. 13. — 161. *Portus* —  
 rna. The *Avernus* and the *Lucrinus* were two small land-  
 ed pools on the Campanian coast between Misenum and Puteoli.  
 Vipsanius Agrippa, during his consulship in B. C. 37, united  
 , faced the mound which separated the Lucrinus from the sea  
 masonry (to which *claustra* refers), and pierced it with a channel  
 he admission of vessels. To this double haven he gave the name  
*Julius* in honor of his patron Caesar Octavianus. — 162. *Indig-*  
*na* = expressing its indignation; i. e. at being excluded. — 163.  
*reus* = beaten back. — 164. *Fretis . . . Avernis* = the channel  
 vernus; i. e. between the two lakes, of which Avernus was the  
 inland. — 165. *Hæc*; sc. *Italia*. *Rivos*; implying abun-  
 a. Con. says, stream-like threads. *Aeris metalla*; i. e. *aer*.  
 they translates *metalla* "mines." — 166. *Ostendit . . . fluxit*.  
 y says that the senate forbade the working of the mines in Italy;  
 these perfects may possibly refer to this discontinuance of the  
 ing, though they need only mean "it has been known to dis-  
 ," etc. *Venis*. Gr. 422. 1. A. & S. 254, R. 3. *Fluxit* =  
 abounded in. — 167. *Marsos*; a warlike and hardy race, dwell-  
 northeast of Latium. *Pubem Sabellam*; i. e. the Samnites.  
 68. *Malo* = to hardship. The Ligures occupied the rocky  
 barren country along what is now the Gulf of Genoa. *Vol-*  
 ; a very ancient people of Latium. — 169. All these heroes  
 of Rome in extreme peril, the Decii from the Latins, Marius  
 the Cimbri, Camillus from the Gauls, the Scipios from Car-  
 ; and so Octavianus saves her from her enemies in the East.  
 70. *Duros bello* = inured to war. Gr. 391. A. & S. 222. 3.  
 72. *Imbellem*; merely an epithet of national contempt for the  
 ished. *Romanis arcibus*; Rome itself, "that sat on her  
 hills." — 173. *Saturnia tellus*. See on E. IV. 6. — 174.  
*na*; sc. *parens*. *Tibi* = in honor of thee: the emphatic word.  
 = subject. *Artis*; the art of agriculture. Cf. I. 122, *primus*  
*ver*. — 175. *Sanctos . . . fontes*; alluding to the fountains  
 d to the Muses, from which poets were said to derive their in-  
 tion. *Ausus recludere*; because he was the first Roman who  
 red to write a treatise on agriculture in verse. — 176. *Ascrae-*  
 . . . *carmen*. Hesiod of Ascra in Boeotia wrote a poem on  
 ulture entitled *Works and Days*. Hence Virgil styles his agri-  
 cal poem an *Ascraeum carmen*.  
 7. *Dicendum est* is to be supplied. *Robora* = *vires*. Cf. I. 86.  
 78. *Natura*. See on v. 49. — 179. *Difficiles . . . maligni* =  
 ish . . . niggardly. Both are metaphorical. *Difficiles*, opp. to



*facilis* in v. 223. — 180. *Tenuis* = lean, hungry. *Arvis*; sc. *et* Gr. 387. A. & S. 226. — 181. *Palladia*. See on l. 18. — 182. *Indicio*. Gr. 390. l. and 2. A. & S. 227, R. 2 and 3. *Oleaster*. The presence of the wild olive shows that the soil is good for the olive. — 183. *Plurima*. See on E. VII. 60. *Bacotis*; sc. *olestra*. — 184. *Ulgine*; i. e. the natural moisture of the earth. Gr. 44 and 2. A. & S. 247 and 3. — 185. *Quique* and the following *quique*, in v. 188, form an apposition to v. 184. — 188. *Pellicam* = fertilizing. *Qui* — *austro* = and that which rises to the south. Gr. 379. 5. A. & S. 225, R. 2. — 189. *Aratria*. Gr. 388. II. A. & S. 225, II. — 190. *Fluente*. Cf. on v. 100. — 191. *Fertili*; sc. *erit*. *Uvae*. Gr. 399 and 2. 21. A. & S. 213. — 192. *Pateris* of *auro* = *pateris aureis*. Gr. 704. II. 2; 422. 2. A. & S. 323. 2 (3); 255, R. 3 (8). — 193. *Infavit* — *Tyrrhenus*. The custom of employing pipes at sacrifices was Greek as well as Roman; but as pipers appear to have existed at Rome from the earliest times, it is sufficiently probable that, like actors, they were imported from Etruria. *Pinguis*; from good-living at the altar. *Ebur* = ivory pipe. — 194. *Pandis* = curved, hollow. *Fumantia* = reeking; i. e. from the natural heat of the *exla*. *Reddimus* = we offer. — 195. *Tueri* = to keep. See on *legere*, l. 213. — 196. *Urentes*. The goat was held, either by its bite, or by something poisonous in its saliva, to kill crops and trees, especially vines and olives. *Culta* = plantations. — 197. *Saturi* = rich. *Longinqua*; sc. *arva*. — 198. *Amisist Mantua*; i. e. in the assignment of lands mentioned in E. I. and IX. — 199. *Herboso flumine*; i. e. the Mincius. *Cycnos*. See on E. IX. 29. — 200. *Deserunt*. Gr. 669. II. 2. A. & S. 306. 1 and R. 1 (1). — 203. *Fere* — for the most part, generally speaking. It goes with *optima frumentis*. — 204. *Namque* — *arando*; i. e. this loose, crumbling state of the soil is what we seek to effect by ploughing. — 205. *Aequore*. See on l. 50. — 206. *Juvenis* might perhaps be taken as an abl. of the agent, construing *decidere* as a neuter passive; but it is better to take it as an abl. of manner or circumstance. — 207. Ground lately cleared is another kind of soil which is good for corn. *Aut* refers grammatically either to the sentence *ut, ra fere*, etc., or to *non ullo ex aequore*, etc., the sense being the same either way. In the one case we supply *optima frumentis*, in the other *quam ex illo aequore unde*, etc. *Iratus*; i. e. at the wood cumbering the ground. *Devexit* = has carted away. *Devexit . . . evertit . . . (et) eruit*; a hysteron-proteron. Gr. 704. IV. 2. A. & S. 323. 4 (2). — 210. *211 Petiere . . . enituit*. For the tense, see on l. 49. Cf. *nictans culis*, l. 153. — 213. *Castia*; an aromatic shrub, with leaves like the olive. *Roxem* = rosemary. — 214. *Tofus* = tufa; a sort of volcanic sandstone. — 215. *Chelydria*; a venomous snake of amphib-

ere. The ancients supposed that serpents ate clay. — 213.

See on I. 179. **Negant alios** = declare that no other. A  
 iction. **Aeque**; sc. *ac ipsi* (i. e. *tofus et creta*) *ferunt*. It  
 h *praebere* as well as with *ferre*. The meaning is that the pres-  
 tufa and clay is a sign that snakes haunt the place. — 216.

relates to the shape of the snake. — 217. **Fumos** = steam,  
 the same as *nebulam*. — 218. **Ipsa**. Gr. 452 and 1. A. & S.

28 (a). *Ex se ipsa remittit* may refer to exhalations, like the  
 verse, or to exudations. — 219. **Viridis** is to be taken  
 with *vestit*, as if it had been *viridem*. The common reading is

- 220. **Soabile**; the effect of the *robigo*. Cf. *scabra robigine*,

**Salsa**; because the same saltiness which would rust iron  
 is unfavorable to produce. See vv. 237 foll. — 223. **Fa-**

**peoori** = well-natured, favorable to cattle. See on *difficiles*,  
**Vomeria**. Gr. 399 and 2. 1). A. & S. 213 and R. 1 (2). —

**Capua**; the chief town of Campania. **Veservo**; the same as

a. It is properly an adjective. — 225. **Vacuis** = thinly peo-

**Flamius**; a small river of Campania, which frequently over-  
 its banks and did much mischief (hence *non aequus*) to the

of Acerrae, a town in the neighborhood. It is here put for  
 ple of the country through which it flowed. — 226. **Quam-**

**c. terram**. — 227. **Supra morem** = unusually. **Si**; with

, — 228. **Altera** — **Lyaeo**; parenthetical. — 229. **Magis**

to *densa*, answering to *rarissima quaeque*. **Densa** . . . **rara**

. . . loose. **Quaeque**. Gr. 458. 1. A. & S. 207. R. 35 (b).

**Lyaeo** is here = *vino*. See on Ov. M. XI. 67. — 230. **Ante**

**Ante** — **oculis** is explained by *in solido*, which gives the  
 for the choice. — 232. **Summas** . . . **arenas** = the topmost

of the soil. — 233. **Si deerunt**; i. e. if the earth does not

hole. Gr. 669. II. and 2. A. & S. 306. 1 and (1). — 234.

s a laudatory synonyme for *solum*. **Negabunt**; sc. *arenae*.

v. 215. — 235. **Scrobibus**; here used for *puteus*. The plu-

the singular. **Superabit** = shall be in excess. — 236.

**antes** = stubborn. **Crassa terga** = stiff ridges. — 237.

**nde**. See on I. 97. — 239. **Frugibus**. Gr. 391. A. & S.

**Infelix** = *infecunda*. **Arando** = *aratione*. — 240. **Nec**

**rat**; i. e. the grape and the apple degenerate in such a soil.

**ma**; name for character. **Sua**. Gr. 249. 2. A. & S. 208 (7)

**MI. Tale** . . . **specimen** = the following proof. **Spisso**

= of thickly woven osiers. Gr. 428. A. & S. 211, R. 6.

s appears to be the same thing as the *cola*, which is added  
 for the purpose of explanation. — 242. **Fumosis** . . . **tectis**;

they had been hung after the vintage was over to preserve

from dampness and worms. — 243. **Ager**. The whole *ager* is

virtually the subject of the experiment. — 244. *Ad plenum* = to the full; i. e. to the brim. — 245. *Sollicit* = you will see, of course; denoting the consequence of the process. — 246. *At = eadem*. *Manifestus*. Gr. 443. A. & S. 205, R. 15 (s). — 247. *Tristia* is proleptic. — 248. *Denique* = briefly, to be brief. It belongs to *hoc facto*. — 249. *Jactata*; i. e. worked. — 250. *Intascit* = sticks. *Habendo* = in handling. Used passively, like *arando*, v. 239. — 251. *Majores*; i. e. than usual. *Ipse*; i. e. without manure or irrigation. See on E. IV. 21, 23. *Justo lactior* = too productive. Gr. 417. A. & S. 256. 2. — 252. *Nimium* belongs to *fertilis*. *Mibi*. Gr. 387. A. & S. 226. — 253. *Primo . . . aristis* = in its first crop; i. e. when first under tillage, implying that it will fall off. — 254. *Tacitam*; i. e. *tacite*, without further experiment. — 255. *Oculis*. Gr. 414 and 4. A. & S. 247 and 3. *Fraediaceris*; i. e. before cultivation. — 256. *Cui = cuique*. *Frigus*; i. e. in the soil. — 257. *Piceae*; the common fir. *Taxi centes*. Cf. v. 113 and E. IX. 30. — 258. *Pandunt vestigia* = reveal traces; i. e. of the cold. — 259. *Multo*. Gr. 418. A. & S. 256, R. 16. *Ante*; with *quam*. — 260. *Excoquere* = to bake; i. e. by exposing it to the sun and weather. *Magnos . . . montes*; a strong, perhaps an exaggerated expression. See on v. 37. *Concidere* = to cut up thoroughly. The lesson to be enforced is that of hard and thorough work. Cf. l. 65, 66, a passage which is animated by the same enthusiasm. — 261. *Ante*. The repetition is emphatic. — 263. *Solo*. Gr. 428. A. & S. 211, R. 6. *Id . . . erant* = bring this about; i. e. *ut putri solo sint*. — 264. *Labefacti* = loosened; proleptic. — 265. *Si = fugit*; i. e. those who are very particular. — 266. *Ante*. See on v. 230. *Locum similis* is in apposition alternately, as it were, with each of the two clauses that follow, *ubi = reges* and *quo feratur*; i. e. a like spot for the nursery, and a like spot for the vineyard, the two being reciprocally compared. *Prima* = *primum*, at first; opp. to *max*. *Paretur*. Gr. 485; 486. III. A. & S. 260. II. — 267. *Arboribus*. See on v. 84. *Beges* = the vine-crop. *Digesta feratur* = *feratur et digeratur*. — 268. *Subito*; with *mutatis*. *Semina* = the young vines. So in v. 302. *Matrem*, i. e. the earth. — 269. *Quin etiam* = nay even. *Coeli regionem*; referring to the points of the compass. — 270. *Quo modo . . . qua parte* = *modum quo . . . partem quo*. These clauses and the one following are the objects of *restituant*. — 271. *Quae terga* = the side which, as a back. *Axi* = the north pole. — 272. *Adeo — est* = so powerful are habits formed in tender age; in *teneris* having the force of *in teneris annis*. — 275. *In denso* = *in loco denso consito*. *In denso ubere* could scarcely mean anything but a close or stiff soil. *Non ubere* = not less prolific (than when

planted wide). Gr. 429. A. & S. 250. 1. Cf. *segnes terrae*, v. 37; *agnis carduus*, I. 151. — **276. Tumulia.** Gr. 414 and 3. A. & S. 247 and 2. **Solum**; sc. *metabere*. **Supinos** = gently sloping; so as to present a broad surface. — **277. Indulge ordinibus**; i. e. give them room, set them wide. **Neo** — **quadret.** The order of this passage, which has perplexed the commentators so much, is probably: *nec secius (quam si densa seras) omnis secto limite via arboribus positus in unguem quadret* = yet still (as much as when you plant close) let each avenue with drawn line, as you set your trees, exactly tally; i. e. yet still so set your trees that the line of each avenue that you draw may exactly tally with the rest. *Secto via limite* then will = *the secta*. Cf. I. 238, *via secta per ambas*, where Virgil calls the ecliptic *via*, while Ovid, M. II. 130, speaking more precisely, calls it *limes*. Nothing more than regularity is prescribed in these two lines so understood; the simile of the legion, which follows, shows that the quincuncial order is intended. *Via* and *limes* are used in the same context again, A. II. 697, apparently without any intended contrast. *In unguem* goes with *quadret*. **Limite.** Gr. 428. A. & S. 211, R. 6. **Arboribus.** Gr. 431. A. & S. 257. See on v. 89. — **279. Bello** may be taken as dat. or abl. **Longa** is proleptic, since it is only by deploying that the legion becomes long. — **280. Agmen** is the column in order of march, which deploys into *acies*, or line of battle. — **281. Acies**; sc. *sunt*. — **282. Necdum** — **proelia**; i. e. while the regularity of their order is still undisturbed. **Miscent**; sc. *mixta*. — **283. Dubius** = in suspense. **Mediis . . . in armis** = between the two armies. — **284.** The apodosis of the simile begins with this line. Supply *sic*. **Paribus numeris . . . viarum** = into avenues of equal spaces; or, into equal and regular avenues. Gr. 414 and 3. A. & S. 247 and 2. *Viarum* may limit *omnia*, in which case *omnis viarum* = *omnes viae*. — **287. Neque** — **rami**; because otherwise the boughs will have no space wherein to spread.

**289. Ausim.** Gr. 239. 4; 485. A. & S. 162. 9; 260. II. **Sulco** = *scrabi*. — **290. Altior.** Gr. 443. A. & S. 205, R. 15 (a). **lucrae** for *in terra*. **Arbos**; i. e. on which to train the vines. So *vine*, v. 300. — **294. Nepotes** = successive generations. — **295. Alta virum . . . secula**, a mere variation of the preceding. **Volans** = rolling, going through. **Durando . . . vincit** = outlasts, out-  
**van.** Gr. 429. A. & S. 250. 1. — **296. Tum**, in this and other passages, appears to indicate a point in a narration or description, not necessarily a point of time, and generally the last point, so as to be early = *denique*. Cf. A. I. 164, IV. 250, VI. 577. — **297. Ipsa**; as opposed to *ramos et brachia*. *Ipse* is sometimes employed to distinguish the whole from a part, or the better part from the remainder. — **301. Tantis** — **terrae**; i. e. so great that when they are far from

it they are less vigorous. — 308. The wild olive was an unctuous tree and would easily catch fire. *Pastoribus*. Gr. 414 and 2. A. & S. 247 and 1. — 306. *Coelo*. Gr. 379. 5. A. & S. 225. IV. and R. 4. — 308. *Nemus*; i. e. the *arbutum*. *Ruit* = throws up. — 310. *A. vertice* — *desuper, ab alto*. — 311. *Glomerat* = thickens, masses. *Patens* = spreading. — 312. *Hoc ubi*; sc. *accedit*. *Non valent* = they (i. e. *vires*) have no strength from the stock; i. e. the stock no more shows life. *Cassaeque* = nor when cut; i. e. when the burnt stock has been cut to make it grow again. *Quae* is demonstrative. See on v. 87. — 313. *Ima . . . terra* = from the deep earth (at their roots). *Similes* = like (to what they were before), as before. — 314. *Infelix* = *infecundus*. *Superat* = *solus superat*. *Poëta*. Gr. 428. A. & S. 211, R. 6.

315. *Nec persuadeat* = *nec quicquam tam prudens habebit ut tibi persuadeat*. *Movero*; i. e. in order to make *arbores*. — 317. *Semine*. See on vv. 268, 302. — 318. *Concretam* = frozen. *Affigere*; sc. *sc.* — 319. *Satio*; sc. *est*. *Rubenti*; i. e. with *herore*. — 320. *Candida avis*; i. e. the stork, a bird of passage, said to feed on serpents. — 321. *Frigora*. The force of the phrase may be expressed by saying "the cold days." *Rapidus*. See on l. 92. — 322. *Hiemem*; i. e. those constellations which the sun enters in winter. *Praeterit*. Gr. 704. l. 1. A. & S. 323. I (δ) (1). *Aestas* = the heat of summer. — 323. *Adeo*. See on E. IV. 11. *Nemorum . . . silvis*, cultivated trees, vineyards . . . natural trees, woods; though Con. thinks both mean the trees in the *arbutum*. — 324-327. The language of this passage is metaphorical and borrowed from physical generation. — 325. *Pater Aether . . . conjugal* (i. e. *Terrae*). See on E. VII. 60. *Lustae* = fruitful. — 327. *Magnas . . . magno*. Virgil is fond of such combinations. Cf. l. 190. — 328. This relates to the loves of the birds. — 329. *Repetunt* = renew. — 330. *Almus*. See on G. i. 7. *Zephyri*. See on l. 44. — 331. *Stans* is metaphorical, and substituted for *glebam*. *Superat* = abounds. *Omnibus*. Gr. 384. A. & S. 223. — 332. *Soles*; i. e. the sons of each day. *Novi*; because they are the beginning of the warm season. — 336. *Crescentis* = *nascentis*. This and the following lines mean that the world was born in spring. *Origine*. Q. 496. A. & S. 253. — 337. *Alium . . . tenorem* = a different character. — 338. *Crediderim*. Gr. 485. A. & S. 260, II. and R. 4. *Ver . . . agebat* = was keeping spring-time; like *agere festum*. — 339. *Parcebant statibus*; i. e. forbore to put them forth. — 341. *Caput — arvis*. An allusion to the myth that the first men sprang from the earth. — 343. *Res . . . tenerae* are the young plants, both etc. *Hunc . . . laborem* = this hardship; i. e., that plants *new* experience from the extremes of heat and cold. See on l. 150. — 344.

*Sata quies* is explained by *hunc laborem*. *Caloremque*. Gr. 663. II. l. 4). A. & S. 304. 3 (4). — 345. *Inter* here not only follows in case, which is not unusual in poetry, but stands in a different line from it. Cf. III. 685. *Exciperet*. This verb in its most general sense seems to imply receiving from or after some one or something else. Here the mulder skies receive the earth after the severer weather. — 346. *Quod superest* = as to what remains, for the rest ; i. e. resume and pursue the subject to the end ; a Lucretian transition, which occurs several times in Virgil. *Premes* = thou shalt plant. *Vigulta* = cuttings, slips ; i. e. either of the vine or of the trees in the *arbutum*. — 347. *Memor occule* = *memento oculere* — 348. It would seem necessary to suppose a connecting particle here, for the poet surely cannot mean that the stones and shells are to be a substitute for the manure and soil. *Squalentes* = rough. Rough shells would leave interstices for the water. — 349. *Tenuia*. See on I. 92. — 350. *Halitus* ; from the evaporation of the water. *Animas tollant* = will take courage ; i. e. will thrive. *Sata* ; the same as *virgulta*, v. 346. *Jamque* = and before now. *Reperti* ; sc. *sunt*. — 351. *Super* = *desuper*. The stone or the potsherd would prevent the earth from being washed away, a necessary precaution when the vines are on a slope ; and it also would prevent the ground round the roots from being parched and made hard. *Atque* is disjunctive. — 352. *Urguerent*. Gr. 501. I. A. & S. 264. 1. *Hoc . . . hoc* ; a repetition, not a distinction. *Ad* = with a view to, against. — 353. *Malis* ; a proleptic use of the adjective. *Canis* ; i. e. *Sirius*. — 354. *Diducere* = to break and loosen ; lit. to separate. — 355. *Capita* = *radices*. *Duros* = massive ; i. e. the work is thoroughly done. *Bidentes*. The *bidens* was a very heavy, two-pronged hoe, and more like a pickaxe than a hoe, whence *jactare*. The terms employed in this passage, *saepius*, *duros*, *jactare*, *presso*, *exercere*, *luctantur*, all point to hard, thorough, unremitting work. — 357. *Flectere* ; i. e. to plough across as well as up and down the lines of vines. — 358. Materials for training the vines. *Lèves* ; not *lèves*. *Hastilia* ; because resembling the handle of a spear. — 360. *Viribus*. Gr. 124 and 4. A. & S. 247 and 3. *Eniti* = to climb. — 361. *Tabulae* (= stories) were the successive branches of the elm to which the vines were trained, the intermediate boughs being removed. — 362. *Frondibus*. Gr. 414 and 3. A. & S. 247 and 2. — 363. *lunaris* ; sc. *vitibus*. Gr. 385. A. & S. 223, R. 2. There are three periods : 1. When you must leave the young vine entirely alone ; 2. When you may pluck off the leaves but not use the knife ; 3. When you may use the knife — 364. *Laxis . . . habentis* ; a metaphor taken from the driving of horses. *Per purum* = *per aërem*. Cf. *in caelum*, v. 287. — 365. *Ipsa* ; sc. *vitis*, as distinguished from the

leaves. — 366. *Interque legendae*; by tmesis for *interlegendaeque*. — 369. *Tum denique* = *tum demum*. *Dura — imperia* = maintain a stern government; a metaphor drawn from military discipline. Cf. *imperat arvis*, l. 99.

371. *Tenendum* (sc. *est*) = must be shut out. — 372. *Laborem* = of trials. See on l. 150. Gr. 399 and 2. 2). A. & S. 213. — 373. *Cui*. Gr. 386. A. & S. 224. *Super* = besides; not "more than." The comparison comes in v. 376. *Indignas* = severe, cruel. *Solamque potentem*. Cf. l. 92. — 374. *Uri* = buffaloes. *Capreae sequaces* = the persecuting roes. — 375. *Pascuntur*. Gr. 704. l. 1. A. & S. 323. 1 (1). — 376. *Concreta* = congealed, stiff. — 377. *Gravis* = oppressive; with *incumbens*. *Scopulis*; referring to the vineyards on the terraced rocks. So in v. 522. — 378. *Illi*. Gr. 385. A. & S. 223, R. 2. It may be taken as nom. with *greges*. *Venenum dentis*. See on v. 196. — 379. *Stirpe*. Gr. 110. 4. A. & S. 643. — 380 — 396. A digression on the *Dionysia*, or festivals of Bacchus, in Greece and in Italy. — 381. *Caeditur . . . ineunt*. Gr. 467. III. A. & S. 145. I. 3. *Veteres ludi* = ancient plays; i. e. the first rude attempts at the drama. *Proscenia* = the stage. — 382. *Ingeniis* = for genius; i. e. for men of genius. — 383. *Thesides*; the Athenians: so called from their ancient king Theseus. Gr. 386 and 2. A. & S. 100. 1 and (a) (2). *Inter pocula laeti*; i. e. in their drunken jollity. — 384. *Unctos — utres*; referring to the game of dancing on the inflated oiled skin of the he-goat which had been sacrificed. The game afforded great amusement to the spectators. He who succeeded was victor, and received the skin as a reward. — 385. *Ausonii*; a general name for Italians, and here employed of the people of Latium, but the Ausones were properly an ancient tribe, occupying the southern part of the Italian peninsula. — 387. *Ora* = masks. *Corticibus*; sc. *ex*. See on l. 262. — 388. *Per carmina laeta* may be = in the course of, as they sing glad hymns, or = by glad hymns. — 389. *Oscilla*. *Oscillum*, a diminutive through *-culum* from *os*, meaning a little face, was the term applied to faces or heads of Bacchus, which were suspended in the vineyards to be turned in every direction by the wind. Whichever way they looked they were supposed to make the vines in that quarter fruitful. From this noun came the verb *oscillo*, meaning to swing, and hence our word *oscillate*. *Mollia* = mild, propitious; of the mild and propitious expression of the god's face, like *caput honestum*. Most take it = *mobilia*, easily swayed by the wind, waving. — 391. *Complentur*; sc. *ubere*. — 393. *Suum . . . honorem* = *suas laudes*; i. e. *ipsi debent laudes*. — 394. *Patriis*; i. e. handed down from our forefathers. *Lances*; probably for the *exta*, as in v. 194. — 395. *Sacer* = devoted. — 397. *Alter* refers back to v. 371. — 398. *Cui est* = which

never satisfied by exhaustion ; i. e. it is endless. Gr. 387. A. & S. 16. The participle is used substantively. **Namque** nearly = *nempe*. — 389. **Solum scindendum** probably refers to ploughing ; though may be understood of the *bidens*. See on Hor. C. I. I. 11. **Vernis** = reversed. — 401. **Fronde**. Gr. 425. A. & S. 251. **Nemus**, *in silvis*, v. 404, and perhaps *umbra*, v. 410, seems to be used of the supporting trees in the *arbustum*, as in v. 308. **Actus in orbem** = sowing in a circle. *Actus* may, however, = past (labor), and *in orbem* disconnected with *redit*. — 402. **Atque**. The copulative is sometimes used instead of a conjunction denoting a more special connection. The relation intended is usually that of time, *et* or *atque* standing in the place of *quum* ; here it is that of accordance, “even as.” Cf. the use of *atque* in comparisons, in *simul atque*, etc. — 403. **Jam olim** nearly = *jam tum*, v. 405. *Olim* is here connected with *quum* in the same way as with *ubi*, A. V. 125. — 404. **Honorem** ; i. e. the leaves. — 405. **Jam tum** = even then. Cf. A. I. 18. — 406. **Curvo** — *Dens*. Saturn was regularly represented with a pruning-knife in his hand. *Dens* is used of any curved implement. **Relictam** ; i. e. *fructu et frondibus nudatam*. Cf. vv. 403, 404. — 407. **Persequitur**. Cf. *conclabere*, I. 155, and *insequitur*, I. 105. **Fingit** = moulds, forms. Cf. A. VI. 80. — 408. **Primus** ; i. e. be the first to do it. **Devecta**. Cf. 579. A. & S. 274. 3 (b). See on v. 207. — 409. **Sarmenta** ; the prunings of the vine. **Vallos** ; the vine-poles. They were taken up and put under cover at the end of the vintage. — 410. **Melito** ; of twice, like *seges*, *serere*, *semina*. **Bis** ; i. e. in spring and autumn. The leaves have to be stripped from the vines twice in the year. — 411. **Regem** ; for *vineam*. **Herbae** ; in a wide sense. — 412. **Uterque labor** ; i. e. of pruning and weeding. — 413–415. **Rusci . . . arundo . . . salicis**. Butcher’s-broom, reeds, and willows are used for tying up the vine. **Salicis**. See on E. I. 55. — 416. **Reponunt** = *refecti sistent*. — 417. **Effectos** = completed. **Extremus** ; i. e. having come to the end of his task. — 418. **Pulvisque movendus**. This appears to have been a distinct process, founded on the belief that dust was beneficial to vines. — 419. **Juppiter** = the weather, storm. **Metuendus vis** may mean either an object of terror to the grapes, or an object of terror (to the vine-dresser) for the grapes. — 420. **Non ulla** is an exaggeration. They do not need the same constant attention as the vine. — 421. **Rastro**. See on I. 94. — 422. **Hauserunt arvis** ; i. e. when they have been once transplanted from the *seminarium*. **Aurasque tulerunt** ; i. e. when they are strong enough to weather the breezes. — 423. **Ipsa** = *sua* *aut*. **Satis** ; put for olives, as for vines, v. 350. **Dente** ; for *lance*, not for *vomere*, as some make it. — 424. **Cum vomere** = i. e. sure as the ploughshare is put into the ground. *Cum* here ex-





*Eurphreo*. — 429. *Neu nimus*, i. e. equally with the  
been named. *Interea*; i. e. while man is cultivating  
etc. *Nemus*; used generally of the trees of the for-  
cultivated state. — 430. *Inouita*; emphatic. *Avia*  
A. & S. 100. C. 8. — 431. *Tondentur cytiis*. See  
Cf. also I. 15. *Tasdas*; of the pine; so that *alta* is :  
432. A poetical amplification of *tasdas ministrat*. — 43  
ing seems to be : when nature offers so much to the p-  
timator, can man hesitate to plant and cultivate? — 4  
used in contradistinction to the smaller trees which  
*quar*. Gr. 486 and II. A. & S. 260, R. 5. — 435.  
they; emphatic. — 436. *Satia*; including *plantati*  
*melli*; a poetic combination of *fabula apibus* and *a*  
Cf. E. I. 54, 55. — 437. *Cytorum*. *Cyturus* was :  
Paphlagonia, near Amastria, on the southern coast :  
famous for the growth of the box-tree. — 438. *Nary*  
dan; i. e. Locrian. *Naryx*, or *Narycion*, was a town o-  
Locrians in Greece, and the native city of Ajax. A-  
Locrians came into Italy and founded Locri, near which  
famed for its plentiful supply of pitch. Cf. A. III. 3  
*terras*. — 439. *Obnoxia*. See on I. 395. — 440. C-  
ferring to the mountains still known by the name.  
*alinae*. Gr. 459. 1. A. & S. 207, R. 32 (*a*). *Ligna*  
A. & S. 204. — 443. *Navigia*. Gr. 391 and 1. A. :  
*Cupressosque*. Gr. 663. III. 1. 4). A. & S. 304.  
*Hino* refers to *silvae* generally. *Trivern* = *termen*  
49. *Tympana*; wheels, either of solid wood or hoar-  
a drum. — 446. *Viminibus*; for tying up the vines :  
work. Gr. 419. III. A. & S. 250. 2 (1). *Frondibus*  
cattle. — 447. The construction is : *myrtus et boma bell-*  
*hastilibus*; *sc. secundae*. *Hastilibus*; not the actu-

time it was inhabited by Arabs famous for their skill in  
 ry. — 449. *Nec . . . non* = *nec non*. *Torno rastle*; one  
 it, like *bona bello*. — 451. *Undam*; sc. *Padi*. Gr. 371. 3.  
 S. 232 (2). — 452. *Missa Pado* = sped down the Po. Gr.  
 A. & S. 248. Cf. IV. 373. — 453. The reference is to bee-  
 made of bark and of hollow trees. *Alveo*. Gr. 669. II.  
 S. 306. 1. — 455. *Et* = even. *Ille furentes*, &c. As an  
 ation of the preceding statement he cites the battle of the Cen-  
 and Lapithae at the marriage of Pirithous and Hippodamia,  
 d by the excess in wine of the former. — 456. *Centauros*;  
 inhabiting Mount Pelion, in Thessaly, represented as half men  
 half horses. *Leto*. Gr. 414. A. & S. 247. *Rhoetum*, *Pho-*  
*Hylaeum*; individual *Centauri*. — 457. *Lapithis*. The La-  
 were a savage race inhabiting the mountains of Thessaly:  
 ois was their king. *Cratere* keeps up the notion of a Baccha-  
 fray. — 458. *Norint*. Gr. 234. 2. A. & S. 162. 7 (a). — 459.  
*oolas*. Gr. 381. A. & S. 238. 2. *Ipsa*. See on E. IV. 21,  
*Fundit*. Gr. 519 and 2. A. & S. 259. — 460. *Humo* = from  
 all. *Justissima*; not because she repays labor, but because  
 gives man all he needs. — 461. *Foribus*. Gr. 428. A. & S.  
 R. 6. — 462. *Mane salutantum*; alluding to the morning  
 which were customarily held by the rich. Cf. Sall. Cat.  
 III. and Cic. in Cat. L. 4. 10. *Aedibus*. Gr. 422 and 2.  
 S. 255, R. 3 (a) and (b). — 463. *Varios* = variegated. *In-*  
*t* = (men) gaze at; or it may refer to the owner and = gloat  
*Pulchra testudine* = with beautiful tortoise-shell. Con-  
 with *varios*. — 464. *Illusas* = fancifully wrought. *Vestes*  
*ech-covers*. *Ephyreia aera*; vessels made of Corinthian  
 which were of great value. Ephyra was the ancient name of  
 th. — 465. *Assyrio* is here used loosely for Phoenician or  
 a. — 466. *Casia* is here not the Italian shrub of v. 213, but the  
 of an eastern aromatic tree. *Liquidum* = *puri*. *Usus olivi*  
 oil in respect to its use, the service of the oil. — 467. *At*  
 : *Fallere*. Gr. 552. 3. A. & S. 270, R. 1. — 468. *Latia*;  
 o the confinement of the city. *Fundia*. Gr. 422 and 1. A. & S.  
 R. 3. — 469. *Vivi* = natural, fresh; opp. to artificial reser-  
 of which there were many at Rome. *At* is merely a repetition.  
 pe; the famous vale in Thessaly, through which the river Pe-  
 flowed, here put for valleys in general. — 471. *Lustra fera-*  
 i. e. hunting. — 473. *Sanoti patres*; i. e. old age is revered.  
 & *Justitia*. See on E. IV. 6. — 475 - 489. While my first  
 is that the Muses would reveal to me the whole system of  
 laws, my second, should that be denied, is to lead a country  
 my heart leaps up at the thought already.

mescant. Gr. 525. A. & S. 265. The commentators take  
 tides; but it seems to denote something more violent and  
 such as the sudden rise of the sea in an earthquake. — 481  
 ... *tinguere*. The ancients believed that the sun, when  
 scended into the ocean. *Soles hiberni ... tardis nocti*  
 why the days are so short and the nights so long in winter.  
*Passim*. Gr. 492; 499. 1 and 2. A. & S. 262 and R.  
*Frigidus ... sanguis*. It was the opinion of some of the  
 philosophers that the blood about the heart was the seat of  
 and as that was warm or cold the mental powers were  
 obtuse. — 486. *O, ubi campi* = *O enim ubi sunt campi*  
 I were) where (are) the plains! *Ubi* and *qui* (v. 488) are relative  
 interrogatives. *Campi Spercheusque* may be taken as a  
 for *Campi Sperchei*. Cf. *fagus stivague*, G. I. 173. — 487  
*oheus*; a river of Thessaly. *Bacchata* = revelled on.  
 A. & S. 162. 17 (a). *Laconia* = Laconian, Spartan. — 488  
*geta* (neu. plu., common Latin form *Tegyris*); a ridge of  
 in Laconia, terminating in the promontory Taenarum. —  
*utinam sit, qui*. *Haemi*. See on I. 492. — 489. *Statat*:  
 A. & S. 264. 6. — 491. *Fatum*; i. e. death, regarded as  
 nature. *Acherontis*; a river of the lower world, here the  
 lower world itself. Gr. 705. III. A. & S. 324. 3. — 492  
 See on E. IV. 58. *Silvanum*. See on I. 20. *Nymphis*  
 on E. V. 75. — 495. *Populi fascos*; i. e. the consuls.  
 — 496. *Flexit* = *movit*. *Fratres* is generally taken to refer  
 of the domestic contests for Eastern thrones, such as that of the  
 family of the Arsacidae between Phraates and Tiridates. See  
 26, Introd. — 497. *Conjurato ... Histro* = the conspiracy.  
*Conjurato* is applied to the Danube, by a change very common  
 the poets, to signify that other nations on the Danube joined

viva. — 503 — 512. The pursuits of ambition and avarice. — 503. *Caeca* = *ignota*. — 304. Penetrant — regum. Cf. Hor. Ep. II. 78. — 505. *Excidia*. Gr. 414 and 4. A. & S. 47 and 3. *Penates* = homes. — 506. *Gemma*; i. e. *e gemma*. *lunano* = Tyrian; from Sarra, a name of Tyre. — 508. *Hic*; the spirit to eloquence, who is struck dumb with admiration of the successful speaker, and the applause which greets him. *Rostris*. Gr. 414 and 2. A. & S. 247 and 1. *Hunc*; the aspirant (*hiantem*) to political greatness, who is caught and carried away (*corripuit*) by the applause in the theatre (*per cuneos*) which rewarded popular orators. — 509. *Enim* = *quidem*. — 510. *Gaudent*; sc. *alii*. — 511. *Exilio*; i. e. the place of exile. Cf. A. III. 4. — 513. *Dimo-* See on I. 49. — 514. *Labor*; sc. *est* or *venit*. *Parvosque* *rustos* = little homestead. The common reading is *nepotes*. — 515. *Quin . . . exuberet annus* = to the year's abounding. Gr. A. & S. 262, R. 10 and N. 6. 2. — 519. *Sicyonia bacca*; the olive, for which Sicyon, a city near Corinth, was famous. — 520. *Glande*. Gr. 414 and 2. A. & S. 247 and 1. *Laeti* = satisfied. — 521. *Ponit* = drops, yields. — 522. See on v. 377. — 524. *lunus* = *familia*; here the wife. — 525. *Laeto* = luxuriant. — 527. *Ipsae*; sc. *agricolae*. *Agitat* = celebrates. — 528. *Ignis*; i. e. the altar. *Cratera*. Gr. 93. 1. A. & S. 80. *Coronant*; i. e. with a wreath of flowers. Cf. A. III. 525. The flagon containing the libation for a libation was encircled with a garland. — 529. *Lenaeo*. See on v. 4. — 530. *Certamina ponit* = institutes contests. *In* *lunae*. The mark was set up in or scored on an elm. — 531. *Nu-* *tant*; sc. *pecoris magistri*. — 532. *Sabini*; one of the most ancient and powerful of the indigenous peoples of Central Italy, and one of the few who preserved their race unmixed. — 533. *Remus*; the twin brother of Romulus, the reputed founder of Rome. *Etruria*; the country of the Etrusci or Tusci, in Central Italy, called by the Greeks *Tyrrhenia*. — 534. *Scillioet*. See on I. 282. — 535. *Una* = alone; though a single city. *Arces* = *montes, colles*. — 536. *Dictae* *ignis*; i. e. Jupiter, who was said to have been born on Mount Dicte on the island of Crete. — 538. *Aureus . . . Saturnus*. See on Ov. l. I. 113. — 539. *Etiam* connects *necdum* with *ante*, as the former does connects *ante* with what precedes. — 541. *Spatia* = in its times, circuits; i. e. in its extent. Gr. 429. A. & S. 250. 1. See on I. 513. *Aequor*. Comp. on v. 105 and I. 50.

## THE AENEID. Book I.

THE subject of the Aeneid, as propounded in the opening, is the settlement of Aeneas in Italy, after years of wandering and a short but sharp final struggle. It is, however, only of the preceding the settlement that the poet really treats, — of the wanderings and the war. Accordingly, the poem divides itself into two parts, the wanderings being embraced by the first, the Italian war by the second. But the two parts naturally involve different modes of treatment, comprehending as they do periods of time widely different in length, the one seven years, the other apparently a few days. The poet follows the example of Homer in the Odyssey. The period of wanderings is taken at a point not far from its close, enough is told in detail to serve as a specimen of the whole, and the hero is made to narrate the rest of his past adventures to his son, whose relation to him is all the time forming one adverse element in his life. This peculiarity of the Homeric story is noticed by Horace (l. 164 foll.) and recommended to epic writers generally.

The First Book of the Aeneid performs well the object which was no doubt intended to accomplish, — those of introducing the hero and introducing the story. After a brief statement of the subject, we have a view of the supernatural machinery by which the story is to be worked out; and this, though imitated from Homer, is contrived so as to throw a light on the subsequent history of the Trojan man descendants of Aeneas, by the mention, even at that early period, of their great enemy, Carthage. Like Ulysses, Aeneas is still in the voyage which was to have been his last, the main object being that the Grecian hero is solitary, having long since lost his companions, while the Trojan is still accompanied by those who followed his fortunes from Troy. The machinery by which the story is allayed is perhaps managed more adroitly by Virgil than by Homer, as there seems to be more propriety in representing the influence of the winds as counteracted by the superior god of the sea, than in making a sea-nymph rescue one whom the god of the sea was to destroy. The remaining incidents of the Book are borrowed from Homer; but we may admire the skill with which Virgil has introduced varieties of detail, and the art with which the expression is produced by a combination of old materials, the friendly power that receives Aeneas unite the blandishments of Calypso with the hospitalities of Alcinous, and so congruous of passion on a narrative of ordinary adventure.

## ARGUMENT.

AFTER stating the subject of the poem generally (1-7), addressing the Muse (8-11), and accounting for the resentment of Juno to the Trojan race (12-33), the poet introduces his hero, Aeneas, the son of Anchises and Venus, in the seventh year of his wanderings after the destruction of Troy, when he had just started from Sicily, and was making for the Italian mainland: a tempest is sent forth against him by Aeolus, at the instigation of Juno, which sinks one of the ships and drives the rest in a shattered condition on the coast of Africa (34-123). Neptune interferes to calm the storm (124-156). Aeneas lands with seven out of twenty ships, slays seven stags of immense size, gives one carcass to each of the ships, and exhorts his companions to patience and hope (157-207). The banquet of the ships' crews is described (208-222). Venus pleads the cause of her son Aeneas and of the Trojans before Jupiter, and lays all the blame of their misfortunes on Juno (223-253). The king of the gods, moved by the appeal, discloses the decrees of the Fates, and consoles his daughter by the assurance of future prosperity and unbounded empire to the Trojans in their descendants, the Roman people (254-296). Mercury is sent down to render Dido, queen of Carthage, friendly to Aeneas (297-304). Satisfied with the declaration of Jupiter, Venus descends to earth, and in the guise of a huntress presents herself to Aeneas, and announces that the ships which he had supposed lost were safe in port (305-409.) Aeneas proceeds to Carthage, accompanied by Achates, both rendered invisible by the care of Venus (410-420). Carthage is described in progress of building (421-436). Aeneas visits the temple of Juno, and sees depicted there the Trojan wars (437-493). Dido visits the temple (494-508). A deputation from the twelve missing ships of the Trojans waits on Dido to complain of the outrages of her people and bewail the loss of Aeneas (509-560). Dido consoles them, and offers them a settlement (561-578). Aeneas, freed from the cloud, appears, and addresses Dido, who replies kindly, and prepares to entertain him and his followers (579-642). Aeneas sends for Ascanius (643-656). Venus substitutes Cupid for Ascanius (657-698). The banquet is given in Dido's palace (699-747). Dido asks Aeneas to narrate the downfall of Troy and his own wanderings (748-756).

1. This line is preceded in some MSS. by the following verses :

*Ille ego, qui quondam gracili modulatus avena  
Carmen et egressus silvis vicina coegi  
Ut quamvis avido parerent arva colono,  
Gratum opus agricolis ; at nunc horrentia Martis.*

The genuineness of these verses is doubtful. By Burmann, Perle, kamp, Heyne, and many other commentators they are condemned as unworthy of the genius of Virgil, and inconsistent with the dignity of epic poetry, and are assigned to some unknown grammarian; but Wr., Forb., Henry, and others, regard them as genuine, and by no means devoid of terseness and elegance. Wr. does not, however, suppose them to have formed originally the beginning of the *Aeneid*, but to have been prefixed, as an *inscription*, to a few copies of the first book, which the poet circulated among private friends, as a *sample* of the whole. They appear to have existed in the time of Servius and Donatus, who say that Nisus the grammarian had heard a story of their having been expunged by Tucca and Varius, to whom, after Virgil's death, the revision of the *Aeneid*, preparatory to publication, was intrusted. See *Life*.

They may be translated thus: I (am) that (poet), who formerly tuned a lay on a slender reed-pipe (E. I. 2), and, having gone forth from the woods (i. e. having abandoned pastoral poetry), taught (i. e. in the *Georgics*) the neighboring fields to obey the husbandman, ~~how~~ ever eager (for harvests), — a work acceptable to cultivators of the soil; but now (I sing) the horrid (arms) of Mars. *Horrenda*; *arma* and *cano* from the first line of the poem.

**Arma** = arms, war. The words *arma virumque* are not a head-  
adys, as some have taught, but give first the character of the subject and then the subject itself. **Trojae**; the chief city of Tros, a district in the northwest corner of Mysia, in Asia Minor. It was called *Troja*, from Tros, one of its early kings; also *Ilum*, *Ilios*, or *Iliu*, from Ilus, the son of Tros; *Dardania*, from Dardanus, the grandfather of Tros; and *Tenedia*, from Tenes, its first king; whence also the Trojans are often called *Teneci*. It was situated on a rising ground, above the plain of the rivers Scamander and Simois. On a hill to the east of it rose its acropolis, called Pergamum or Pergama. The city was protected by strong and lofty walls, said to have been built by Apollo and Poseidon. **Primus**. The earlier commentators have found a difficulty in reconciling *primus* with Antenor's previous migration (below, vv. 242 foll.), and suggest that Aeneas had first reached Italy proper, though Antenor had previously reached Venetia. On the other hand, Heyne and Wr. make *primus* equivalent to *olim*, thus weakening a word which from its position and its occurrence in the first line of the poem must be emphatic. The more obvious sense is that Aeneas is so called without reference to Antenor, as the founder of the great Trojan empire in Italy. — 2. **Italiam**. Gr. 379. 4. A. & S. 237, R. 5 (c). **Fato** is a mixture of modal and instrumental abl., as in IV. 696; VI. 449, 466, etc.; and belongs no less to *venit* than to *profugus*, the two words forming one idea, that

coming as a fugitive. **Profugus**. Gr. 363. A. & S. 204. **Lavina** *Lavinia*, which is the reading of many editions; an adj. from *lavinium*, a town about three miles from the sea, on the Via Appia, said to have been founded by Aeneas, and named in honor of his daughter Lavinia, the daughter of Latinus. **Que** = even. The phrase *atque litora* is epexegetical (i. e. explanatory and restrictive) of *lavinium*. Cf. *Saturniaque arva*, v. 569. — 3. **Ille** is virtually pleonastic. Cf. v. 457, VI. 593. Grammatically it is in apposition with *profugus*; rhetorically it appears to be here = *quidem*. **Jactatus** is naturally transferred from wanderings by sea to wanderings by land. In such passages as vv. 332, 668, we see the point of transition. — 4. **VI superum** expresses the general agency, like *fato profugus*, though Juno was his only personal enemy. **Superum**. Gr. 45. 5. A. & S. 53. **Memorem** = ever-mindful, relentless. **Ob iram**. *unius ob iram*, v. 251. — 5. **Quoque** and **et** are pleonastic, though the former is to be joined with *multa*, and the latter with *bello*. — 6. **Passus**; constructed as a participle, like *jactatus*. **Conderet** = while he was endeavoring to found, in the struggle to found. Gr. 522. II. A. & S. 263. 4 (1). The clause belongs to *multa bello passus*, rather than to *jactatus*. **Urbem**; i. e. *Lavinium*. **Deos** = *Penates*, household gods. **Latio**. Gr. 379. 5. A. & S. 1. IV. R. 2. **Unde** may be taken either as *qua ex re*, or as *a quo* (Aeneas), as in V. 568; VI. 766. The latter seems more probable, the passage *multum* — *Latio* being only subsidiary or parenthetical. **Latinum, Albani patres, altae moenia Romae**, denote the three leading stages of the empire which sprang from Aeneas: Lavinium, Alba, and Rome. — 7. **Albani patres**; not our Alban ancestors, but the senate, or rather the noble houses of Alba, of which the Julii were one. **Altae**. See on G. I. 485. — 8-11. Why was it, Muse, that Juno so persecuted so pious a hero? — 8. **Memora**. See on VII. 19. **Quo numine laeso** = *quomodo laeso ejus numine*, how in consequence of an offence against her majesty? For this use of the pronoun *quo*, see on E. I. 54. **Numine**. Gr. 414 and 2. A. & S. 1. and 1. **Laeso**. Gr. 580. A. & S. 274, R. 5 (a). The whole phrase *quo* — *impulerit* is epexegetical of *causas*. In vv. 19-28 Aeneas's resentment is referred to two causes: the destined triumph of Rome over Carthage, and the insults to which she had been exposed by the Trojan race. We may conceive, therefore, that *quo numine* points to the former of these, and *quid dolens* to the latter. — 9. **Deum**. Gr. 371. 3. A. & S. 232 (2). **Deum**. See on *superum*, v. 4. **Volvens**. See on *volvens*, G. II. 295. The misfortunes are regarded as a destined circle which Aeneas goes through. The infin. with *im-* is poetical for *ut* with subj. Cf. II. 55, 520. — 10. **Insignem pietam**. Cf. VI. 403. Gr. 414 and 2. A. & S. 247 and 1. **Pietas**



includes the performance of all duties to gods, parents, kinsmen, friends, and country. — **11. Animis.** Gr. 387. A. & S. 226. Ima poetic plural for the singular, often used to give variety or vivacity to the expression, or because the singular does not suit the measure. — **12. Antiqua;** with reference to Virgil's own age. *Fuit* Gr. 471. 1. A. & S. 259 (2) (a). Cf. II. 325. *Tyrii* ... colonae = settlers from Tyre. For the parenthetical construction, comp. v. 530. *Quam* may be supplied. — **13. Contra** = over against, opposite. Gr. 602. II. A. & S. 279. 10 (a) and (f). *Longe* may be connected with *contra*; i. e. far opposite, or made an adverbial adjunct of *cultus* = *longe distantia*, far away. The latter is a Grecism, but may perhaps be supported by the use of *super*, III. 489. — **14. Opum** includes all sources of power. Cf. II. 22. Gr. 89. 4; 399. A. & S. 83. II. 3. Ex. 213. *Studia* — *belli* = and very eager in the pursuits of war, much given to the stern pursuits of war. Gr. 429. A. & S. 250. 1. — **15. Terris.** Gr. 417. A. & S. 256. 2. *Magis* ... *unus* = far more; lit. alone more; i. e. alone in respect to the degree in which Juno cherished it. *Unus* is often used to strengthen the superlative as *justissimus unus*, II. 426, but seldom as here the compar. — **16. Coluisse;** i. e. as dweller in the temple. Cf. v. 447. The gods were supposed to dwell particularly in those places which they took under their especial protection, hence *coluisse* = to have cherished. *Samo*, an island in the Aegæan sea, separated from the coast of Ionia by a narrow strait, scarcely a mile in width, where Juno had a temple of great beauty. (Observe the non-clision of the *o*. Gr. 669. I and 2. A. & S. 305. 1 and (2). *Arma* Cf. II. 614. — **17. Hoc.** Gr. 445. 4. A. & S. 206 (8). *Regnum* ... *gentibus* the capital of the nations; i. e. instead of Rome. *Gentibus*. Gr. 390 and 2. A. & S. 227 and R. 4. **18. Qua** (sc. *ratione*) — in any way. Cf. VI. 88a. *Fata sinant.* Cf. IV. 651, XI. 701. *Jam tum;* i. e. in that early age, long before it became the actual rival of Rome. See on G. II. 405. *Tenditque fovetque* — both strives and fondly cherishes the purpose. *Tendit* determines the construction, the infin. being the object of both verbs. *Tendo* is often followed by an infin., the subject being the same as the nominative to the verb, as in II. 220 and Hor. E. I. 10. 20. *Foveo*, on the other hand, takes an accusative. These two constructions are here united, the sentence *hoc — esse* standing in the relation of an ordinary infin. to *tendit*, and of an accusative to *fovet*. — **19. Sed enim** = however, nevertheless. This expression, like the Greek *ἀλλὰ γάρ*, is elliptical, something like the following, to which the *enim* refers, being necessary to complete the sense; *sed (timebat, ut hoc efficere posset,) audierat enim.* Cf. II. 164, V. 395; VI. 28. *Duci.* The pres. infin. denotes the event as existing in the designs of fate. Gr. 541 and 1. A. & S. 268. 2 and R. 1 (a). — **20.**

... **arces**; i. e. *Carthaginem a Tyriis conditam*. **Quae** = to overturn. Gr. 500. A. & S. 264. 5. — **21. Hinc**; *x Trojano sanguine*. Late. Gr. 583 and 1; 704. III. and 1. 277, R. 1; 323. 3 and (1). **Bello**. Gr. 414 and 2. A. & S. 1. **Superbum** = *praestantem*. — **22. Exscidio Libyae**.

A. & S. 227. *Libyae*; i. e. *Carthagini*: the whole for a *Asiae* for *Trojae*, III. 1. **Volvere**. The *Parcae* (see on E. are here said *volvere*, i. e. *volvere vices* = to make events roll over each other, in the same manner as Jupiter is said to do,

— **23. Veteris** and **prima** are applied to the Trojan war, started with this new antipathy of Juno to the Trojans, caused anxiety for Carthage, as the former had been caused by her

**Argos. Saturnia**; Juno as the daughter of Saturnus. **na**; adverbially. See on G. I. 12. Some make it = *prius*, **hers**, = foremost, chief. **Argis**; the capital of Argolis, in the part of the Peloponnesus, where Juno was worshipped with **amor**. — **25.** The words from *necdum* to *honores* are paren-

These *caussae irarum* are distinguished from the *vetus bellis* words from the *irae* themselves, the bitterness displayed induced by the war. Virgil had already, v. 24, suggested one

her love for Argos; but though this supplies a parallel to ent feeling, it scarcely accounts for its existence; so he goes show that her old quarrel with Troy had other grounds.

with *necdum*. **Dolores** is the pang, put for the affront. It is the sense of the affront that it can properly be joined with *ut animo* (= had been forgotten). — **26. Alta mente** = *alte*.

**Repostum**. Gr. 703. 2. A. & S. 322. 4. — **27. Judicium**; which awarded the palm of beauty to Venus, in opposition and Minerva. **Spretae — formae** = the wrong which consisted in despising her beauty; i. e. the unjust depreciation of her

The phrase is explanatory of *judicium*, like *Lavinaeque litora*, **28. Genus invisum** = the hated stock; referring to the Dardanus, who was the son of Jupiter by Electra. **Gany-**

a son of Laomedon, or of Tros, according to some, who, on account of his youthful beauty, was forcibly carried off (*rapti*) by an eagle from Mount Ida to heaven, and there made Jupiter's lover in place of Hebe, the daughter of Juno. Cf. V. 253 foll. r. C. IV. 4. 4. — **29.** The construction is resumed after the parenthesis with some variation, *his accensa super* referring to the subject of the parenthesis. **Super** = *insuper*. Cf. II. 71.

**... arcebat** = *jactabat et arcebat*, or *jactando arcebat*. — **30.**

Gr. 98. A. & S. 85, Ex. 2. **Reliquias Danaum** = who were left by the Greeks. The Greeks are called *Danai* from one of their mythical ancestors. **Achilli**. Gr. 69, Ex. 5.

A. & S. 73, R. — **31. Arcebat.** Gr. 468. A. & S. 145, II. **Montem**...annon; i.e. seven. — **32. Acti fati;** inasmuch as fate destiny forbids them to rest. Cf. *fata profugus*, v. 2. The meaning is not that the Trojans were harassed, driven hither and thither, by the Fates, but simply that they were impelled onward, or toward Latium, by the Fates; while at the same time they were driven backward or from Latium, by Juno. The result was *multos* — *circum*. **33. Moltis** Gr. 401. A. & S. 211, R. 8 (3). **Condere.** Gr. 549. A. & S. 269. — **34.** Virgil plunges at once in *medias res*. See Introduction to this Book. The departure from Sicily, which occurred in the seventh year of Aeneas's wanderings, closes his narrative, III 715. **In altum** = for the deep. — **35. Dabant;** sc. *ventis*. **Laeti** belongs to both verbs, but in construction is to be taken with *dabant*. **Salto;** *in maris*. Cf. v. 173; III 385; V. 848, 866; VI. 697. — **Aere;** i.e. *aerolis navi*. See on Hor. C. I. 1. 39. **Ruebant** = were driving (before them). See on G. I. 105. — **36. Sub pectore** = deep in her breast. — **37. Haec secum** (sc. *loquutus*) = thus soliloquizes. **Me. consistere.** Gr. 553. III. 1. 2 and 3. A. & S. 270, R. 2 (a). **Victant** = baffled. — **38. Teucrorum.** See on *Trojae*, v. 1. **Avertant** = to turn back; not merely to turn away. **Regem;** Aeneas. — **39. Quippe** always gives a reason, sometimes with irony, and here with indignation. **Pallas;** the Greek name of Minerva. See on G. I. 13. Most of the critics make **ne** = *nonne*, implying an affirmative answer; but Con. says: The use of *ne*, which implies a negative answer, expresses incredulity that Pallas should have done what Juno cannot. — **40. Argivum;** for *Graecorum*, as often. **Ipsos;** i.e. *Argivos*, the crews, as distinguished from the ships. — **41. Unius** is emphatic — of one only, Pallas being friendly to the rest of the Greeks; whereas Juno hated the whole Trojan race. **Noxam;** referring to the violent dragging of Cassandra from the temple of Minerva, where she had taken refuge after the capture of Troy. Cf. II. 403 foll.; VI. 840. **Et — Oilei** is epexegetical of *Unus ab noxam*. **Furias** expresses the infatuation which impels to crime. **Ajaci;** Ajax, king of the Locrians, called *Oilei*, son of Oileus, to distinguish him from Ajax, king of Salamis, son of Telamon. He went to the Trojan war with forty ships, and on his return voyage, when near the Capharean rocks on the coast of Euboea, the calamity which is here described is said to have occurred. **Oilei.** Gr. 397 1 (1). A. & S. 211, R. 7 (1). — **42. Flammas;** i.e. of the thunderbolt that had pierced his breast. — **43. Turbine** = with the whirling wind, or whirling force, of the thunderbolt. **Scopulo — acuto** = and impaled (him) upon a sharp-pointed rock. This is the usual interpretation. But Henry maintains, that *infigere* never means to fix on, but always to fix in or to fix with, i.e. pierce with, that *scopulo* is an abl., and that the sense is, *pierced with a sharp*

*Pointed rock*; i. e. hurled at him. The construction *infigere aliquem alicui*, to impale a person upon a thing, is at least unusual, if not unexampled. — 46. **Regina**. Gr. 362. A. & S. 210 and (a). — 47. **Soror**. Jupiter and Juno were children of Saturnus. **Annoa**. Gr. 378. A. & S. 236. — 48. **Bella**; a continuous struggle, in contrast with the single blow of Pallas. **Gero**. Gr. 467. 2. A. & S. 145. I. 2. **Quisquam**. Gr. 457. A. & S. 207, R. 31 (a). *Quisquam* suggests a negative answer; and the indic. presents, coupled as they are by *et* with *bella gero*, express wonder and astonishment that under the circumstances homage is actually paid to her: I am proving my imbecility, and yet I have worshippers! — 49. **Praeterea** then will express, not so much sequence in time as a logical relation, = after this. — 51. **Loca**. Gr. 363. A. & S. 204. **Austria**. Gr. 419. III. A. & S. 250. 2 (1). — 52. **Aeollam**; one of the Lipari islands, which were north of Sicily; probably Lipara. Gr. 379. 4. A. & S. 237, R. 5 (c). — 52. **Aeolus**. See on Ov. M. I. 262. — 54. **Premi** = rules, coerces. — 55. **Indignant** = impatient. **Murmure**. Gr. 414 and 3. A. & S. 247 and 2. **Montis**; with *murmure*. Cf. v. 245. — 56. **Claustra** = fastenings, barriers. **Arce** = in his citadel; either the summit of the mountain containing the prison of the winds, nor an elevated throne in the prison, but, according to the most common use of the word, stronghold, castle, citadel, i. e. in the immediate vicinity of the mountain and prison; the natural dwelling of a despotic governor. — 57. **Sceptra tenens**; i. e. invested with regal power, not necessarily holding a literal sceptre, though that may be the meaning. For the plural see on *irae*, v. 11. **Animos** = their warlike spirits. — 58. **Ni faciat . . . ferant . . . verrant**. Cf. II. 599; VI. 293. Gr. 504 and 1. A. & S. 261. 2 and R. 3. **Maria — profundum**. Cf. E. IV. 51. — 59. **Quippe** = for. In prose it would precede *ni faciat*, and should be translated as if it stood in that position. — 60. **Spelunca**. Gr. 422. A. & S. 254, R. 3. **Abdidit** = put (them) away; i. e. apart, by themselves; not hid, concealed. — 61. **Molem et montes**; hendiadys for *molem montium*. Gr. 704. II. 2. A. & S. 323. 2 (3). **Insuper** = above; not, besides. — 62. **Foedere** = *lege*. — 63. **Premere . . . habenas** = to tighten the reins. Cf. A. XI. 600, *pressis habenis*. The object of *premere* may be *ventas* understood. **Laxas . . . dare** = to slacken (them). **Jussus** = when ordered; i. e. *a Jove*. Join with *premere* as well as with *dare*. — 66. **Muloere . . . tollere**. Gr. 371. 5. A. & S. 229, R. 5. **Vento**; with *mulcere* as well as with *tollere*. — 67. **Tyrrhenum . . . aequor**, that part of the Mediterranean sea, situated between Italy and the islands of Sicily, Sardinia, and Corsica. Gr. 371. 3. A. & S. 232 (2). — 68. **Ilium**. See on *Trojae*, v. 1. Gr. 705, II. A. & S. 324. 2. **Victos**; because they had not been able to protect Troy.

— **69. Inante vim ventis** = throw fury into the winds. Henry following Servius, prefers to consider *ventus* the instrum. abl.; *mitti* them (i. e. the Trojans) *with the winds*. **Submersas obrue** = *submerge et obrue* Gr. 579. A. & S. 274. 3 (b). — **70. Diversos** = in different directions; the crews. — **71. Corpore**. Gr. 428. A. & S. 211, R. 6. — **72. Quarum**. Gr. 396. III. 2 and 3) (2). A. & S. 214. R. 2. **Quae forma pulcherrima**; a circumlocution for *pulcherrima*. **Forma**. Gr. 429. A. & S. 250. 1. **Deiopea**; in the case of *quae* by attraction, instead of the regular acc., which is found in some MSS., but is considered an inferior reading. Gr. 445. 9: 664. A. & S. 206 (b) (b); 301, N. — **73. Connubio**. Gr. 669. II. and 3. A. & S. 306. 1 and (3). **Propriamque dicabo** = and will make her thine forever. See on E. VII. 31. Juno speaks not only as the mistress of the nymph, but as the goddess of marriage. It is in the same character that she offers to dispose of the hand of Dido, IV. 126, where this line is repeated. — **75. Pulchra . . . prola**. Gr. 418. A. & S. 211, R. 6. But some prefer to take it with *faciat* as an abl. of means, and others, as an abl. abs. — **76.** He throws the responsibility on her: thine is the task to examine well what thou *alibi*. **Optes**. Gr. 525. A. & S. 265. — **77. Labor**. So Juno, IV. 115. **Fas est** is exculpatory, I am doing my duty in executing thy commands. — **78. Tu**. Observe the very strong emphasis indicated by the expression and repetition of the pronoun. **Regni**; with *hoc*. Gr. 396. III. A. & S. 212, R. 2. **Sceptra**. See on v. 57. **Jovem**; i. e. Jupiter's favor, or patronage. — **79. Concilias . . . das . . . facis**; in the present to express the tenure on which he continues to hold his station. **Epulis**. Gr. 386. A. & S. 224. **Accumbere**. See on *mulcere*, v. 66. — **80. Nimborum**. Gr. 399 and 2. 2) (3). A. & S. 213 and R. 1 (3). **81. Cavum — latus** — he pushed the hollow mountain on the side with his spear turned towards it; thus opening the *claustra*, which are to be conceived of as folding-doors opening inwards. Cf. VII. 620: *Tum regina deum coelo delapsa morantes Impulit ipsa manu portas*. **Conversa**; not inverted, but simply turned towards the mountain. Cf. *in me — converso*, Cicero in Cat. IV. 1. **In latus**; not sidewise, nor over on its side, nor into its side, making a breach, but on or against its side. Of all the commentators, Henry alone, whose interpretation Con. adopts, and which we have here given, seems to have fully comprehended the sense of this passage. — **82. Velut — facto** — as if a troop were formed, as it were with one accord. — **84. Incubuerunt** — they have fallen forcibly upon. For the perf. see on *fugere*, G. I. 330. So *intonsuerunt*, v. 90. **Marl**. Gr. 386. A. & S. 224. **Totum**; sc. *mare* — **85. Una**; emphatic and repeating the idea expressed in *agmine facto*. **Ruunt** = upheave. See on G. I. 105. **Procellis**. Gr. 419. III.

. 250. 2 (1). — 90. **Poli** = the heavens; i. e. it thunders from pole. — 92. **Aeneae**. Gr. 384; 398. 5. A. & S. 223; 211. **Solvuntur** = are unnerved, rendered powerless. **Frigore** alling fear. — 93. **Duplices** = *ambas*. — 95. **Quia**. Gr. 187. 1. 136, R. 2. **Ante ora patrum** probably means, dying with ends for whom they are fighting to cheer them on. — 96. **esse** = to meet death (sc. *mortem*). — 97. **Tydidē** = son of ; i. e. Diomedes, king of Argos. In the army of the Greeks Troy, he was, next to Achilles, the bravest among the heroes, and in single combat with Hector, Aeneas, and other distinguished . Gr. 316 and 2. A. & S. 100. 1 and (a) (2). **Mene . . . non** = that I could not. Gr. 553. III. 1. 2 and 3. A. & S. 2 (a). **Occumbere**; sc. *morti*. — 98. **Tua . . . dextra** would have been killed by Diomedes, if Venus had not res- . — 99. **Saevus** = *fortis*. **Aeacidae**. See on E. IV. 36. r; the eldest son of Priam and Hecuba, the husband of An- he, and the chief hero of the Trojans in their war with the . — 100. **Sarpedon**; son of Jupiter and Laodameia, a Lycian and in the Trojan war an ally of the Trojans. He distin- himself by his valor, and was slain by Patroclus. **Simois**; of Troas, rising in Mt. Ida, and, united with the Scamander, ; through the plains of Troy into the Hellespont. **Correpta** *lvit* = *corripit et volvit*. **Sub undia**. Join with *correpta*. — **Virum**. Gr. 45. 5. 4). A. & S. 53. — 102. **Jactanti** = to iculating; a variety of the ethical dat., to be taken with *ferit*. 9. A. & S. 228, N. **Stridens Aquilone** = howling with uth wind. — 103. **Adversa** = full in front. — 104. **Tum** *avertit*; a consequence of the *franguntur remi*. *Avertit*; . like *avertens*, v. 402. — 105. **Cumulo** = in a mass, with its Gr. 414 and 3. A. & S. 247 and 2. Cf. II. 498. **Praerup-** precipitous. — 106. **Hi**; referring to different ships, not to different parts of the same. — 107. **Furit . . . arenis** = raves e sands; i. e. pulls them violently about with it. Cf. III. 557. 2 and 3. A. & S. 247 and 2. — 108. **Tres**; sc. *naves*. **No-** ut for the wind in general. So *Eurus*, v. 110, and *Auster*, **Abreptas . . . torquet** = *abripit et torquet*. **Latentia**; i. e. orm; for in a calm they are visible: *dorsum immane mari* . Cf. v. 125. — 109. **Saxa**. These are generally supposed he *Aegimuri insulae* at the mouth of the bay of Carthage, about niles from the city. They were called *Arae* because Cartha- priests used to offer sacrifices there to avert shipwrecks on the The order is *saxa quae mediis in fluctibus (exstantia) Itali* *Arae*. — 110. **Dorsum** = reef. Gr. 363. A. & S. 204. Gr. 422. 1. A. & S. 254, R. 3. — 111. **Brevia et Byrtes**

= *horræa Syrtium*. See on v. 61. These were probably the well known Syrtis Major and Syrtis Minor, on the coast of Africa, south-east of Carthage, IV. 41; though most of the commentators (for what reasons they do not see fit to tell us) refer them to other shoals. **Miserabile**. Gr. 438. 3. A. & S. 205, R. 2. **Visu**. Gr. 570 and I. A. & S. 276. III. — **113. Orontes**; a name invented by Virgil. Cf. VI. 334. Gr. 93. 3. A. & S. 80. IV. — **114. Ipatius**; i. e. *Acron*. **A vertice**. See on G. II. 310. **Pontus** = *fluctus*; as we speak of "shipping a heavy sea." — **115. In puppim**; like *in latas*, v. 81, Gr. 85. III. 3. A. & S. 79. 3. **Excutitur** = is knocked off. **Magister** = *gubernator*. Compare VI. 353 with 337. — **117. Agens** = forcing, impelling. — **118. Rari nantes**; with reference to *vela*. — **119. Tabulas** = planks, boards; i. e. of such fragile parts as the benches of the rowers, pilot-house, *aplustre*, etc.; for we must not suppose the vessel to have gone to pieces. **Per undas** = all over the water: emphatic, and in direct contrast with *rari in gurgite vasto*. — **120.** The names of *Homæus* and *Adas* are from Homer, but the persons are different, both being killed in Hom. **Achates**; *Aeneas*'s most faithful friend and companion. — **121. Aletes**; a fictitious name, like *Orontes* and many others found in the *Aeneid*. — **122. Vicit**. The ship of *Orontes* alone was wholly lost. **Hiems** = *tempestas*. Cf. v. 125. **Compagibus**. Gr. 431. A. & S. 257, R. 7 (a). **123. Imbrem** = *aquam*. **Rimis**. Gr. 414 and 3. A. & S. 247 and 2. — **124. Magno** = *murmure*. Cf. IV. 160. **Miseri... emissam**. Notice the change of tense from incomplete to completed action. — **125. Imis... vadis**, the same as *a sedibus imis*, v. 84. Gr. 422. 2. A. & S. 255, R. 3 (b). — **126. Stagna refusa** = the water had been poured back, worked up; i. e. from the bottom. **Graviter commotus** = much disturbed; a state of feeling not inconsistent with the *placidum caput* of the next verse. **Alto prospiciens** = looking out over the sea; i. e. in order to discover the cause of the disturbance in his realm. *Alto* is not the point from which the view is taken, nor the object viewed, but the *field of view*, the tract of space over which Neptune looked. Gr. 379. 5. A. & S. 225. IV. R. 2. **127. Summa**. Gr. 441. 6. A. & S. 205, R. 17. **Placidum**; as becoming the dignity of the sea-god, and as contributing to the restoration of order and tranquillity. — **129. Coelique ruina** = by the downfall of the sky. See on G. I. 324. — **130. Fratrem**; *Neptunus*. Gr. 371. 3. A. & S. 223, R. 2 (1) (a). — **131. Eorum... Zephyrum**; here used to represent all the winds. **Dehinc**. Gr. 669. II. A. & S. 306. 1 and (2). — **132. Genetis... fiducia ventri** = confidence in your race; i. e. in your semi-divine origin, as the sons of the *Titans* *Astræus* and *Aurora*. — **133. Jam** = is it to come to this, that **Coelum terramque... miscere**, a proverbial expression for war.

verbal confusion. See another form of it, V. 790, 791. *Numine* = *vastu*, nod, assent. — 134. *Moles* (sc. *aquarum*); i. e. *fluctus*. — 135. *Quos ego*. Gr. 704. L. 3. A. & S. 324 33. — 136. *Post* = another time. *Non*; with *simili*. — 138. *Saevum* = stern; because the badge of stern authority. — 139. *Sorte*. See on Ov. M. V. 368. *Tenet ille*; i. e. his province is. *Immania — domos*; referring not exclusively to the cave of the winds, but generally to the wild, rocky Aeolia, where the winds had their home, where the cave of the winds was. — 140. *Vestras*; referring to the whole company, though only one is named. *Illa . . . in aula*. *Illa* plainly refers *aula* to *immania saxa* and *vestras domos*; therefore the *aula* (or court), in which Aeolus is here told to display his power (*se jactet*), is neither the *celae arx* of v. 56, nor "the cavern of the winds," but simply the country of Aeolia. — 141. *Clauso — carcere*. Gr. 431. A. & S. 237. *Clauso* is emphatic. Let him *close* the prison of the winds, and ~~then~~ let him reign absolute. This is Henry's interpretation, and just the opposite of the common one, viz. let him reign absolute in the closed prison of the winds; but it is preferred for three reasons: 1st, the command thus interpreted is compatible with the dignity of Neptune; 2d, imperatively required by the circumstances of the case; 3d, in perfect harmony with the delegated authority of Aeolus, who might be as despotic as he pleased among the *immania saxa* of Aeolia, provided only he did not open or shut the prison of the winds without orders: cf. *jussus*, v. 63. — 142. *Dicto citius*; i. e. before he had done his speech. Gr. 417. 6. A. & S. 256, R. 9. — 144. *Cymothoe*; a Nereid. See on E. V. 75. *Triton*. See on Ov. M. l. 333. *Adnixus*. Gr. 439. A. & S. 205, R. 2, Ex. — 145. *Naves*. See v. 108. *Scoopulo*. Gr. 421. L. A. & S. 242. *Levat*; i. e. so that they may float off the rock. — 146. *Vastas aperit*; i. e. so that the ships (v. 110) may get out. These words are explained by v. 112, *aggere cingit arenae*. The ships are surrounded by the sandbank on all sides. — 147. *Rotis . . . levibus*; i. e. *celeri curru*. Cf. V. 819. — 148 — 156. This simile is remarkable as an illustration of Nature from man, the reverse of which is the general rule in Virg. as in Homer. The image was no doubt suggested by the riots in the Roman forum during the political contests of the later republic. It is an instance of a simile where the construction of the sentence is fully drawn out. *Ac* couples the whole with what has gone before. The apodosis to *veluti* is *sic* (v. 154); that to *cum* would seem to be *tum* (v. 151), as it is there that the point of the simile is introduced. — 148. *Magno in populo* = in a concourse of people. *Cum saepe* = *cum*, *ut saepe fit*. — 149. *Animis*. Gr. 429. A. & S. 250. 1. — 150. *Facies*, to fire buildings with, were regular arms of a Roman mob. — 151. *Pietatē*; general discharge of duty. Gr. 414 and 2. A. & S.



247 and 1. *Meritis*; services to the state. — 152 *Adstant* *Hyades* and in II. 303, *ad* expresses attention. — 154 *Cecidit*... *Secundum*. For the tenses see on E. I. 31. *Postquam* = as soon as. — 155 *Genitor*, like *pater*, when thus applied, is simply a title of honor. See on G. II. 4. *Aperto*; i. e. cleared of clouds. — 156 *Cum*. Gr. 384 and II. A. & S. 223. *Secundo* = easy-gliding; from *sequi*, to follow. — 157 *Aeneadae*. Gr. 316 and 3. A. & S. 100. 1 and (3). *Quae* — *litora*. See on *quae semper*, E. I. 54. and *quae forma pulcherrima*, v. 72. The relative supplies the want of an article. *Cursu* = *rapide*. Gr. 414 and 3. A. & S. 247 and 2. — 158 *Libyae*. See on v. 22. — 159. Probably an imaginary description, though some have endeavored to identify the spot. *In secessu longo* = in a deep recess. Cf. III. 229. — 160. *Objectu laterum* = *objectu lateribus*, by the shelter (lit. opposition) of its sides. — 161. *Inque reductos* = and parts into the deep hollows of the shore. Cf. G. IV. 420. — 162. *Hinc*... *hinc*; i. e. on the mainland, two promontories of which form the headlands of the harbor. *Vastae rupes* may be taken as the line of cliffs, and *scopuli* as the peaks at its extremities. *Gemini* implies likeness. Cf. III. 535. *Minantur* = tower. — 164. *Tuta* seems to include the two notions, protected from the wind and safe for ships. *Silvis scena coruscis* a background of waving woods. *Scena* was the wall which closed the stage behind; here it is that which closes the view. Gr. 428. A. & S. 211, R. 6. — 165. *Horrenti* = rough, shaggy. *Umbra*. Gr. 414 and 2. A. & S. 247 and 1. — 166. *Fronte sub adversa*; i. e. at the head of the cove, under the front of the cliffs facing the entrance of the harbor. *Scopulis*. Gr. 428. A. & S. 211, R. 6. So *saxo* in next verse. — 167. *Dulces*; of fresh water. G. II. 243. *Vivo*; not hewn, but natural, and as it were growing. See on G. II. 469. — 169. *Unco*... *morsu*; with *alligat*, as *dente tenaci* in the parallel passage, VI. 3, with *fundabat*. — 170 *Septem*; i. e. three from the reef, three from the sandbank, and his own. — 171. *Amore* = *dent-erro*. Gr. 414 and 3. A. & S. 247 and 2. — 172. *Arena*. Gr. 419. I. A. & S. 245. I. Cf. *tellure potius*, III. 278. — 173. *Salv*. See on v. 35. — 174. *Silici*. Gr. 386. 2. A. & S. 224, R. 2. — 175. *Suscepit* = caught and kept alive. *Follis*. Gr. 414 and 4. A. & S. 247 and 3. — 176. *Nutrimenta*; the same as *folius*; i. e. additional nutriment placed around it to increase it sufficiently for the application of the kindling wood (*fomite*). *Rapuit* = quickly kindled. The whole passage describes minutely the different steps in the process of making a fire by means of a flint. — 177. *Cererem*; for *frumentum*. *Cerealia arma*, i. e. the hand mill and the kneading-trough. See on G. I. 160. — 178. *Rerum* = with misfortunes. Gr. 399. 3. 4. A. & S. 213, R. 2. *Receptas* = saved; i. e. from the sea. — 179.

**Torrere.** See on G. I. 267. **Saxo**; probably the *mola*, or hand-mill. — **181. Pelago.** Gr. 392 and 1. A. & S. 222, R. 8. See on *alt.* v. 126. **Anthea.** 46. 3 and 5). A. & S. 80. III. **Si quem** = *sicubi*. See on *quo numine laeso*, v. 8, and E. I. 54. **Si** = in the hope that. — **182. Phrygias** = *Trojanas*, Troy being included in Phrygia Minor. **Biremes**; for ships in general. It is an anachronism to speak of biremes, or, as in v. 119, of triremes, in the Homeric age, as they were not invented till about B. C. 700. — **183. Capyn.** Gr. 93. 4. A. & S. 80. II. **Arma**; to be taken in its strict sense. — **185. Errantes.** See on E. I. 9. **Armenta**, though strictly used of oxen, is applied, III. 540, to horses, and by Pliny, 7. 2, to apes. — **189. Ferentes** implies conscious dignity, as in v. 503. — **190. Cornibus**; with *alta*. Gr. 414 and 2. A. & S. 247 and 1. **Arborea.** Cf. E. VII. 30. The antlers denote the age and size of the stag. — **191. Miscet**; i. e. breaks up the array (*agmen*). **Telis**; with *agens*, as in IV. 71. — **192. Victor** continues the imagery of a battle. — **193. Fundat . . . aequet.** Gr. 523. II. and 1. A. & S. 263. 3. **Humi.** Gr. 424. 2. A. & S. 221, R. 3. — **194. Hinc** = then, thereupon. — **195. Deinde.** The order is *deinde dividit vina quae, &c.* **Cadis onerarat** = had stowed in casks; instead of the usual construction, *onerarat cados vinis*. Gr. 704. III. and 2. A. & S. 323. 4 and (3). Cf. III. 465; VIII. 180, *onerantque canistris Dona. Cadis.* Gr. 379. 5. A. & S. 225. IV. R. 2. **Acestes** was a king of Sicily, who assisted Priam in the Trojan war, and who afterwards kindly entertained Aeneas when he landed upon the coast of Sicily. He was the son of a Trojan woman. — **196. Trinacrio.** See on Ov. M. V. 347. **Heros.** Gr. 363. A. & S. 204. — **198. Ante malorum** = *praeteritorum malorum*. Gr. 583 and 2. A. & S. 205, R. 11 (b). Gossrau and Con. prefer to join *ante* with *sumus*, making it correspond to the idiom *πάλαι ἔσμεν*. — **199. O passi graviora.** Cf. Hor. C. I. 7. 30. — **200. Rabiem . . . sonantes**; referring to the dogs with which Scylla is encircled in Virg. Cf. III. 432. Scylla and Charybdis are the names of two rocks between Italy and Sicily, and only a short distance from one another. In the midst of one of these rocks which was nearest to Italy, there dwelt, according to Homer, Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with twelve feet, and six long necks and mouths, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig-tree, under which there dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and twice threw them up again. Both were formidable to the ships which had to pass between them. Virgil, in his representation of them, differs from Homer in a few particulars. **Penitus**; i. e. through air caverns. — **201. Accestis.** Gr. 234. 3. A. & S. 162. 7 (c).

**Cyclopa saxa.** See on G. I. 471. They did not actually *come* the cave of the Cyclops, but landed on the shore, and so may be said to have known it. So they did not actually pass Scylla, but they came near enough to be in danger. — **204. Discrimina rerum** = *res periculosas*. — **206. Ostendunt** = *præducunt, promittunt*. *Pat. Est fax dicuntur ea, quæ satis volentibus et oraculorum monitu fuit.* — **207. Durate** = hold out. Cf. G. II. 295. — **208. Curia.** Gr. 414 and 2. A. & S. 247 and 1. — **209. Vultu.** Gr. 414 and 4. A. & S. 247 and 3. **Præmit** = holds concealed. Cf. IV. 332, where it has more force. — **210. Se . . . accingant**; alluding to the custom of wearing long flowing garments, which it was necessary to *gird up close*, when there was work to be done; hence *se accingere* comes to signify to prepare for work. — **212. Secant**; *sc. viscera*. Gr. 415 and 1. A. & S. 209, R. 11. **Veribus**; pierce *with*, not stick *in*, *aperta*. Gr. 414 and 4. A. & S. 247 and 3. **Tremētia** (i. e. still quivering) shows their eagerness. — **213. Aena**; probably for bathing before the meal, according to the custom of the ancients. **214. Pæd** = stretched. — **215. Implentur** = they fill themselves; *Gr.* the Greek middle voice. See on II. 383. **Bacchi.** Gr. 410, 7, 8. A. & S. 220, 3. See on E. V. 69. **Ferinae**; *sc. carnis*. Gr. 411, 3. A. & S. 205, R. 7 (1). — **216. Mensæ remotæ** is not appropriate to this occasion, but is the general phrase for concluding a Roman meal. — **217. Requirunt** = they utter their regret for. — **218. Sed . . . sive**, a poetic form for *utrum . . . an*. **Credant.** Gr. 525. A. & S. 265. — **219. Extrema pati.** It is not necessary to limit the meaning of *extrema* actually to the crisis of death, as in that case *pactus esse* would be required here. The expression rather implies death as a continuing state, = to be lost, to be dead. **Nec vocatos** = and no longer hear (when) called. Wch. distinguishes between the *conclamatio* which took place at the moment of death and the *inclamatio* which took place after the burial, and of which we have instances in III. 68, VI. 231, 506; and he thinks that the first is referred to here, on the ground that the Manes were supposed to hear the *inclamatio*. Henry may be right in going further, and supposing the words to mean that the *conclamatio*, which, as he observes, was originally a means of ascertaining whether a person was really dead, actually takes place. — **220.** Cf. VI. 176. **Oronti.** Gr. 69, Ex. A. & S. 73, R. — **221. Secum**; so as not to sadden and dispirit his companions. See v. 209. Cf. V. 50. — **223. Et jam** = and now at last. Cf. *jamque*, III. 135. **Finis**; i. e. of the *longus sermo*. **Atthere.** Gr. 421. I. A. & S. 242. — **224. Jacentes** = lying outstretched (beneath his gaze); as *glebas jacentes* (G. I. 65) is the soil lying outstretched to the sun. — **225. Sic**; i. e. *sic despicens*. — **226. Regula.** Gr. 386, 2. A. & S. 224, R. 1. — **227. Tales**; i. e. such as Libya

the Trojans suggested. — 228. *Tristior*. Gr. 444 I. A. & S. 233 (a). *Oculon*. Gr. 33c and I. A. & S. 234 II. — 230. *Terren*. The act of this verb is *res humanarum rerum*, taken in a loose sense the universe. — 231. *Quid* = what offence. — 233. *Ob Italiam*: to prevent their reaching Italy. — 234. *Hinc*; i. e. *ab his Troia*. *Hinc ... hinc*; better taken as two clauses; though it may be a mere repetition. — 235. *Revocato* = revived, i. e. after the total extinction of Troy. *Teucris*. See on *Truce*, v. 1. — 236. *in ditione* = with complete sovereignty. *Tenerent*. Gr. 501 I. A. & S. 264 I (a) and (b). — 237. *Pollicitus*. The earlier construction was *pollicitus (es)*, with a full stop after *pollicitus*; but most of the later commentators, following Heyne, suppose an anacoluthon (i. e. a departure, in the close of a sentence, from the syntax in which it commenced, arising from the excitement and haste of the speaker); as if *quam sententiam vertisti* should have followed, or if *pollicitus* should have been *pollicitum*, in agreement with *te*. For a figure of syntax see Gr. 704. III. 4. A. & S. 323-325. Translated as if it was *pollicitum*. *Quae* is for *cur*, or *quomodo* (see on *quo me laeso*, v. 8); as appears from v. 260, *neque me sententia vertit*. *sententia vertit* is poetical for *tu sententiam vertisti*: the opinion being supposed to change the mind as external persuasion might. — 238. *Hoc*; sc. *promisso*. Gr. 414 and 4. A. & S. 247 and 3. — 239. *Solabar*. This verb is applied first to the mind, then to the body of the mind, and lastly, as here, to the cause of the grief. *Fatis rependens* = compensating destiny (i. e. of the destruction of Troy) with opposite destiny (i. e. of reaching Italy): lit. compensating opposite destiny with destiny. *Contraria* expresses the opposition between destiny and destiny. Strictly then the epithet would be with *fatis*, as the latter of the two correlatives, but, by a poetical variety, it is joined with *fata*, the former. *Fatis*. Gr. 416. A. & S. 248. — 242. *Antenor*; a Trojan prince, who is said to have led a party of Trojans and of Heneti from Paphlagonia to the head of the Adriatic sea, and there to have effected a settlement. — 243. *Illyrius*; the indentations in the coast of Illyricum, an extensive country lying along the eastern shore of the Adriatic. *Penetrare* = make (his) way through, past. *Intima ... regna Liburnorum*; the interior of the Liburnian territory, which Antenor coming by would not penetrate, but the kingdom lying far inward in the interior; i. e. far up, near the head of the Adriatic. See on *Hor. C. I. 10*. — 244. *Fontem*. *Timavi* = the source of the Timavus; in fact, at the northern extremity of the Adriatic. Between this (source) and the sea (a distance of about a mile) there are subterranean communications through which the salt water forces its way, coming out at the fountain through seven (Virgil says nine) mouths

understand these words of the death of Antenor; but the required is rather that of a tranquil settlement following. Such expressions as *componere pacem* (VII. 339; XII. 822 (X. 15), *componere bellum foedere* (XII. 109), and *urbem tuta terra* (III. 387), prove abundantly that the words *composita* well have been used of the repose of a peaceful life. The between *prist* and *nunc quiescit* merely implies that, as founded his city, named his nation, and hung up his arms entered on a prosperous reign. *Compositum*. Gr. 703. 1 322. 4. — 250. *Hoc*. She rhetorically identifies herself of *Coeli* . . . *arces*; i. e. divine heights. — 251. *Indignum*. G. I. 479. Gr. 381. A. & S. 238. 2. *Unde obstrum*. — 252. *Prodium* = we are forsaken; i. e. by *Jupp*. *Honor* = reward, as in v. 249, 308. *Hoc* = *rependit*; i. e. in Italy to the empire we have lost in Troy. *For* *expansum* — 254 — 256. Jupiter reassures her, telling her what the destined Trojan empire is to be, beginning with *Lavinia* into Alba, and ending in Rome, whose greatness is to be the golden age of Augustus. — 256. *Om*. Gr. 186. 3. 134. R. 1. — 258. *Tempestates* = the weather. — 259. See on v. 131. — 257. *Meta*. 116. 4. 3; 383. A. & S. R. 2. *Cytheras*; an epithet of *Venus*, who was worshipped at Cythera (now Cerigo), an island in the Aegean sea, whence worship, or, according to some traditions, because it was in the neighborhood of this island that she first rose from the foam of *Tuorum*. Gr. 441 and 1. A. & S. 205. 2. 7 (1). — 258. your comfort be it said. Gr. 389. A. & S. 226. N. 40. *moenia*; hendiadys. *Lavinia*. Gr. 45. 5. 1. A. & S. 5 the change of quantity in the first syllable from *Lavinia*, a license being allowed for metrical convenience in proper

that he will open yet further the secrets that lie in the book of fate. — **264. Mores** conveyed to a Roman many of the notions which political institutions and a social system convey to us. **Viris** = for (his) people. — **265. Viderit**. Gr. 522. L. A. & S. 145. VI.; 263. 4 (1). *Tertia aetas . . . ternaue hiberna, triginta magnos orbes* (v. 269), *ter centum annos* (v. 272), *imperium sine fine* (v. 279); i.e. Aeneas is to reign three years after his victory over Turnus and the Rutulians, Ascanius thirty, the Alban kings three hundred, but to the empire of Rome no limit is fixed. — **266. Terna**. Gr. 174. 2. 3). A. & S. 120. 4 (a). **Rutulis . . . subactis** = *post Rutulos subactos*: probably a dat., by a Greek construction, depending upon *transierint*; though it may very well be the abl. absol. — **267. At** marks the transition from *hic*, v. 261, to *Ascanius*. **Ascanius**; the son of Aeneas and Creüsa. **Iulo**. Gr. 387. 1. A. & S. 204. R. 8 (a). The son of Aeneas was first called Euryleon; in the flight from Troy he received the name of Ascanius; but he was never called *Iulus* except by the Roman poets in compliment to the Caesars, who belonged to the *gens Julia*, and who traced their origin to Ascanius. — **268. Dum — regno** = while the Trojan state stood with power unbroken. Gr. 414 and 3. A. & S. 247 and 2. Cf. II. 88. — **269. Volvendis** = *volventibus*. Cf. *volventibus annis*, v. 234, *volvenda* *dec.* IX. 7. A. & S. 274. R. 9. **Mensibus**. Gr. 428. A. & S. 211, R. 6. **Orbes**. Cf. *annuus orbis*, v. 46. — **270. Imperio**. Gr. 419. 2. A. & S. 249. I. — **271. Longam**. It was called *Longa*, from its stretching in a long line down the Mons Albanus towards the lake (Lacus Albanus). **Multa vi muniet** = shall build and fortify with great power and might. — **272. Jam** = at this point in the series of events; contrasting Alba and its long-lived dynasty with the preceding members of the series. The force of *hic jam* may be given by the phrase *and here*. — **273. Hectorea** = *Trojana*; Hector being the bravest of the Trojans. **Regina**. Gr. 363. A. & S. 204. **Sacerdos**; i.e. of Vesta. — **274. Geminam . . . prolem**; i.e. Romulus and Remus. **Partu dabit** = *pariet*. Gr. 414 and 3. A. & S. 247 and 2. **Ilia** = of Trojan descent; an epithet applied by the poets to Rea Silvia, the daughter of Numitor, king of Alba. See also on Hor. C. I. 2. 17. — **275. Tegmine**. Gr. 414 and 2. A. & S. 247 and 1. The allusion is to the myth that the infants Romulus and Remus were nourished by a she-wolf. It seems better with Forb. to understand the text of his habitually wearing a wolf's skin, in grateful and joyous remembrance of the fostering care of that animal. — **276. Exoptet gentem**. See on G. II. 345. The notion here is that of succession. **Mavortia** = of Mars. This word may point at once to Romulus as the son of Mars or Mavors, the worship of Mars at Rome, and the martial character of the nation. — **278. Metas** refers

to the bounds of the empire (*rerum*), *tempora* to its duration. — 277. **Quin** = nay, even. — 280. **Metu** rather expresses the alarm which Juno feels at the course of destiny (*id metuens*, v. 23) than the terror which she spreads through the universe. The latter view, however, is the one taken by most of the commentators. Gr. 414 and 2. A. & S. 247 and 1. **Fatigat**; i. e. keeps earth, air, and sea astir, by constantly traversing them and exciting their powers. — 281. **In melius referet** = shall change for the better, amend. — 282. **Rerum** = of the world. **Togatam**. The *toga* was the peculiar distinction of the Romans, who were thence called *tagati* or *gens togata*. It was forbidden alike to exiles and to foreigners. — 283. **Sic placitum**. Jupiter is speaking of destiny. **Lustris**; strictly a period of five years, here used for time or ages in general. Gr. 431. A. & S. 253. — 284. **Assaraci**. Assaracus is the ancestor through whom Aeneas was related to the royal house of Troy, being the son of Trus and grandfather of Anchises. Cf. VI. 838. **Phthia**, a city of Thessaly and the native place of Achilles, **Mycenae**, a city of Argolis, and of which Agamemnon was king, and **Argos** (v. 24, note), which was ruled by Diomedes, are here put comprehensively for the whole of Greece, which Jupiter assures Venus shall become subject to Roman sway. — 285. **Argia**. Gr. 131. 3, 421. II. A. & S. 92. 4; 254. — 286. **Origine**. Gr. 428. A. & S. 211, R. 6. **Caesar**; i. e. Augustus, not Julius Caesar, the dictator, who could hardly be said to be laden with the spoils of the East, v. 289. — 287. **Qui terminet**; i. e. destined to bound. Gr. 500 and 1. A. & S. 264. 5. — 288. **Julius**. He was adopted by Julius Caesar, who was his uncle by blood, and therefore by the law of adoption received the gentile name Julius, which connected him with Iulus. — 289. **Coelo**. Cf. Hor. C. III. 3. 11, 12. Gr. 422. A. & S. 254, R. 3. **Spoliatus**. Cf. G. II. 171; IV. 560; A. VI. 792 foll.; Hor. C. I. 12, 55, etc. — 290. **Secura** = free from anxiety, alarm. **Vocatur . . . votis**. Cf. E. I. 44; G. I. 42. **Hic quoque**; i. e. as well as Aeneas, v. 259. — 291. **Aspera bellis**; i. e. the iron age will under the reign of Augustus pass into the golden. Cf. E. IV. 8; A. VI. 793. — 292. **Cana** = *prisca, antiqua*; i. e. virtue stern as was that of the ancients. Cf. Hor. Car. Sec. 57. **Fides** — **Quirinus**. These four deities are chosen as typical of the primitive and golden age of Rome. *Vesta* has been mentioned before in a similar connection, G. I. 498, Romulus and Remus, G. II. 533. **Quirinus**. See on *Romule*, G. I. 498. — 293. **Drao** — **artis** = grim with closely-welded plates of iron. See on v. 61. Gr. 414 and 2. A. & S. 247 and 1. — 294. **Bellum**; a personification, meaning the divinity who presides over war. The allusion is to the closing of the temple of Janus, B. C. 29, and the existence of peace over the whole Roman world. The

**a virgin) as the Thracian Harpalyce (is, who, or, when she) tires  
 3 ; i. e. by outrunning them. On the elliptical structure of the**



sentence, cf. v. 498 and IV. 143. *Harpalyce* was a daughter of Harpalycus, a Thracian king. After the death of her father, by whom she was trained in all manly exercises, she spent her time in the forests as a robber, being so swift in running that horses were unable to overtake her. — 317. *Fuga*; of rapid movement in general. *Es- braum*, a river of Thrace, flowing into the Aegean. — 318. *Humera*. Gr. 386. A. & S. 224. *Habilem* = well fitted, well shaped, i. e. for the hand. — 319. *Venatrix*. Gr. 362. A. & S. 210, R. 4. *Diffundera*. Gr. 553. V. A. & S. 274. 7 (2). — 320. *Genu... sinu*. Gr. 380 and 1. A. & S. 234. II. and R. 2. *Nodo*. Gr. 414 and 3. A. & S. 247 and 2. — 321. *Prior*. Gr. 174, note on *primus*. A. & S. 120. 2. *Juvenes*. See on Hor. C. I. 2. 41. *Monstrato... videtis* at; if you have seen... point out to me where she is; not tell me whether you have seen. — 322. *Quam*. Gr. 455 and 2. A. & S. 137, R. (3). — 323. *Tegmine lyncis*. This was worn as a cloak or scarf. — 324. *Apri cursum* = *aprum currentem*, i. e. a boat that has broken covert. *Clamore*; sc. *canum*. — 326. *Audita*; (sc. *est*); not = heard of, the reference being to *clamore*. *Mihi*. Gr. 388. 4. A. & S. 225. II. — 327. *O* would have been regularly followed by a voc. of her name; for he is sure that she is a goddess (*O dea certe*), though he knows not what goddess. *Quam te*. Gr. 373. A. & S. 230. *Memorem*. Gr. 485. A. & S. 260, R. 5. — 328. *Hominem*. Gr. 371. 3. A. & S. 232 (2). *Certe*. Gr. 583. 2. A. & S. 277, R. 1. 329. *An... an*, not = *utrum... an*, but two separate questions *Phoebi*; i. e. Apollo. *Soror*; i. e. Diana. This is conjectured from her attire as a huntress. *Sanguinis* = *generis*. — 330. *Et felix*. See on E. V. 65. *Quaecumque*; i. e. *quaiscumque dea tu*. 331. *Tandem* = pray. In interrogations the word expresses impatience. 332. *Locorumque*. Gr. 663. III. 4). A. & S. 307. 3. In scanning connect with the next verse. — 334. *Multa... hostis*. See on E. I. 34. — 335. *Me... honore*. Gr. 419. 2. A. & S. 246. R. 1. — 336. *Virginibus... mos*. Gr. 390 and 2. A. & S. 257 and R. 4. *Gestare*. Gr. 549. A. & S. 269. — 337. *Alte*; referring to the height of the boot, which rose more than half way to the knee, and the object of which was to protect the feet and legs from brambles. Cf. E. VII. 32. — 338. *Punica*. The terms *Poeni* and *Punicus* point to the Phoenician origin of the Carthaginians. *Tyrios*; because Dido and her colony were from Tyre. *Agenoris urbem*. Carthage is so called in allusion to the descent of Dido from Agenor, the twin brother of Belus and king of Phoenicia. — 339. *Fines Liby*; i. e. the country, as distinguished from the city, is a part of Libya. *Genu*; grammatically in apposition with *fines*, but in sense referring to the noun *Liby* implied in *Liby*. Cf. IV. 40. *Bello*. Gr. 414 and 4. A. & S. 247 and 3. — 340. *Imperium* is here the command.

not the domain. — 341. It is a long and intricate tale of wrong. — 342. *Sequar* = I will recount in order. — 343. *Huic conjux* (Gr. 399 and 2. A. & S. 227 and R. 4. *Agri* Gr. 399 and 2. 21. A. & S. 213 and R. 1 (3). — 344. *Phoeniceum* Gr. 396. III. A. & S. 212. L. 2. *Miseræ*; for *ab ea misera*. Gr. 388. 3. A. & S. 225. II. Cf. V. 31. *Amore*. Gr. 414 and 3. A. & S. 247 and 2. — 345. *Par;* *Belus*. See v. 621. *Intactam*; i. e. not previously married. *Hence primis*; i. e. the auspices taken when she was married to *Sybaeus*, were the *first* ones. — 346. *Ominibus*; the omens of the marriage sacrifice, and hence the marriage rite. A mixture of instr. and prep. abl. — 347. *Scelera*. Gr. 429. A. & S. 250. 1. *Immanior*. The comparative is pleonastic. A. & S. 256, R. 13 (b). — 348. *Sybaeum*. For the variety of the quantity in the first syllable (cf. 348) see on v. 258. — 349. *Aras*; i. e. of the *Penates*. Cf. IV. 21. *Ipse* couples *caecus* with *impius*. — 350. *Incautum superat*. Cf. II. 332. *Amorum*. Gr. 399. A. & S. 213. — 352. *Malus*. Gr. 43. A. & S. 205, R. 15. — 353. *Inhumati*. Cf. VI. 325-328. — 354. *Modis*. Join with *pallida*. Gr. 414 and 3. A. & S. 247 and 2. — 356. *Nudavit* = disclosed. *Domus scelus* = the domestic crime; i. e. as perpetrated by her brother, not as perpetrated before the *Penates*. — 357. *Celerare...excedere*. Gr. 558, VI. and 3. A. & S. 273. 2. — 358. *Auxilium*. Gr. 363. A. & S. 204 and R. 1 (a). *Viae*. Gr. 396. II. A. & S. 211, R. 2. *Tellure* = from the earth. In her dream the ghost seems to her to open the earth and dig out from it the old treasures. — 360. *Hic*; i. e. by these revelations. — 361. *Crudele* = fierce, savage. — 362. *Acer* = keen, violent; i. e. such as impels to action. Cf. III. 682. Both *acer* and *crudele* are emphatic. — 365. *Loosa*. Gr. 379. 4. A. & S. 237, R. 1 (f). — 366. *Novae*. See on v. 298. — 367. *Mercati*; sc. *sunt*. *Byrsam* = (called) *Byrsa*. This word, whence the legend of the bull's hide (*βύρσα* in Greek meaning a hide) arose, appears to have been the Greek corruption of *Bosra*, the Phoenician name of the citadel of Carthage. — 368. *Taurino...tergo*. The story was that they cut the hide so as to make one thong; the bargain being that they should have as much ground as they could compass with a bull's hide. *Possent*. Gr. 485. A. & S. 366. 3. — 369. *Tandem*. See on v. 331. — 370. *Talibus*; probably with *quaerenti*, though it may mean with *ille*. — 371. *Imo*. Gr. 441. 6. A. & S. 205, R. 17. — 372. *Idem* = *pergam*; i. e. if I should tell my story throughout, beginning at the first. *Pergam...vacet...componat*. Gr. 502; 503 and II.; 509. A. & S. 261 and 2. — 373. *Vacet* = should you have leisure. — 374. *Ante* = first; i. e. before I should finish. *Diem...componat* = would lay the day to sleep. *Vesper*; the god of evening, the evening star personified. *Clauso...Olympo* = clos-

ing the gates of heaven; i. e. through which the day issues. Gr. 471. A. & S. 257. See on E. V. 56. — 375. *Troja*; with *certus*. — 376. *Diverſa per aequora* = over various seas. Heyne and Fork take it to mean, "out of our course." — 377. *Fortis sua* = by its own chance, casualty; i. e. without any purpose of ours. — 378. *Raptus — mecum* explains *pius*. — 380. *Patriam*; because his ancestor Dardanus was born in Italy. *Genus — summo* is epexegetical of *patriam*. *Genus ab* = (my) ancestry (sprung) from. — 381. *Phrygiū*; i. e. that washes the shores of Troas. See on v. 182. — 382. *Fata* = oracles. Cf. IV. 345. The oracle itself is given, III 94 foll., by Apollo at Delos. — 383. *Euro*. See on v. 108. — 384. *Ipſotus*; i. e. in a land where I am unknown. — 385. *Europa — pulſus*. Cf. vv. 232, 333. *Querentem*; for *queri* with sub. acc. — 387. *Haud . . . inſivus* = not odious. *Coeleſtibus*. Gr. 597. A. & S. 222, R. 1. — 388. *Carpis* = thou enjoyeſt, breatheſt. — 389. *Modo* = now. *Perfer*. *Per* implies that he is to go on till he reaches the place. — 391. *In tutum* = into a ſafe place. Gr. 441. A. & S. 205, R. 7 (1). — 392. *Aquilonibus*. Gr. 431. A. & S. 257. See on v. 188. — 393. *Vani*; i. e. ignorant of what they pretended to underſtand. Cf. II. 80. She ſees the ſwans, and profeſſes to interpret the omen on the ſpot by the rules her parents have given her. — 393. *Bia aeneas . . . cycnos*. The ſwans were the birds of Venus, and their number is that of the miſſing ſhips. *Laetantes agmine*. Gr. 414 and 1. A. & S. 247 and 1. *Agmine* is oppoſed to *turbabat*, and explained by *ordine longo*. Cf. *agmen* in v. 186, conſtrasted with *miſcel* in v. 191. — 394. *Aetheria . . . lapſa plaga* = ſwooping from the upper ſky; the *aetheria plaga* being higher than the *coelum*. *Jovis ales*, i. e. the eagle. *Aperto . . . coelo* = in the wide air; harmonizing with *turbabat* = was ſcattering, diſperſing. — 395. *Ordine longo*. Gr. 414 and 3. A. & S. 247 and 2. — 396. This perplexing line ſeems to anſwer in ſtructure, and therefore probably in ſenſe, to v. 400. *Capere* has been variously underſtood either as to ſettle on or to mark out for ſettling (*capere oculis*). It ſeems beſt on the whole to take the former meaning, and to make *captas* — *captas ab altera cymorum parte*; i. e. ſome alight, others look down on thoſe which have alighted, and already (*jam*) are preparing to follow them. *Cedo cinxere polum* is no objection to this interpretation, being evidently ornamental and only vaguely deſcriptive. — 398. *Cinxere polum* = have wheeled in circles through the air. — 399. *Pubesque tuorum* = your companions. *Tuorum* is diſtinguiſhed from *tuas* merely for variety's ſake. — 400. *Tenet . . . ſubit*. Gr. 463 and 1. A. & S. 209, R. 12 (3). — 401. *Qua — via*. Cf. E. IX. 1. — 402. *Rosa — refulſit* = with her roſy neck ſhe threw back a brilliant light. — 403.

**rum . . . odorem**; i. e. a fragrance such as the gods diffuse. — **Defluxit**. Her short hunting-tunic is changed into the flowing characteristic of a god or goddess. — **405. Incessu**. Cf. v. 46. **8. Ludis** = mock. — **Jungere**. Gr. 549. A. & S. 269. — **409. r.** Gr. 640, Ex. A. & S. 290 (a). — **Veras**; i. e. without dis- on the one part or mistake on the other. — **411. Obscuro . . .** — with a dark mist. — **412. Multo** = thick. — **Circum . . . fu-** a tmesis for *circumfudit*. Gr. 384. 1. A. & S. 249, R. 3. — **Dea** a goddess) is added rhetorically, expressing the *divine power* d in the action. Cf. vv. 691, 692. Gr. 363. A. & S. 204: — **Contingere** = to injure. — **414. Moliri** = to cause. — **415. rum.** See on G. II. 64. Gr. 379. A. & S. 237. — **Sublimis** ough the air. — **416. Laeta**; probably to be contrasted with r, v. 228. **Templum**; sc. *est*. **Sabaeo**. See on G. I. 57, ompare Milton, Par. Lost, IV. 161: "Sabaeian odors from the shores of Araby the blest." — **417. Ture . . . sertis**. Gr. 414 . A. & S. 247 and 1. — **418. Corripuere viam**. See on Ov. . 158. **Qua semita monstrat**; like *qua te ducit via*, v. 401. here *via* and *semita* are opposed, as a main road and a by-path; *via* is general, *semita* particular. — **419. Plurimus** = of great — **421. Molem** = massive structures. **Magalia** = mere huts. ontrast is in the poet's own mind, not in that of Aeneas. Gr. A. & S. 204. — **422. Strata viarum** = paved streets. Gr. 396, A. & S. 212, R. 3, N. 4. The expression is partly partitive and that of quality. — **423.** A semicolon is commonly placed at ; but *insto* is found with the infin. in II. 627, X. 118. **Pars ars**; i. e. part are at work on the fortifications, part on the a. Cf. E. I. 65, 66. Gr. 363. A. & S. 204, R. 10. **Ducere extend.** — **424. Moliri** = to build. **Arcem**; the citadel r, as distinguished from the *arces*, v. 420. — **425. Optare** = to s; i. e. with auspices. Cf. III. 132. **Sulco** is generally as the trench for the foundations. — **426. Jura — legunt, a** for *jura constituunt magistratusque legunt*. Gr. 704. I. 2. A. 323. 1 (2) (a). **Sanctum**; the regular epithet of the Roman : — **427. Effodiunt**. The harbor of Carthage was artificial. — **Soenis . . . futuris** = for the future stage. For the strict ng of *scena* see on v. 164. The dat. limits, not *decora*, but some d participle. Gr. 392, 1; 398, 5. A. & S. 211, R. 5, N. — **430. is** implies some such antecedent clause as *talis labor Poenos t*. See on v. 316. — **Aestate nova**; in the first bright days mmer, when the hive, awakened from its winter torpor, is busiest oost like a young colony. The divisions here introduced by *cum* , not different times, but different parties, and so are parallel to fferent occupations of the Carthaginians. Cf. G. IV. 162–169.

—432. *Idquantis*; from *liquor*, not *liquet*. —433. *Hecata*. Gr. 313. A. & S. 82, Ex. 1 (6). —435. *Pecus*. Gr. 363. A. & S. 204. —436. *Thymo*. Gr. 414 and 2. A. & S. 247 and 1. —437. The want of a city is the key-note of the whole Aeneid. Aeneas envies the Carthaginians as he envies Helenus and Andromache III. 493 foll. —438. *Suspiciat*. He has now descended the hill. —439. *Mirabile dictu*. See on v. 111. —440. *Miacet* probably borrowed from the previous line, as no other instance is quoted of its intensive use. *Viria*. Gr. 385. 5. A. & S. 245. U. R. 1. VIII. Gr. 388. 4. A. & S. 225. II.

441—493. Aeneas enters a grove, where a temple is building to Juno. There he sees represented the various incidents of the Trojan war. —441. *Lucus* is a sacred grove. *Lactissimus* = very abundant; and therefore causing joy. *Umbræ*. Gr. 399 and 2. 2). A. & S. 213 and R. 1 (3). —442. *Primum*; with *effodere*. —443. *Signum*; *the*, not *a*, sign; i. e. the sign which Juno had, in some way not here described, taught them to expect. —444. *Caput*. A horse's head is common on Punic coins. Cf. III. 539 foll. *Sic*; i. e. by this sign. *Fore*; sc. *monstraret*. *Bello*. Gr. 429. A. & S. 250. 1. —445. *Facilem victu* = wealthy; lit. easy to live. Some take *victu* from *vinco* (in which case *facilem victu* = victorious); but cf. G. II. 460, *fundit humo facilem victum iustusima tellus* (of which explanation this, as Heyne remarks, is only a variety), and VIII. 318, *aper victu venotus*. *Bello egregium et facilem victu* thus answers to the two characteristics of Carthage, v. 14, *dives opum studiusque asperum bellis*. —446. *Sidon*. Dido is so called from Sidon, the most ancient city of Phœnicia, and the mother-city of Tyre. —447. *Donis*. *Divas* = enriched by offerings and by the especial presence of the goddesses. It is a zeugma. See on *coluisse*, v. 16. \*There was doubtless a statue, though this is implied rather than expressed by *numen* both here and in IV. 204. —448. The threshold was of brass, with steps leading up to it. *Cui gradibus* = from the steps of which. Gr. 384; 422. 2. A. & S. 223; 255, R. 3 (6). *Nexæque ante trabes* = and doorposts bound (i. e. plated and fastened) with brass. *Surgeant* is to be supplied to *trabes*, but so that *nexæ acce* shall be a predicate. See on v. 332. —449. *Foribus* — *aënis*. Gr. 704. I. 1; 384. A. & S. 323. 1 (6); 223. In translating supply *while*. —450. *Rebus*. Gr. 385. 1. A. & S. 223, R. 2. —453. These representations are probably on the doors or external walls of the temple. *Sed* then will express that Aeneas is looking up. Compare the sculptures mentioned at G. III. 26; A. VI. 20. *Singula* = the objects one by one. —454. *Quas* — *urbi* . . . *miratur*; for *miratur fortunam urbi* = marvels at the prosperity of the city; i. e. as shown in the splendor of its temple. Gr. 445; 485. A. & S. 206 (6) (6); 266. 3. —

455. *Manus* = skill. *Inter se* = compared with one another. *Operumque laborem*, probably referring to the magnitude of the work rather than to the elaborate detail. — 457. This line gives the reason why the battles have been painted, and prepares us for the thoughts that follow. — 458. *Atridas* = the sons of Atreus; i. e. Agamemnon and Menelaus. *Priamum*; the son of Laomedon, and the last king of Troy. *Ambobus*; i. e. to the sons of Atreus *as one party*, by his wrath on account of Briseïs and his consequent withdrawal from the contest; and to Priam *as the other party*, in the slaying of so many of his sons. — 459. *Jam* = by this time. — 460. *Laboris* = misfortune, sorrow, disaster. — 461. *Priamus*. Gr. 367. 3. A. & S. 209, R. 13. *Sua*. Gr. 449. II. 2. A. & S. 208 (7) (a). *Laudis* = worth, merit. Cf. V. 355. — 462. *Rerum*. See on v. 178. — 463. *Haec fama*; i. e. this knowledge of our glory. — 465. *Multa*. Gr. 371. I. 3) (2). A. & S. 205, R. 10. — 466. *Uti* = how, *Pergama*, properly the citadel of Troy, is often used, as here, for Troy itself. — 467. *Hac* = here; i. e. in this part of the picture, or of the series of pictures. *Fugerent*. Gr. 525. A. & S. 265. So *pauceres* and *instaret*. — 468. *Phryges*. See on v. 182. *Curru*. Gr. 414 and 4. A. & S. 247 and 3. — 469. *Rhesi*; a Thracian prince, and an ally of the Trojans in their war with the Greeks. *Velis* — *velia*. An anachronism similar to that noticed in v. 169. The Homeric *κλίσται* were huts of planks thatched with grass. In the treatment of antiquities, Virgil generally inclines to Roman notions, and especially to the usages of his own age. *Velis*. Gr. 428. A. & S. 211, R. 6. 470. *Primo* — *somno* = which betrayed by the first sleep. Whether the first *time* they slept or the first *part* of their sleep, as being the deepest, is meant, the critics cannot decide. — 471. *Tydidem*. See on v. 97. *Caede*. Gr. 414 and 3. A. & S. 247 and 2. — 472. *Avertit*. Gr. 467. III. A. & S. 145. I. 3. *Castra*; i. e. the Grecian camp. — 473. *Gustassent* . . . *bibissent*. Gr. 523. II. and I. A. & S. 263. 3. The subj. denotes the intention of *Dio-medes*. Eustathius and Serv. say that this intention was to prevent the accomplishment of an oracle, that if the horses of Rhesus tasted the grass or water of Troy the city should not be taken. *Xanthum*; a name of the Scamander. See on *Simois*, v. 100. — 474. *Parte alia*; i. e. of the picture. *Troilus*; a son of Priam, slain by Achilles. *Armis*; i. e. all but the spear, which he still held (v. 478). — 475. *Atque* couples *impar congressus* with *infelix*. . *Impar* = in unequal combat. *Achilli*. Gr. 386. A. & S. 224. — 476. *Fertur equis*; i. e. is run away with. Cf. G. I. 513. *Curru* — *inani*, He has fallen backwards from the car (war chariots were made low and open behind), but hangs by the reins, which were passed round the body, and which he still grasps with his hand. — 477. *Huius*. Gr.

398. 5. A. & S. 211, R. 5 (1). — 478. *Hasta*; the spear of *Tridon*. — 479. *Interrea* introduces another scene in the series of paintings. *Non aequas* = unpropitious. — 480. *Peplum*; a large shawl, often very skilfully and richly wrought, an important part of female dress. It is here borne as a propitiatory offering. — 481. *Pectus*. Gr. 380. A. & S. 234 IL — 482. *Bolo*. Gr. 422 and 1. A. & S. 254, R. 3. — 484. *Auro*. Gr. 416. A. & S. 252. Cf. VI. 681. *Vendebat*; i. e. to Priam, who came to beg the body of his son, bringing as a ransom ten talents of gold. — 486. *Spolia*; i. e. of Hector. *Currus*; probably of Achilles. — 487. *Inermes* = unarmed; and so suppliant. — 488. *Principibus*. Gr. 385. 5. A. & S. 245. II. R. 1. — 489. *Memnonia*. Memnon, an Ethiopian prince, son of Tithonus and Aurora, and nephew of Priam, came with a large body of Oriental and Ethiopian troops to assist his uncle in the Trojan war. He slew Antilochus, the son of Nestor, and was himself slain by Achilles in single combat. He is called *niger* as being an Ethiopian. He had arms made by Vulcan. — 490. *Amazonides*. The Amazons were a warlike race of women said to inhabit the country about Mt. Caucasus. Towards the end of the Trojan war, they came, under their queen Penthesilea, to the assistance of Priam; but the queen was killed by Achilles. *Peltis*. Gr. 428. A. & S. 211, R. 6. — 491. *Penthesilea*. Gr. 612. III. 5. A. & S. 283. I. Ex 6. — 492. *Exsertae* = bare, uncovered. — 493. *Bellatrix* . . . *virgo* = as a warrior — though a virgin. Gr. 363. A. & S. 204. Both words are made strongly emphatic by their position. — 494. *Dardanio* *Trojano*. *Aeneas*. Gr. 388. 3. A. & S. 235. II — 495. *Obtutu* — steady gaze. — 496. *Forma*. Gr. 429. A. & S. 250. 1. *Incessit* conveys a notion of majesty, as *incedo* in v. 46. *Juvenum*. See on G. I. 500. — 498. *Qualis*. The corresponding *talis* is found in v. 503. *Eurotas*; the principal river of Laconia, on the banks of which Sparta stood, where Diana was worshipped with peculiar honors. *Cynthi*; a mountain in the island of Delos, celebrated as the birthplace of Apollo and Diana. — 499. *Exercet* . . . *choros* leads the choral dances. — 500. *Gloriantur* = are gathered together. *Oreades*. See on E. V. 75. *Hamero*. Gr. 422 and 1. A. & S. 254, R. 3. — 501. *Gradiens* = as she walks. — 502. *Latona*; the mother of Apollo and Diana. — 503. *Se ferebat* advanced. See on v. 189. Cf. V. 290. — 504. *Instans* = *futuris*; i. e. urging on the work which was to set up her kingdom. — 505. *Foribus* — *templi* = at the gate of the goddess, in the centre (lit. of the vaulted roof) of the temple. *Foribus divae* is the gate of the *cella*, or chapel, in which was the statue of the goddess. — 506. *Armis*; i. e. of her attendants, body-guard. *Bollo*; *by*, not *on*, the throne. *Subnuza* means supported from be-

eath. — 507. **Jura** — **legesque** = a constitution and laws. *Jura* are principles of law, *leges* special enactments. — 508. **Partibus**. Gr. 414 and 3. A. & S. 247 and 2. — **Sorte**. Gr. 414 and 4. A. & S. 247 and 3. The common phrase is *sortem trahere*. — 509. **Concursum**, probably the throng of Carthaginians collecting around them. Gr. 414 and 3. A. & S. 247 and 2. — 510. **Anthea**. See on v. 181. **Oleanthum**. Cf. v. 222. *Sergestus* is mentioned for the first time. — 512. **Penitus** = far away. **Oras**. Gr. 379. 4. A. & S. 237, R. 5 (c). — 513. **Obstupuit** — **metuque** = both he himself and **Achates** were at the same instant struck dumb both with joy and fear. **Perculsus** (for which most editions have *percussus*) is a participle, used as a synonyme of *obstupuit*, the ablatives referring to both words. On *simul . . . simul* comp. V. 675. *Obstupuit* and *percussus* refer of course to both subjects. Gr. 463. I. ; 439. A. & S. 209, R. 12, N. 9; 205, R. 2, Ex. — 514. **Avidi** should be taken closely with *ardebant*, as if it were *avide*. — 515. **Res** — **incognita** is explained by the questions in vv. 517 foll. — 516. **Dissimulant** = they suppress their emotions. **Cava** = enshrouding. **Speculantur** = they watch (to discover) ; i. e. as from a secure place of observation. — 517. **Fortuna** ; sc. *sit*. — 518. **Quid**. Gr. 380. 2. A. & S. 232 (3). — **Cunctis . . . navibus** ; join with *lecti*. — 519. **Orantes veniam** = to sue for favor ; i. e. for the favors specified in v. 525. The use of the pres. part. to express purpose is unusual. Cf. *scitantes*, II. 114. Gr. 578. V. A. & S. 274, R. 2 (a). — 520. **Introgressi** ; sc. *sunt*. — 521. **Maximus** ; sc. *natu*. — 522. **Condere**. See on v. 66. — 523. **Gentes . . . superbas** ; i. e. the neighboring barbarians of Africa, not the Carthaginians, to whom *gentes* would not be applicable. **Maria** — **vecti** = borne over all seas. *Maria* may be governed by *per* understood, or may be referred to Gr. 380. A. & S. 234. II. — 525. **Infandos** ; i. e. so horrible as to be *unutterable*. The Carthaginians were treating the Trojans as pirates. — 526. **Id**. See on *pietas*, v. 10. **Propius** = more closely. — 527. **Populo . . . vertere**. Gr. 553. V. A. & S. 271, N. 3. **Penates** = *penes*. Gr. 705. II. A. & S. 324. 2. — 528. **Raptas . . . vertere** = *raptare et vertere*. See on v. 69. **Vertere** = *avertere*. Cf. v. 472. — 529. **Non** — **animo** = such violence belongs not to our nature (*pietatis*, v. 526). **Superbia** = audacity, daring. = 530. For the construction comp. v. 12 and note. **Hesperiam**. Gr. 373. A. & S. 232. **Cognomine**. Gr. 429. A. & S. 250. I. — 532. **Oenotri** ; said to be so called from Oenotrus, a king of Arcadia, who planted a colony in the south of Italy. **Fama**. Gr. 362. A. & S. 210. — 533. **Dixisse**. Gr. 549. A. & S. 269. **Ducis** ; i. e. **Italus**, a fabulous king of Italy. Such names, derived from the country, but said to give name to it, are called *eponymous*. **Gentem** ; the nation, for



the land. — 534. *Hic cursus fuit* = this was our course. Some editions have *huc*, but it does not rest on so good authority as *hic*. Such unfinished lines are often met with in the Aeneid. See *Lys.* — 535. *Subito* — *fluctu* = rising with a sudden swell. *Adurgens* is intended to combine the rising of the star and the rising of the waves. For *adurgens fluctu* in the latter sense comp. G. I. 160 and *monstrum nimbosus*; because the rising, and also the setting, of the constellation of Orion was believed to be accompanied with storms. The rising is about midsummer, which agrees with the time here, v. 756. — 536. *Caeca* = *latentia*. *Penitus*. See on v. 512. *Procaecus* = *bolsterous*. *Austris*; for *ventus*. See on v. 108. — 537. *Superante salo* = the sea overpowering (us). Cf. *vici hiems*, v. 122. — 538. *Pauci*; i. e. a poor remnant compared with the whole. Cf. VI. 744. *Adnavimus* = drifted, floated. Cf. IV. 613; VI. 358. *Vestris* . . . *oris* is epexegetical of *huc*. See on E. I. 54. — 539. *Quod gentis* = what sort of a race; *quod* inquiring after the character rather than the name. *Quae* . . . *tam barbara* . . . *permittit*. See on G. II. 315. *Patria moem permittit* is equivalent to *avere moem sibi proprium permittit*. See on G. I. 52. — 540. There is a pathetic force in *hospitio*: we are barred even from the welcome refuge which the shore gives the shipwrecked man. — 541. *Bella clent*; referring to the guards which Dido stationed on the shore to prevent strangers from landing. See v. 564. *Prima* . . . *terra* = on the edge of the land; i. e. on the shore. Gr. 441. 6. A. & S. 205, R. 17. — 543. *At nefandi* = yet at least fear the gods, who remember the righteous and the unrighteous deed. *Spero* in the sense of look for, expect, apprehend, is chiefly confined to poetry. Cf. IV. 419. There is no occasion to understand *fore* after *deos*. *Fandi atque nefandi* = *fas atque nefas*. — 544. *Rex* — *nobis* = Aeneas was our king; not, we had a king called Aeneas; which would imply that Aeneas was unknown. Gr. 390 and 2. A. & S. 227 and R. 4. *Quo* — *alter*; sc. *neque*. Gr. 417. A. & S. 256. 2. — 545. *Pietate* . . . *bello*. Gr. 429. A. & S. 250. 1. So *officio*, v. 548. — 546. *Ventur* = enjoys, breathes. *Aura aethera* is the upper air as contrasted with the lower world (*crudelibus umbris*). — 547. *Umbra*. Gr. 422 and 1. A. & S. 254, R. 3. — 548. *Non metus*; sc. *est nobis*; i. e. if our king is safe, we have no cause of fear. This interpretation is in harmony with v. 562. *Officio* — *poeniteat* = may you not repent of having taken the lead in the rivalry of good deeds. *Certasse*, like *poeniteat*, assumes that Dido has already done what Ilioneus asks her to do. — 549. *Et* = moreover, besides. It is difficult to determine the exact point of this sentence, as *et* may mean, besides Aeneas, we have other protectors who may receive us and repay you, or, besides Carthage, we have other cities where we may

, and are not come to intrude on you, or lastly, besides Italy, we another chance if our hopes there are gone. The last would d with the remainder of the speech, which dwells on the two es open to them, that of fulfilling their Italian destiny should as be alive, or that of settling in Sicily should he and his heir ad. — 550. **Armaque**. *Arvaque* is the common reading. — **A** **uibe**; without a participle or word indicating origin, V. 299. **IL** **libeat** = permit (us). **Subducere** is opposed to *deducere*, unch. — 552. **Silvia**. Gr. 422 and 1. A. & S. 254, R. 3. **ngere remos**; i. e. to clear branches or trees of their leaves wigs for oars. Cf. G. II. 368. — 553. Construe ut — **petamus** e *si datur*, etc. **Italiam**. See on v. 2. — 555. **Pater optime**. V. 358. — 556. **Spes . . . Iuli**; not the hope of the kingdom enined by Iulus, but the hope of manhood supplied or afforded by a Iuli is an objective gen. Cf. IV. 274; VI. 364. — 557. **At** **altum** = yet at least. **Sicania**; i. e. *Sicilia*. **Sedesque pa** **is**; opposed to those which they would have yet to build. Cf. IV. — 558. **Unde huc advecti**. See on v. 34. **Regem** — **Ace** **is**. i. e. seek a king in Acestes, in place of Aeneas. — 559. **Tal** **is**; *sc. verbis*. The omission of the verb of saying is so common e Aeneid and the supply is so easily made, that no further notice be taken of it. **Cuncti** — **freuebant**; repeated at V. 385, e, as here, *simul* means not that they shouted all together, which pressed by *cuncti*, but that they shouted assent to the speaker. — . **Dardanidae**; the Trojans. See on *Troja*, v. 1. — 561. **Vul** **is**. Gr. 380. A. & S. 234. II. — 562. **Corde**. Gr. 425. 3. 2). t S. 251. — 563. **Res dura** = my hard case; i. e. the difficulty had in keeping her ground on a hostile territory, and her fears her brother. — 564. **Moliri** implies effort. See on G. I. 329. : It intimates the reluctance with which she had recourse to such clients. **Custode**; for *custodibus*, as often *miles*, *eques*, *pedes*, x, etc. for their respective plurals. Cf. II. 20, 495. — 565. **dist**. Gr. 486. II. A. & S. 260, R. 5. — 566. **Virtutes** = nt deeds. — 567. **Obtusa adeo** = so dull; not, unfeeling. **ora** = minds; not hearts. — 568. **Nec** — **urbe**. Both this the preceding line are intended to rebut the supposition of igno: respecting the history of Troy, not of want of feeling. The n seems to be, We do not lie so far out of the pale of the civil-world, — out of the circuit of the sun and so out of the course of . Comp. VI. 795. — 569. **Hesperiam**. See on v. 530 and V. 345. See also on Ov. M. I. 113. **Saturniaque arva** on E. IV. 6, and cf. VI. 794. See on *Laviniaque litora*, v. 2. — . **Erycia**. Eryx is the name of a very ancient king of Sicily, slain Iercules; of a well-known mountain in the western part of that

Cf. vv. 113 foll.; VI. 334 — **585. Dictis** — **587. In** — **apertum** = dissolves into *se* from *scindit*. — **589. Os.** See on v. 2 glowing. See on E. V. 38. **Laetos lustre.** — **592. Manus** = the artist's hand v. 455. **Aut**; sc. *quale decus est*. — **593.** of the Cyclades, a group of islands in the its excellent marble. — **594. Cunctis**; A. & S. 222. 3. — **597. Sola** is to be un those not allied to Troy, and so excluding **fandos**. See on v. 525. **Miserata Labores.** See on v. 460. — **598. Nos** make us the partners of your city and you seems to be *socias (tibi or tecum) urbe, do.* 247 and 3. **Reliquias Danaum.** **S haustos** = *attritos, vexatos*. **Omnium** which Virgil has used this form of the A. & S. 213 and R. 1 (3). — **601. Non** in our means, in our power. Gr. 401; 4 (3). **Nec** — **Dardaniae** = nor (is it in race, whatever of it there is anywhere. **602. Magnum** — **orbem**; both as fugi **Qua** — **numina**. Cf. II. 536. V. 688. **Qu** — **604. Si quid** — **recti**; i. e. if justice of any account anywhere on earth. **S** A. & S. 222, R. 3. — **605. Ferant.** Gr **Quae** — **saecula**. For the constructio **607. Montibus** — **convexa** = the shadows of the mountains. *Umbrae*; not the those cast by the hills themselves. E.

is *fortuna*. Cf. v. 240. The meaning seems to be, "How intense the ill-fortune that persecutes you! how-savage the violence that leads you here!" the question being one of wonder. In v. 9 he runs through *casus*; here the *casus* drives him. *Immanibus* = *immanis*; i. e. with reference to the Libyans. *Apploant* = *appellunt*, — 617. Gr. 672. 3. A. & S. 310. 1. Notice the non-elision — 618. *Alma*. See on G. I. 7. *Phrygi*. See on v. 182. *Teuorum*; not the first king of Troy (see on v. 1), but a son of Telamon, king of Salamis, and Hesione, daughter of Laomedon and sister of Priam, and the step-brother of Ajax the elder. See on C. I. 7. 21. 622. *Cyprum*; a large island in the Mediterranean Sea, off the south coast of Asia Minor, renowned for its fruitfulness and its rich mines of copper. See on Hor. C. III. 29. 60. *Dilectus*. Gr. 414 and 3. A. & S. 247 and 2. Cf. v. 236. — 623. *Casus* mean strictly *fall* here and in II. 507. *Mihi*. Gr. 388. II. A. & S. L. — 624. *Pelasgi*; a name properly applied to the most ancient inhabitants of Greece, put poetically for *Graeci*. — 625. *Hostis* = *hostis*, an enemy. Gr. 363. A. & S. 204. *Ferebat* = used to express. — 626. *Se . . . volebat* = gave himself out (to be), gave out (was); i. e. being the son of Hesione, the daughter of Laomedon, king of Troy. See on *Teuorum*, v. 619. — 627. *Juvenem*. See on Hor. C. I. 2. 41. — 628. *Per multos . . . labores*; with *multos*. Cf. VI. 693. — 629. *Consistere terra*. Cf. VI. 807. — 630. *Simul . . . simul* = at the same time, both . . . and . . . as in II. 220, they couple two verbs with the same subject; in V. 675, two subjects with the same verb. *Templis*. Gr. 414 and 1. A. & S. 254, R. 3. *Indicit honorem* = orders a sacrifice i. e. in honor of the preservation of Aeneas. — 636. *Munera* = (and) the gifts and joy of the god; i. e. wine. Most of the editors adopt the reading *dii*, which they make a contraction for *dedit* and understand the phrase to mean, as gifts and the means of living for the day, construing *munera* and *laetitiam* in apposition with the preceding accusatives. *Dei* is said to be the reading of all the existing MSS., is preferred by Forb. and Henry, and adopted by Con., whose text we follow. It is certainly natural that wine should form a part of Dido's presents; and the expression is easily changed into *munera laetifica dei laetitiae datoris*. Cf. v. 734, *laetitiae dator*. — 637. *Interior*. Gr. 441. 6. A. & S. 205, R. 17. — *instruitur* = is being set out in the splendor of royal magnificence. *Splendida* is proleptic (see on G. II. 353), belonging with the predicate, but in construction with the subject. — 638. *is . . . tectis* is explained by *domus interior*. — 639. *Vestes agulae vestes* = coverlets. *Sc. sunt* or *instruuntur*. So for the

other nominatives. *Ostro*; with *vestes*. Gr. 428. A. & S. 211, R. 6. — 640. On the table was spread massive silver plate, and vessels of gold chased with legends. *Sagrus* probably includes both massiveness and quantity. The gold seems to be plate also, cups, etc. — 642. *Ducta* = traced. — 644. *Rapidum* explains *præmittit*. *Achæa* is sent express to bring Ascanius in time for the feast which is about to begin. — 645. *Ferat* = bidding him to report. *Ferat* and *duc* are perhaps best explained as an *oratio obliqua*; *Ascanius* for *quoniamque duc*. Gr. 530, II. and 3. 2). A. & S. 266, 2, R. 1 (4). *præmittit* implying a message or command. *Hæc* refers to the incidents that have just transpired. — 646. *Cari* = fond. *Stat* implies perpetuity and constancy. — 647. *Munera* = as presents, i. e. for the queen. Gr. 363. A. & S. 304. — 648. *Pallam*. The *palla* was a long garment or robe worn by women and by persons of dignity, especially by the gods. *Signis auroque*; for *signis aureis*. Gr. 403 and 2. A. & S. 247 and 1. — 649. *Circumtextum* = bordered all around. *Acantho*; i. e. the figures of the leaves and flowers of the herb were interwoven in the border of the garment. — 650. *Argenteæ Græcæ*. *Helena*. Helena, daughter of Jupiter and Leda, and wife of Menelaus, king of Sparta, was the most beautiful woman of her age. In the absence of her husband, Paris, son of king Priam, carried her away, which was the cause of the ten years' war against Troy, and the destruction of that city. *Mycenis*; put for Greece. See on v. 284. — 651. *Pergama*. See on 466. *Peteret*. Gr. 669, V. A. & S. 309, 2 (1). — 654. *Maxima*, sc. *nata*. *Collo*; dist. of the remote object after *ferre* understood. *Monile baccatum* = a bead necklace. — 655. *Duplicem* = auroque = double with gems and gold, *duplicem* probably referring merely to the combination of twofold character of the materials of which it was made. Gr. 444 and 2. A. & S. 247 and 1. — 656. *Hæc* — these commands. *Colat* *celeriter exsequens*.

657-694. Venus distrusts Dido, and lays a plot to secure her affections by substituting Cupid for Ascanius, whom she conveys to Idalia. — 657. *Cytheræa*. See on v. 257. — 658. *Faciem . . . et ora* = in shape and features. — 659. *Donis*, with *incendit*. Gr. 414 and 4. A. & S. 247 and 3. *Furentem incendat* = inflame to madness. *Furentem* is proleptic. — 660. *Ossibus*. *Ossa* is put for the seat of feeling, like *medullæ*. — 661. *Domum*. Cf. v. 284. *Ambiguum* = unreliable. Cf. *Junonia hospita*, v. 671, and IV. 96. *Bilinguem*; treacherous: an anticipation of the Roman feeling against Carthage, which found expression in the proverbial phrase *Punica fides*. — 662. *Urit* — disturbs, disquiets (her). *Sub noctem* = toward night, as night approaches. — 664. *Mææ* — *solus*; i. e. (*quis*) *solus* (as) *mææ viros, mææ magno potentia*. — 665. *Tela Typhoea*; i. e. thun-

bolts: the missiles are called Typhoëan from the giant *Typhoeus*,  
 whom Jupiter slew with them. — 666. *Numina* = divine power. —  
 667. *Incotetur*. Gr. 525. A. & S. 265. — 669. *Nota*; a Grecism  
*notum*. A. & S. 205, R. 8 (b). *Dolore*. Gr. 414 and 2. A. & S.  
 and 1. — 671. *Quo se . . . vertant*; i. e. what may be their issue.  
*notia*; under the influence of Juno. — 672. *Cardine* = at a  
 hinge. Gr. 426 and 1. A. & S. 253 and N. 1. — 674. *Ne — mutet*  
 lest she may not change through the influence of any divinity; i. e.  
 Juno's influence. — 675. *Mecum* = along with me, as well as I  
*notetur*; sc. *est* from the preceding *ne*. — 676. *Qua*; i. e. *qua*  
*iam*. — 677. *Regius . . . puer*. Cf. *rex Aeneas*, v. 544. — 679.  
*lugo*. Gr. 422. 2. A. & S. 255, R. 3. (b). *Restantia* = saved.  
 680. *Cythera*. See on v. 257. — 681. *Idalium*; a mountain  
 in the island of Cyprus, pre-eminently sacred to Venus,  
 whence bore the surname *Idalia*. — 682. *Qua*. See on v. 18.  
*not* = the plot. *Mediusano occurrere* = to present himself  
 in the midst of it; i. e. to interfere with it. — 683. *Facilem*. See  
 on 658. — *Notem . . . amplius*. Gr. 378; 417. 3. A. & S. 236;  
 R. 6. — 684. *Falle dolo* = personate. *Notos*; not known to  
 him, but = *notus*. — 686. *Laticemque Lyaeum* = *vinum*. See  
 on II. 229. — 688. *Fallasque veneno*; i. e. poison her unob-  
 tained. *Veneno*; i. e. of love. — 689. *Carae*. See on v. 646. —  
 690. *Gressu*, with *incedit*. Gr. 414 and 3. A. & S. 247 and 2.  
*sedena*, like *lactus* in v. 696, expresses the sly pleasure with which  
 he enters into his part. *Incedit*. Cf. vv. 46, 405. — 691. *Ascanio*.  
 392. 5; 392. 1. A. & S. 211, R. 5 (1). — 692. *Irrigat* = diffuses.  
 392. 54. *Gremio*. Gr. 422. A. & S. 254, R. 3. *Dea*. See on  
 412. — 693. *Idaliae*; the same as *Idalium*, v. 681. — 694. *Flori-*  
*bus . . . umbra*; with *complectitur*. — 697. *Venit*. Tense? *At-*  
*que . . . suberbis* = with rich tapestries. Gr. 428. A. & S. 211,  
 and 2. — 698. *Aurea*; here a dissyllable. *Composuit . . . locavit*.  
 491. 1. A. & S. 258, A. *Sponda*; properly the open side of  
 the couch, here the couch itself. *Mediam* = in the centre; i. e. of  
 the *triclinium*, or table-couch, which extended on three sides of the  
 room. This seems to have been the host's place. — 700. *Super*  
*posita* taken either as a preposition (comp. *fronde super viridi*, E. I.  
 for adverbially — on purple spread over (the couch), a view sup-  
 ported by v. 708. — 701. *Cererem*; for *panem*. Cf. v. 175. *Ca-*  
*stra expediunt* = serve out from baskets. Gr. 422. 2. A. & S.  
 1: R. 3 (b). — 702. *Tonsis . . . villis* = with shorn nap; i. e.  
 smooth, soft. Gr. 428. A. & S. 211, R. 6. — 703. *Intus*; i. e. in the  
 apartment where the culinary operations were carried on.  
*culinae*. Gr. 460. 3. A. & S. 209, R. 4. *Quibus*; sc. *est*. Gr.  
 and 2. A. & S. 227 and R. 4. *Ordine* = in turn; referring to

nothing to do with the office of *structor*, the arranger of but will be the same as *instruere* = to furnish, or replenish. Cura. Gr. 362. A. & S. 210. Flammis — Penates refers to the burning of incense for the worship of the gods. Some understand it of keeping up the fires for cooking. — Gr. 439. 2. A. & S. 205, R. 2 (1). Onerent . . . ponant. A. & S. 264. 5. — 708. Toris — plotis is merely a poet's word, bidden to the banquet. — 710. Flagrantes = glowing. Plotum. Cf. v. 649. — 712. Pestil = exists. Cf. IV. Mentem. Gr. 380. A. & S. 234. II. — 715. Complexus loque = in the embrace and on the neck. — 716. Falsum. — 718. Gremio fovet = cherishes in her bosom. He was reclining next to her at table. This explains *intratum*. — 719. sidat = is settling down upon. — 720. Acidalino, = Venus, derived from *Acidalius*; a spring in Boeotia, where the attendants of Venus, used to bathe. — 721. Praevenerit possess. Vivo . . . amore; i. e. for a living object. — 722. sueta = (long) unused (to it); i. e. to love.

723. Mensae = the courses. See on v. 216. — 724. Gr. 98. A. & S. 85, Ex. 2. These were vessels in which, according to the custom of the ancients, who very seldom drank pure, was mixed with water, and from which the cups were filled. Vina coronant. See on G. II. 528. — 725. Fit strepitus noise (i. e. of conversation and festivity) begins again after the feast made by clearing away the food. — 726. Aurea. See on 727. Funalia appear to be tapers formed of a twist of a fibrous plant covered with wax. — 728. Illo; of time. Cf. III. 369. Gemmis auroque. Gr. 414 and 2. A. & S. 234. — 729. Quam; sc. *implere mero*. — 730. A. Belo; sc. v. 160. G. II. 242. Belus here is not Dido's father (v. 62).

solemnize the festive gathering. **Paventes**. She first bespeaks the favor of the gods, and then of the people. — 736. **In mensam**; altar, as it were, of Hospitable Jove. **Latium . . . honorem** a libation of wine. — 737. **Libato** (sc. *honore*) = the libation having been made. **Libato** may perhaps be the impersonal participle used absolutely. Gr. 431. 5. A. & S. 257, R. 9 (1) (c). **Summo** ore; i. e. she barely tasted the remaining contents of the bowl. 738. **Increpitans** = challenging; not implying reproach, but only invitation. **Impiger** = not slow. *Hausit* and *se proluit* are joined to *summo tenuis attigit ore*. — 739. **Se proluit** = drenched self. **Auro**. Gr. 705. II. A. & S. 324. 2. — 740. **Crinitus**. Warriors used to wear their hair long, in imitation of Apollo. 741. **Personat** = fills the hall. **Docuit**; not to play the harp, but the natural sciences referred to in the following lines. **Atlas**. See on IV. 247. — 742. **Labores**. See on G. II. 478. — 744. **Arcades**. See on Ov. M. II. 176. **Hyadas**. See on Ov. M. III. 5. **Geminosque Triones**. See on Ov. M. II. 171. — 745. **quare soles**. See on G. II. 481. — 747. **Ingeminant**; absorb. Cf. G. I. 333. — 751. **Auroræ . . . filius**. See on v. 489. **maia**. Gr. 414 and 3. A. & S. 247 and 2. — 752. **Diomedes**. See on v. 97. **Quantus**. The notion of bulk is prominent, but not only one. — 753. **Immo** = nay rather; i. e. instead of answering the questions in detail, tell us the whole story from the first. — 754. **tuorum**; referring to those who perished at Troy. — 755. **Annus**; i. e. you have the experiences of seven years to tell; it will matter, therefore, that we should hear them continuously.

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## THE AENEID. BOOK II.

THE voice of criticism has unanimously fixed on this book, along with the Fourth and Sixth, as affording the best evidence of the true greatness of Virgil. Donatus says that the poet himself chose these three books to read to Augustus as a specimen of his work. This may or may not be true, but it indicates at any rate the judgment passed by antiquity; and modern opinion has not been slow to ratify the verdict.

The subject of the present book is the capture and sack of Troy; its conception is eminently fortunate. Homer had made Ulysses tell the story of his wanderings to Alcinous, and so had supplied the



canvas on which the younger artist might work ; but the tale of Troy taken forms no part of the narrative of the *Odyssey* ; it is briefly sung by a bard, whose strains move the tears of Ulysses, as the Trojan portraits of Carthage have moved those of Aeneas ; but that is all. It was open to Virgil to make his hero tell the whole story of the destruction of Troy without trespassing on Homer's ground ; and he seized the opportunity. The subject could not fail to be most impressive, and it is introduced with perfect propriety. Dido, it is true, knew the main incidents of the siege ; but for that very reason she would wish to hear them from the chief living witness on the side of Troy. Virgil, too, has shown his wisdom not only in what he has said, but in what he has left unsaid. Dido's curiosity would naturally extend over the whole ten years ; but the poet knew that a detail of the siege, natural as it might be, would weary his readers. He tells us that the queen asked of Priam and Hector, of Diomedes and Achilles ; but he does not require us to listen to Aeneas till he can concentrate our attention on "the last agony of Troy," the one night in which the city was taken and sacked.

### ARGUMENT.

**AENEAS**, in compliance with Dido's request, details the particulars of the capture of Troy, so far as he had witnessed them. After an pressing reluctance to fight his disagreeable battles over again, the hero goes on to tell of the despondency of the Greeks in the tenth year of the war, together with their stratagem of the horse. Lurking in Tenedos, they send a cunning fellow, Sinon, to prepare the way for the reception of the wooden horse, which they pretended to be a return for the stolen Palladium. The Trojans are credulous, and believe the whole, but Laocoon sees through the deceit, and exposes it. His warnings, however, are vain ; and he is himself slain by two serpents sent against him by Minerva (1 - 249). The Greeks return from Tenedos, the horse is opened, and the city is taken (250 - 267). Aeneas is warned by Hector's shade to consult for his safety, but he is too valiant to follow the suggestion before he has tried what might can do. He makes an attempt, and is for a while successful, till, having assumed the armor of some Greeks, whom they had slain, his associates are mistaken by the Trojans, and many of them killed by their own friends (268 - 437). Then follows the sack of Priam's palace, and the murder of the king himself (438 - 558). Aeneas, on his way homeward to save his father, is prevented from slaying Helen by a vision (559 - 631). Anchises refuses to seek safety, but at last encouraged by heavenly signs, consents (632 - 704). The flight (705 -

Creusa, the wife of Aeneas, is lost in the confusion (736-746). Aeneas, returning in search of her to the city, finds it wholly occupied by the Greeks (747-767). The ghost of Creusa appears to him, consoles, and counsels him to depart (768-794). He returns to his father and followers, and takes shelter in Mount Ida (795-804).

1. *Contiouere . . . tenebant*. Mark the change of tense, and the intense interest expressed by *intenti*. — 2. *Toro*; the couch on which he was reclining at the banquet. — 3. *Infandum*. See on I. 525. Notice the emphatic position of the word. — 4. *Ut* (= how. See on I. 466) follows *renouare dolorem*, which is practically equivalent to *narrare*. Translate: to revive unutterable sorrow by relating how, &c. *Lamentabile* is proleptic. — 5. *Quaeque* = and (the things) which. The clause is epexegetical of *dolorem*, which is first explained generally by the clause *Trojanas . . . Danai*, and then limited to the scenes which Aeneas witnessed and those in which he took an active part. — 6. *Fando* = in the course of speaking, while uttering. Gr. 566. 3; 426 and 1. A. & S. 275, R. 4, N. 2; 253 and R. 1. — 7. *Myrmidonum Dolopumve*; with *quis*, not *miles*. The Myrmidones and Dolopes were the soldiers of Achilles. So the epithet *duri* is intended to mark the soldier by the general. *Ulixi*. Gr. 695. A. & S. 73, R. Ulysses, the son of Laertes and Anticlea, king of the islands of Ithaca and Dulichium, and the husband of Penelope, was distinguished among the Grecian chiefs for superior prudence and cunning. He is the hero of Homer's *Odyssey*. 8. *Temperat* (sc. *sibi*) = could refrain. Gr. 486. II.; 476. A. & S. 260, R. 5; 145, N. 4. *Et jam* = and besides already: an additional reason for declining the task. *Coelo*. Gr. 422. 2. A. & S. 255, R. 3 (4). — 9. *Præcipitat* = is hurrying down; i. e. midnight being past. The verb is here intransitive. Cf. *avertit*, I. 104, 402. — 10. *Amor* = desire. Sc. *est tibi*. Cf. VI. 133, where *amor* is immediately explained by *cupido*. *Cognoscere . . . audire*. Gr. 563. 6. A. & S. 275, III. N. 1. 11. *Laborem*. See on I. 460. — 12. *Meminisse* = at the remembrance. *Horret . . . refugit*. Mark the change of tense: is shuddering . . . and has already shrunk from it through grief. See on G. I. 330. — 13. *Incipiam* = I will undertake. — 13-39. Despairing of reducing Troy by siege, the Greeks sign departure, having first built a wooden horse, which they fill with armed men, and leave behind them as a pretended offering to Pallas. The Trojans pour out of the town, and question what should be done with the horse, some being for taking it in, others for destroying it. — 13. *Fracti*; nearly the same as *fessi*, v. 109, but stronger. *Repulsi*; i. e. beaten back from the attack on Troy. — 14. *Labentibus*; not = *lapsis*, the point of completion not having yet been

reached. — 15. *Instar montis*; with reference to the height rather than to the bulk. Cf. vv. 185, 186. Gr. 363. A. & S. 204. *Palladia*. *Pallas* is selected from the deities favorable to the Greeks as the patroness of art. See on G. I. 18. — 16. *Interunt* for *terunt* build, construct. *Ableta*. Gr. 669. II. and 3; 414 and 4. A. & S. 306. 1 and (3); 247 and 3. — 17. *Votum* (sc. *esse*) = that it is a votive offering; i. e. to *Pallas* for a safe return to their country. *Serv.* says there was an inscription on the horse to this effect. — 18. *Huc* . . . *caeco lateri* = into this, namely, within its dark side. See on E. I. 54. Gr. 386. A. & S. 224. *Delecta virum* . . . *corpore* poetically for *delectos viros*. *Sortiti* = having cast lots (for them). — 19. *Penitus*; with *complevit*. — 20. *Milita*. See on I. 564. — 21. *Tenedos*; a small but fertile island in the Aegean sea, opposite Troy, and about five miles from the shore. *Dives opum*. See on I. 14. — 23. *Tantum sinus* = there is only a bay; i. e. the bay being all for which the place was then remarkable. *Mais fida* = hardly safe, unsafe. Cf. G. I. 105. — 24. *Huc*; with *prociis*, though it may go with *randunt*. — 25. *Abliasse rati*; sc. *eos sinu*. *Mycoenas*; for *Gracciam*. — 26. *Teuoria*. See on I. 1. — 27. *Dorlos*; for *Gracca*. — 29. *Tendebat* = pitched his tent. For the implied anachronism see on I. 469. — 30. *Classibus hic locus*. The ships were drawn up on the shore, and the tents pitched among them. The contrast is between *classibus* and *acae*: here they encamped; here they fought with us. *Acia*. Gr. 414 and 3. A. & S. 247 and 2. — 31. *Minervae* = to *Minerva*: the objective gen. The offering was made to *Minerva* as one of the tutelary deities of Troy, whom the Greeks had outraged, and as such it was virtually an offering to Troy and the Trojans, — a consideration which reconciles the present passage with those where it is spoken of as a gift to the Trojans (vv. 36, 44, 49), and accounts for the epithet *extiale*. That some such object was pretended before *Sinon* came forward to develop the story, we have seen in v. 17. — 32. *Mirantur*. Gr. 461 and 1. A. & S. 209, R. 11 (2). *Thymoetes*; one of the elders of Troy. A sooth-sayer had predicted, that on a certain day a boy should be born, by whom Troy should be destroyed. On that day *Paris* was born to *Priam*, and *Munippus* to *Thymoetes*. *Priam* ordered *Munippus* and his mother *Cilla* to be killed. Hence *Aeneas* says that it was doubtful whether *Thymoetes*, in order to revenge himself, treacherously (*dolo*) advised to draw the wooden horse into the city, or whether he was so directed by fate. — 33. *Duci* — *locari*. Gr. 558, VI. 3. A. & S. 273. 2 and (3). — 34. *Seu* — *ferabant* = or (because) now at last the destiny of Troy thus directed. — 35. *Capys*; a companion of *Aeneas*. Cf. I. 183. *Quorum* . . . *menti* = (those) to whose mind; sc. *erat*. — 36. *Aut* . . . *aut*. Two plans are proposed: one

roy, the other to examine the horse. These two propositions are suggested by *aut . . . aut*. For the execution of the first plan two plans are suggested, — sinking *and* burning ; some are in favor of one, *and* some of the other. This view of the case shows the superiority of the word *que* in v. 37, which is the reading of the MSS., than *ut*, which Heyne introduced, and which several later editors have adopted. **Pelago**. Gr. 379. 5. A. & S. 225. IV. R. 2. 288; for the horse itself, like *doli*, v. 264. — **38. Tentare** = *to try*. — **39. Incertum** = fickle. **Studia** = opinions ; implying that they maintain their different views with *warmth*. — **41. Priamus** ; a priest of Apollo, and at this time acting priest of the city (v. 201). — **44. Sic notus Ulixes**. Has this been your knowledge of Ulysses ? Ulysses is not mentioned as having actually been the principal in the plot, which the Trojans could not have known, but as the natural author of fraud. Cf. V. 164. — **45, 46. . . aut**. The two cases put in these lines are that the horse is a spectacle of soldiers, and that it is a means of scaling the walls. In the former case it would be fatal if admitted within the city ; in the latter, even if left outside. — **45. Achivi** ; for *Graeci*. — **46. In adversa**. — **47. Inspectura** = to overlook. Gr. 578. V. A. 14, R. 6 (a). **Ventura** — *urbi* = to come down on the city above ; i. e. not the machine, but those in it. *Urbi* ; for *in urbem*. See on *pelago*, v. 36. — **48. Aliquis** = *alius quis*, some one. **Error** = deceit. — **49. Et** = *etiam*. **Dona**. See on v. 31. **In alvum** ; i. e. the spear pierced through the *latus* into the *alvum*. Gr. 47. 2. 2). A. & S. 49. 1. **Ferl** = of the beast. *Ferus* is sometimes used of a tame animal. Cf. V. 818. **Compagibus**, 1 and 2. A. & S. 247 and 1. — **52. Illa** ; i. e. the spear. **Reverberata** ; expressing the shock resulting from the blow. — **53. In re cavae** = sounded as hollow. **Gemitum** ; merely of the noise : not of the arms, as in v. 243 ; much less of those who are dying. — **54. Si fata** (sc. *fuisse*) = if the fates had so willed. **nova**. See on E. I. 16. — **55. Impulerat** = he had impelled. See on G. II. 133. **Foedare** = to mutilate, cut in pieces. **Manus**. Gr. 380. A. & S. 234. II. — **59. Ignotum** = a stranger. **Venientibus**. Gr. 386. A. & S. 224. **Utro** ; i. e. he proposed to throw himself in their way. — **60. Hoc** — *strueret* = he would pass this very thing ; i. e. to be brought to the king. — **61. In se animi** = confident of soul. 399. 3. 4). A. & S. 213 and R. 2. — **62. Versare dolos** = to carry out his wily plot. The *in* is in apposition with *utrumque*. — **64. Circumfusa ruit** = he is running around. **Certant** = vie with one another. Mark the *in* of number. — **65. Crimine** — *omnes* ; i. e. learn from a single act of guilt what all of them (the Greeks) are. — **68. Cir-**

**emissum.** The spondaic termination admirably suits the *stet* marking as it does Sinon's cautious gaze. — 69. **Nunc . . . jam** *denique* = now, at the present time . . . now at last, after all. — **70. Super.** See on l. 29. — **72. Quo gemitu.** See on C. I. 39. — **74. Sanguine.** Gr. 435. 3. 1. A. & S. 246. — **Croton;** sc. ut. — **75. Quidve ferat** = what (information) he brings. Gr. 525. A. & S. 265. **Memoret** = (bidding) him tell. All after *scire* is to be taken as an *oratio obliqua*: *memora quo sanguine cretus es*, etc. See on l. 645. **Quae** = **capto** = what he has to rely on as a captive; i. e. why he should not meet the captive's doom. — 77-104. He says his name is Sinon, a relation of Palamedes, whose death he recounts, and thus incurred the enmity of Ulysses. — **77. Fuerit quodcumque** = whatever shall come of it, whatever the result shall be. (Gr. 473. 1. A. & S. 259. R. 1 (5). — **78. Verum** = truly. It adheres to *fatetur*. — **79. Hoc primum** (sc. *fatetur*); a sort of parenthesis, like *hoc tantum*, v. 690. "This to begin with." — **80. Finiat** is stronger than *fecit*. Cf. VI. 80; G. II. 407. **Vanum.** See on l. 392. **Improba.** Observe the position and translate with last clause: *improba* as she is, she shall not go so far as to make me a liar. — **81. Fando.** See on v. 6. **Aliquod;** for *aliquis* or *aliquo tempore* = anywhere or at any time. See on E. I. 54. — **82. Belidao** = the descendant of Belus; who is said to have been a very remote ancestor of Palamedes. **Palamedis**, the son of Nauplius, king of Euboea. — **83. Falsa sub prodicione** = under a false discovery, a false information. The editors generally take it to mean, under a false charge of treason, a sense which the words will hardly bear, *froditio* being equivalent to *indictum*. There is no reference whatever to the pretended treason of Palamedes, though that happened to be the subject of the charge. The story goes thus: Agamemnon, Diomedes, and Ulysses, having become envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and then bribed a servant of Palamedes to conceal the letter under his master's bed. Hereupon they accused Palamedes of treachery; they searched his tent, found the letter, and caused him to be stoned to death. — **84. Infando indicio** = by an iniquitous disclosure; referring, like *falsa sub prodicione*, to the production of the false letter. Sinon purposely dwells on the horror of the transaction. — **85. Inimice;** the light of day or life. Gr. 419. III. A. & S. 250. 2 (1). **86.** The apodosis of the sentence commencing at v. 81 begins here. In *sed* you ever heard of Palamedes, I was his companion in arms and near kinsman. **Ille** is the emphatic word. Gr. 398. 5. A. & S. 251. II. 5. — **87. Pauper** may be intended to excite the commiseration of the hearers, or, as war was a lucrative calling in Virgil's time, to *count for* his being sent from his early youth (*primum ab annis*). In

*arma* = to war. — 88. *Stabat — in cœlum* = stood firm in his royal dignity. See on I. 268. *Regum . . . consiliis* = in the councils of the kings; i. e. of the Grecian leaders. See on v. 83. — 89. *Et nos* = I also. *Nomen* = reputation. — 91. *Haud — loquor*; i. e. you doubtless know the story. *Superis — oris*; i. e. from the world of light and life. — 92. *Afflictus* = dashed down (from my prosperity). *Tenebris* = in obscurity. — 94. *Me*; with *ultorem*. *Talisset* = should bring it to pass. Gr. 533. 4. A. & S. 266. 2, R. 4. — 95. *Argos*; for *Graeciam*. — 96. *Verbis*; opposed to *factis*. — 97. *Hinc* = from this time. *Semper* seems to confirm this interpretation of *hinc*. *Labes* = plague-spot, token. — 98. *Terrere . . . spargere . . . quaerere*. Gr. 545. 1. A. & S. 209, R. 5. — 99. *Vulgum*. Gr. 47. II. A. & S. 51. *Quaerere — arma* = began to seek allies as a conspirator; nearly = *quaerere arma consociorum*, or, *quaerere consocios*, as Wr. gives it. *Quaerere arma* occurs in this very sense in XI. 229. That Ulysses sought for allies appears from the introduction of Calchas, and from the anticipation of the event, v. 124, which argues that his designs were not entirely a secret. — 100. *Neo . . . enim*. See on G. II. 104. *Calchante ministro*. See on I. 135. Calchas was the great soothsayer of the Greeks during the Trojan war. — 101. *Autem* with *sed* is colloquial, being peculiar to the comic writers, and is nearly = *tandem*. *Revolvo* = revolve, dwell upon. — 102. *Quidve moror* = or why do I detain you? *Uno ordine* = in one rank, alike. — 103. *Id*; i. e. that I am a Greek, v. 78. *Immediatim* = at once, instantly; the punishment having been *long since* due. *Ithacus* = the Ithacan. See on v. 2. *Velit . . . meroentur*. Gr. 485. A. & S. 261, R. 4. *Magno*. Gr. 416. A. & S. 252, R. 3. *Atridae*. See on I. 458.

106. *Pelagae*. See on I. 264. — 107. *Prosequitur* = proceeds. — 109. *Moliri*. See on I. 564. — 110. *Fecissent*. Gr. 488. 1. and 2. A. & S. 263. 1 and R. *Saepe* = as often: referring to *sepe*, v. 108. *Ponti . . . hiems* = a storm at sea, the stormy state of the deep. — 111. *Euntes*; not for *ituros*, but a rhetorical exaggeration. — 112. *Trabibus*. Gr. 414 and 4. A. & S. 247 and 3. *Accursum* need not be pressed against *abiete*, v. 16, or *pinæ claustra*, v. 258. See on v. 577. — 114. *Eurypylus*; a hero and soothsayer who went to the Trojan war with forty ships. *Scitantes* = to consult. See on I. 519. — 116. *Sanguine . . . et virgine caesa*; hendiadys, which is expressed, v. 118, by two clauses. The allusion is to the detention of the Grecian ships at Aulis, where Iphigenia was sacrificed. — 118. *Litandum* (sc. *est*); impersonal. — 120. *Ima* = inmost. The marrow was considered the seat of animal heat. — 121. *Pate*; i. e. the oracle. See on I. 382. *Parent* = ordain (death). The omission of an acc. may be rhetorical, to produce a sense of

horror. The clause is dependent on *tremor*, the shuddering tumult being expressed by an indirect question. — 122. *Hic*. See on I. 7. *Magno . . . tumultu* is said of Ulysses, not of the multitude. v. 128. — 123. *Numina* = will. Cf. I. 133. — 124. *Flagitat* (= insists on knowing) is in keeping with *magno tumultu*. *Canebant* were foretelling. — 125. *Artificis* = of the artful plotter. *Tacti* is not inconsistent with *canebant*. They privately warned him of his danger, and then quietly waited to see the result, not daring to take any open or active measures against Ulysses. — 126. *Quinco*. Gr. 174. 2. 4). A. & S. 120. 4 (a). *Tectus* = covered, shut up; i. e. in his tent. Some make it = cautious, with concealed purpose. — 129. *Composito* — *vocem* = by concert (i. e. with Ulysses) he breaks his silence. *Destinat* = dooms. — 130, 131. *Quae* — *tolere* = acquiesced (lit. bore) in turning (lit. when turned) on one point wretch the fate which each feared for himself. — 132. *Parari* = were preparing. Hist. infin. so called. — 133. *Fruges* = *mola*, *mola vittae*. Woollen fillets adorned the heads of both priests and victims. — 134. *Vincola*; the bonds with which the victim when brought up to the altar was fastened till the moment of striking the blow. Cf. v. 156. — 135. *Obscurus in ulva* is to be taken together, screened by (lit. in) the sedge, explaining how he came to be concealed in the marsh. — 136. *Darent*. Gr. 522. II. A. & S. 263. 4 (1). *Si forte dedissent* is, according to Wr. whom Forh. follows, for *si forte daturi essent* = if perchance they intended to set sail. Con. rejects this, and offers an interpretation suggested by *si forte tulisset*, v. 756. viz. in the hope, or on the peradventure that they would have sailed; of which of course there would be a doubt, as the necessary condition had not been fulfilled; i. e. the sacrifice of one of their own countrymen. The inconsistency between *darent* and *dedissent*, the one implying that Sinon waited while they were getting off, and the other that he trusted to their having got off before his waiting was over, is hardly an objection, if indeed the confusion might not be said to have a dramatic propriety. — 137. *Antiquam* = *pristinam*. — 139. *Quos . . . poenas* = of whom (they will demand) punishment. Gr. 374 and 2. 2). A. & S. 231 and R. 1. *Et* = even. — 141. *Quod* = wherefore. Grammatically it is the cognate acc. after *oro*. It is often thus used in adjurations. Cf. VI. 363. *Conscia* = who are conscious witnesses. *Veri*. Gr. 399 and 2. 2) (2). A. & S. 213 and R. 1 (3). — 142. *Per*. The following clause is to be taken as the object of *per*: if there is any, &c. by that. A similar construction is found at IV. 317; VI. 459. *Si qua est, quae restat*, appears to be a pleonasm, not unlike that in VI. 367. — 143. *Laborum . . . animi*. Gr. 406. I. A. & S. 215 (1). — 145. *Lacrimis*. Gr. 384 and II. A. & S. 223. Some prefer to consider it an abl.

cause. *Ultro* = gratuitously. — 146. *Viro*. Gr. 384. A. & S. 3. *Levari* = to be taken away, removed. — 148. *Amissos* . . . *divinere* = let (them) go and forget (them). See on I. 69. *Amitto* here used in its primary and earlier sense of *dimitto*. — 149. *Eria*. 535. 3. 2). A. & S. 267, R. 2. *Vera* = truly, truthfully. — 150. *Id* = to what end? *Auctor* = adviser. — 151. *Quae religio* = what was the religious object? — 152. *Arte Pelasga*. Cf. v. 106. 154. *Aeterni ignes*; of all the heavenly bodies, as *ad sidera* only means, to heaven. *Vos et vestrum numen* is pleonastic. 156. See on v. 133. — 157. *Sacrata* . . . *jura* = the rights sanctioned (by oath): *sacratum jus* being equivalent, according to Serv., *sacramentum* or *jusjurandum*, the military oath. Thus Sinon successively disclaims all former obligations as a soldier, as a friend, as a colleague and confidant, and as a citizen. *Resolvere jura*. Cf. v. 27. — 159. *Si qua tegunt* = if they conceal any. — 160. *Proinde maneus* = abide by thy promises; more commonly *stare verborum*. *In* is generally added; from which it appears that the *eo* is the abl. of place. — 161. *Si — rependam* = if I shall make large return. Gr. 441; 470. A. & S. 205, R. 7 (2); 145. III. — 162. *Coepit* . . . *belli* = confidence in the undertaking of the war, a confidence with which they undertook the war. See on *incipiam*, v. 13. Gr. 580. A. & S. 274, R. 5 (a). — 163. *Auxiliis* . . . *stetit* = stood by the aid, was kept up by the aid. Gr. 414 and 2. A. & S. 7 and 1. *Impius*; already impious, as having wounded Venus and Mars, and so not pointing forward exclusively, if at all, to the issue of the Palladium. *Ex quo* (sc. *tempore*) = ever since; correlative of *ex illo*, v. 169. — 164. *Sed enim*. See on I. 19. *Sceleus* inventor; like *artificis scelus*, v. 125. — 165. *Fatale* = fateful; since the destiny of Troy depended on its preservation. *vellere*. The Palladium was fastened with chains. — 166. *Palladium*. The story of the Palladium was variously told: the main facts, however, seem to be that its importance as one of the charms which rendered Troy impregnable became known to the Greeks, and that Diomedes and Ulysses made their way to the citadel by a secret passage, and took the image, quarrelling about it on their road home. 168. *Virgineas*. The fillets of virgins were different from those of matrons. — 169. The general notion is that of flowing away, as opposed to permanence, *stetit*, v. 163. See on G. I. 200. — 171. *Ea* *pneuma* = signs of these things. *Tritonia*. See on Ov. M. III. 127. *monstris* = portents. — 172. *Vix* is sometimes, as here and in III. 1, followed by a clause without any connecting particle, sometimes by a clause with *que* or *et* (v. 692), more frequently by a clause with *nam*. *Arbere* = flashed. — 173. *Luminibus* . . . *arrectis* = on her raised eyes; i. e. raised in fury, just as in I. 482 the goddess



keeps her eyes on the ground in sullen displeasure. — 174. *Ipsa* = of herself. — 176. *Canit* = announces; i. e. as a prophetic function. — 178. *Repetant* = they seek again; referring to the Roman custom of returning from the camp to the city for fresh auspices in case of anything unlucky. *Repetere auspicia* was the common phrase. *Argis*; for *Græcia*. Gr. 421. II. A. & S. 254. *Numenque reducant* (= and bring back the divine will; i. e. an expiation or indication of the divine will) is explained by *deus parvulus comitor*, v. 181, to refer to the same thing as *omena repetant*, the bringing back of fresh auspices from Greece, not to the bringing back of the Palladium, which it is evident from the context they had not carried to Greece. For this meaning of *numen*, cf. vv. 123, 336; III. 363; VII. 119 (where it might be exchanged for *omen*); IX. 661; *Æt.* 230. — 179. *Avexere*; from Greece to Troy, at the beginning of the expedition. The mode would more regularly have been the subj. but Virg. has returned to the *oratio recta*. 180. *Quod* = inasmuch as; that. — 181. *Arma* = *comites*. See on v. 178. — 182. *Imprevia aderunt*. Serv. well says: *Verum metum falso metu obest, ut dum reversurus timent non timent ne non abierint*. — 183. *Pro Pallade* ... *pro numine laeso*; not in exchange for the violated statue, but to make amends for the offence to the divinity. See on I. 8. *Moeni*; by Calchas. — 184. *Piares*. Gr. 500. A. & S. 264. 5. — 185. *Immensam*; with *attollere*, to rear in vast bulk. — 186. *Roboribus*; with *attollere*. Gr. 414 and 4. A. & S. 247 and 3. See on v. 112. *Coelo*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 187. *Portis*. Gr. 414 and 4. A. & S. 247 and 3, or 255. 2. *Aut* connects *duri* with *recipi*, as expressing mere varieties of detail, while both are coupled with *tueri* by *non*, to express two different points of view. — 188. *Antiqua sub religione*; the shelter of the worship of Pallas, securing protection to the worshippers. So when the city is to be taken, the gods depart, v. 351. — 189. *Violasset*. Gr. 533. 4. A. & S. 266. 2, R. 4. *Dona*. See on v. 31. — 190. *Præius*; i. e. *early* it reaches you. *Omen*; the sign for the thing signified; i. e. *min.* Gr. 705. II. A. & S. 324. 2. — 191. *Convertant*. Gr. 488 and I. A. & S. 260, R. 6. *Imperio*. Gr. 387. A. & S. 226. *Futurum*. Gr. 530 and I. A. & S. 266. 2. — 192. *Ascendisset*. See on *relasset*, v. 189. — 193. *Ultro* = voluntarily; i. e. acting not merely on the defensive, but offensive. *Pelopea ad moenia*; for *ad Græciam*. Pelope being the grandfather of Agamemnon and Menelaus. The peninsula of Peloponnesus (island of Pelops) was named for him. — 194. *Venturam*. See on *futurum*, v. 191. *Ea fata*; i. e. *the magnum exitum* of v. 190. *Manere nepotes*. Cf. III. 505. — 196. *Capti*; sc. *sumus*. — 197. *Tydidæa*. Cf. I. 96. *Larissæa*; from Larissa, a city of Thessaly, the country of Achillea. — 199. *Ela*

See on I. 728. **Aliud**. Gr. 441. A. & S. 205, R. 7 (2). — **200. Improvida** refers generally to the blindness of the Trojans, not to their inability to foresee this portent, nor proleptically to its effect in making them rush on their doom. Cf. v. 54. **Pectora**. See on I. 567. — **201. Duotus**. Cf. our "drawn," or "drafted." See on v. 41. — **202. Sollemnes . . . ad aras**; i. e. the altars where the customary sacrifices took place. — **203. Per alta**; with *incumbunt* (= swim), the notion of movement being supplied from the context. — **206. Arrecta** = raised. — **208. Legit** = sweeps, skims. **Volume**. Gr. 414 and 3. A. & S. 247 and 2. — **209. Salo**. Gr. 414 and 2. A. & S. 248. **Arva**; the shore. — **210. Oculos**. See on I. 228. — **212. Visu** may be taken with *diffuginus* or *exsanguis*. It is the cause of both. Cf. v. 382. **Agmine certo** = in a direct course. — **213. Primum**; opposed to *post*, v. 216. — **215. Depascitur** = devours. — **216. Auxilio**. Gr. 390. 2. A. & S. 227, R. 2. Cf. I. 22. — **118. Medium**; sc. *cum*. Gr. 441. 6. A. & S. 205, R. 17. **Collo**, 384. 1. A. & S. 249. I. R. 3. **Circum . . . dati**; tmesis. — **219. Terga**. See on I. 228. **Capite et cervicibus**; i. e. of the serpents. Gr. 418 and 1. A. & S. 256, R. 16 and (3). — **220. Simul . . . simul**. See on I. 631. — **221. Atro veneno**. See on G. II. 130. — **223. Quales mugitus** (sc. *tollit*) = (such) bellowings as a bull raises. See on I. 316, 430. — **224. Incertam** = ill-aimed. — **225. Delubra ad summa** is explained by what follows, *saevaeque petunt Tritonidis arcem*, the temple of Minerva being at the top of the *arx*, v. 166. — **226. Effugiunt** with *lapsu* = *clabuntur*. **Saevae** = unpropitious; i. e. to the Trojans. Cf. I. 479. — **227. Deae**. There seems to have been a statue of Pallas in the *arx* besides the *Palladium*, or possibly one was introduced in its place. **228. Cunotia**. Gr. 398. 5. A. & S. 211, R. 5 (1). — **229. Scelus**; *sceleris poenam*. **Merentem**; emphatic. — **231. Laeserit . . . intorserit**. Gr. 519. A. & S. 264. 8 (1). — **232. Sedes** (sc. *deae*); i. e. *templum*. — **233. Conclamant**. Translate the *con*. — **234. Moenia — urbis** = we lay open the buildings of the city; i. e. the city itself as distinguished from the wall. *Moenia* appears to be the buildings within the *murus* (cf. VI. 549), so that when a breach was made in the *murus* (probably close to the Scaean gate so as to enlarge it), the *moenia* would be laid open. — **235. Accingo**; intransitive. Virg. has nowhere else used it so. **Rotarum . . . lapsus**; poetically for *rotas*. — **236. Collo intendunt** = stretch to the neck. Gr. 386. A. & S. 224. — **237. Exandit . . . muros**. Cf. VI. 515. — **238. Armis**; for *armatis*, as in I. 506. — **239. Sacra**; sc. *carmina*. — **240. Minans**. See on I. 162. — **242. Dardanidum**. Gr. 42. 3. 3). A. & S. 43. 2. **Portae**. See on v. 234. — **243. Substitit**; i. e. as they were pulling it over the breach. **Utero**. Gr. 422 and 1. A. & S. 254, R. 3. — **245.**

**Monstrum**; of anything portentous, as of Polyphemus, III. 638. See also on G. I. 185. **Infelix** = inauspicious. — **246. Etiam**, i.e. besides our other warnings. **Fatis . . . futuris** = for our impending doom; i.e. for a warning of the future. This is the common interpretation; but *fatis futuris* may be an abl. of manner = in future fates; i.e. in predictions of our future doom. **Cassandra**; a daughter of Priam, who obtained from Apollo the gift of prophecy, but with the condition that her predictions should never be believed by the Trojans. — **247. Dei**; i.e. Apollo. **Credita** agrees with *ora*. This is evident from the emphatic position of *ora*; and besides the expression thus taken is much more poetical. — **248. Quibus — dies** = though that day was our last (we deck, etc.). Gr. 315. II. 1, 316. A. & S. 264. 2. — **249. Valamus**; for *coronamus*, III. 405, V. 71, etc., the festoons being thick and long, so as to cover the altar. — **250. Ruit** = comes up. Cf. VI. 539. — **251. The spondees** the press solemnity. Gr. 672. 2. A. & S. 310. 2. — **252. Fusi**. See on I. 214. — **253. Phalanx** = the army. **Instructis** = having been drawn up in order. **Ibat**. The fleet was on its way when the royal ship hoisted the signal to Sinon. — **255. Amica**; i.e. to the Greeks. It was a 'still moonlight night. There is a tradition that Troy was taken at the time of full moon. — **256. Nota**; because they had already been encamped there ten years. **Regia puppis**; i.e. Agamemnon's. — **257. Extulerat**. The pluperf. in this case has the same relation to the imperf. that the perf. of instantaneous action has to the present. See on G. I. 330. The fleet was under way, and instantly, without any appreciable lapse of time, the royal ship had raised the signal. Gr. 508. A. & S. 259, R. 1 (3). Translate, immediately hoisted. **Iniquis** = hostile; i.e. to the Trojans. — **258. Laxat** = sets free . . . and opens: a zeugma and a hysteron-proteron. Gr. 704. I. 2 and IV. 2. A. & S. 323. 1 (2) (a) and 4 (2). — **260. Robore**. Gr. 422. 2. A. & S. 255, R. 3 (6). — **261. Duces**; as coming out first. — **262. Demissum** — *funem* refers to all mentioned, like *oblatis per lunam*, v. 340. — **263. Pelides** = the grandson of Peleus; also called Pyrrhus, v. 469. **Primus**. The meaning of this word has not been satisfactorily settled; some taking it = *inter primos*, and others understanding it to mean that he was the first to issue from the horse. The first view is weak, and the last seems hardly tenable, considering the position of the word. — **264. Doli**. See on *insidias*, v. 36. — **266. Portis**. Gr. 414 and 4. A. & S. 247 and 3, or 285. 2. **Omnes . . . socios**; those who have landed from the ships. — **267. Agmina — jungunt** = *jungunt (sibi) agmina conserta (doli)*. — **269. Dono**; with *serpente*. Gr. 414 and 2. A. & S. 247 and 1. **Gratissima** answers to *prima* in the former clause; i.e. sweetest because first and deepest. Cf. I. 470. — **272. Raptatus**

483.—272. *Lora*. Gr. 380. A. & S. 234 IL — 274. *Mihi* (Gr. 2. 2). A. & S. 228 3. *Qualis erat* = how he looked! — *Reddit*. The present makes the remembrance more vivid. *arma*. Gr. 374 7. A. & S. 234 L R. 1 1/2. Hector had slain and spoiled Patroclus, who wore the armor of Achilles. *Achilli* on L 30. — 276. *Jaculatus*; coupled with *rahit*, like *indatus pibus* = into the ships (drawn up on the shore). — 278. *Gerens*; appropriately of an assumed appearance, as in L 315. See note. — *Ultro*; because not previously addressed. See on vv. 145. Cf. IV. 304; VI. 499. *Fleens*; with *ipse*. I too wept. — 281. *Securus* = defence, safety. Virgil makes Aeneas forget not only the instances, but the fact of Hector's death. — 283. *Expectate*; voc. by attraction for the nom. *Ut*; with *adpirimus*, not with *ut*. It is = *ut libenter* = how gladly! — 284. *Hominum la-* *boribus*; in fight. Cf. *urbis labores*, v. 11. — 285. *Indigna* = un-*likely*. *Ille nihil*; sc. *respondet*. — 287. *Moratur*; as in V. 400. *Non* does he regard my vain inquiries. — 290. *Muros*; emphatic. *De* a *pulmine* = from her lofty position; i. e. as a state. — 291. *— datum*; i. e. the claims of your country and king are dis-*regarded*. *Dextra* = by strength of hand; lit. by the right hand. — *Comites*. Gr. 363. A. & S. 204. *His* = for these. Cf. III. *Moenia*; for *urbem*, as often. 296. *Vittas Vestamque*; *Vestem vittatam*, a small image of Vesta bound with fillets. It is not that Virg. means to represent the apparition of Hector as ally bringing out the gods, not merely as appearing to do so. — *Aeternum*; because the fires of Vesta were never allowed to *extinguish*. — 298. *Diverso* = in different quarters; i. e. as the disas-*spread* through the town. *Luotu* = by cries of woe. — 299. *Nota* = apart; i. e. from others. *Secreta* and *oblecta* both go *in* *recessu* as predicates. — 301. *Armorum* . . . horror = the *terror* of battle. — 302. *Summi* — *supero* = I ascend the slope *of* the highest part of the roof. *Fastigia tecti* = *tectum fastigatum*, a *gabled* roof. *Adscensu supero* = *adscendo*. See on v. 226. — 303. *Idem*. See on L 152. — 304–308. The comparison is between *Aeneas* listening to the sound of battle from the roof of his house, *a* shepherd hearing the roaring of a conflagration or a torrent *from* the top of a crag; so that it seems best to make *stupet* the *cause* to *veluti quum*. See on L 148. — 304. *Furentibus aus-* *cultibus* = while the winds are raging. Gr. 431. A. & S. 257. — 305. *Exit flamma*; perhaps of a casual spark, like *excidit ignis*, G. II. *Plumine*; with *rapidus*. Gr. 414 and 2. A. & S. 247 and 1. *Idem*. *Inscius*; i. e. not knowing what to make of it. — 308. *Ipse* (sc. *auribus*) = *audiens*. — 309. *Fides* = the truth. *Ipse fides* is used by Livy, VI. 13, for a palpable demonstration.

The thing demonstrated is the truth of the vision and its revelation. But some refer it ironically to Sinon. — **310. Deiphobi**; a son of Priam and Hecuba. Cf. VI. 495 foll. **Dedit . . . ruinam** = fell in. — **311. Vulcano**. See on G. I. 295. **Proximus**; i. e. next to the house of Deiphobus. — **312. Ucalegon**; one of Priam's counselors. The man is put for his house, as Apollo for his temple, III. 275. **Bigea**; so called from Sigeum, a promontory of Tioas, situated at the point where the Hellespont widens out into the Aegean. **Lata** has the force of *late*. — **314. Armis**; sc. *capendis*. **Acum** was rushing into battle without a sufficiently distinct notion of an object to aim at. — **315. Bello** = *ad bellum*. Gr. 384 and II. A. & S. 223. **In arce**. The citadel as a rallying point in his first thought. See on v. 312. — **317. Fulchrumque mori**; sc. *est*. Gr. 545; 549. 2. A. & S. 239; 269, R. 3. — **319. Othryades**; son of Othrys. **Arcis Phoebique**; of Apollo in the citadel, *whom* there seem to have been chapels for several of the gods. — **320. Sacra deosque**. Cf. v. 293. **Victos**. See on I. 68. — **321. Ipe manu**, words which are frequently found together in Virg. and always intended to call attention to the agent, sometimes with direct reference to others, sometimes merely as coming forward prominently, e. g. where the act is one requiring exertion. **Trahit . . . deos . . . nepotem**; a zeugma. **Trahit** aptly expresses the difficulty experienced by the child in endeavoring to keep up with his grandfather. **Limina**; the door of Aeneas, who is just rushing out when he is met by Panthus on the threshold, and salutes forth accordingly, v. 336, after their conversation. **Cursu . . . tendit** = *currit*. See on vv. 226, 303. Gr. 414 and 3. A. & S. 247 and 2. — **322. Quo-Looco** — in what condition is the public safety? **Quam — arce**. **Arx** is here used in its proper sense, a citadel, or point of defense, though *quam* seems to show that the word is not meant to be restricted to Pergamus. See on I. 1. Aeneas sees Panthus hurrying away from the citadel with his gods and his grandson, and so naturally asks, "What citadel are we occupying?" or "have we occupied?" (*prendimus* may be either pres. or perf.) suspecting already that Pergamus is no longer tenable. Henry well remarks that Panthus answers in effect, "We have no citadel anywhere to defend," and that Aeneas, hearing this, rushes out with no definite object in the direction of the shouting. **Panthu**. Gr. 46. 3. 5). A. & S. 54. 5. — **325. Dardaniae**; probably a dat., like *Libyae* in I. 22. **Fulmin**. Gr. 471. 1. A. & S. 259, R. 1 (2) (a). — **326. Ferus** = *iratus, iratus*. **Argos**; for *Graeciam*. Gr. 379. A. & S. 237. — **330. Insultans**; expressive of joy and insolence. **Porta**. Gr. 414 and 4. A. & S. 247 and 3, or 255. 2. **Alii . . . alii** = some . . . others. — **332. Angusta viarum**. See on I. 422. — **333. Oppositi** = *op-*

ing themselves; i. e. to the Trojans coming and trying to escape. It refers to the sword firmly grasped in the hand, so as to present point to the enemy. **Mucrone.** Gr. 414 and 3. A. & S. 247 2. — 334. **Primi** = at the entrance; i. e. those first met on ring the gates. — 335. **Caeco Marte** = in the dark encounter. *ca Marte* might be said of a night encounter, though it happened in moonlight. — 336. **Numine divum** = by the will of the gods; as intimated by the words of Panthus. A close connection is to be supposed between *talibus dictis* and *numine divum*. Cf. such passages as v. 195 and III. 172. The meaning seems to be that Aeneas having heard from Panthus that the gods had declared against him, and that all hope of rallying his countrymen was over, rushed desperately forth. This accords with the view taken in v. 322. — 337. **Erinyes**; not the Fury within, but the Fury without, the demon of battle. See on G. I. 278. — 338. **Aethera**. See on G. I. 406. — 339. **Oblati**. See on v. 262. The names are fictitious. — 341. **glomerant**; sc. *se* from *addunt*. See on I. 440. **Nostro**. Gr. 12. A. & S. 209, R. 7 (b). — 342. **Mygdonides**. Mygdon was king of Phrygia. — 343. **Insano**; because it hurried him to his death. — 344. **Gener**; with *auxilium ferebat*: as a son-in-law. — 345. **et non . . . audierit** = because he did not heed. Cassandra advised him in vain to retire from the war. He was slain by Peneleus, v. 35. Gr. 519. A. & S. 264. 8 (1). — 347. **Confertos** = formed into a band; i. e. as Aeneas wished, *glomerare manum bello*, v. 315. **Mare in** = to have courage sufficient for. — 348. **Super** = upon; i. e. *quia jam audebant*. **His**; sc. *dictis*. **Fortissima pectora**. See on E. IX. 9. **Frustra**; because it is now too late for valor to avail anything. — 349. **Audentem**; sc. *me*. **Eximia** = extreme perils, death. **Cupido**; sc. *est*. — 350. **Sequitur**. See on v. 10. — 352. **Quibus . . . steterat**. See on v. 163. — 353. **Mensae** is the emphatic word, as in v. 327. **Moriamur et ruamus** is not exactly a case of hysteron-proteron. The first thing which Aeneas had to do was to persuade his comrades to die; the next to tell them how to do it. — 354. **Salus**. Gr. 362. A. & S. 210. — 355. **Raptores** = prowling. A. & S. 205, R. 11. — 357. **Caeco**; i. e. to danger. — 359. **Mediae . . . urbis**. They apparently mean for the *arx* as the seat of danger. Cf. v. 240. — 360. **Nox**. It is not meant that the night was dark as compared with other nights; the epithet is merely one of night as distinguished from day; so that there is no inconsistency between vv. 255, 340, and 360, 420, 621. — 361. **Fando explioet**. Cf. IV. 333. — 362. **primis**. Gr. 414 and 4. A. & S. 247 and 3. — 364. **Inertia**; *inbellis*, the bodies of the weak and helpless. Cf. IV. 158. — 365. **Sanguine**. Gr. 414 and 3. A. 247 and 2. — 368. **Crudelis**

**luctus** = relentless agony. For an example of *luctus* denoting the agony of battle, cf. v. 298. **Ubique . . . ubique . . . plurima** are predicates, *plurima* being a repetition of *ubique* under a different form. — 369. **Imago** = sight. Cf. VI. 405. — 371. **Andropogon**; a Grecian hero, not to be confounded with the son of the Cretan king Minos, VI. 20. Gr. 46. A. & S. 54. — 372. **Ultra**. See on v. 371. — 373. **Quae tam aera**. See on G. II. 315. — 375. **Voa**. Gr. 446. A. & S. 209, R. 1 (b). — 376. **Dabantur**. Mark the irony. No satisfactory answer was being given, such as Androgeas expected to receive at once. — 377. **Sensit delapsus** is a Grecism. Gr. 547 and L. A. & S. 271, N. 5. — 378. **Retro . . . repraesent**. See on G. I. 200. — 379. **Aspria**. Gr. 703, 2. A. & S. 322, 4. — 380. **Humi**. Gr. 424, 2. A. & S. 221, R. 3. **Nitens**; advancing with effort, because of the briars. — 381. **Iras**; i. e. *caput spatium*. Gr. 380. A. & S. 234 II. — 382. **Viru**. See on v. 211. **Ambat** = was beginning to retreat. — 383. **Circumfundimus**; *accidit*. Cf. IV. 635. The use of the passive in a middle (or reflexive) sense, is common. Cf. vv. 393, 401, etc. **Armia**. Gr. 414 and 2. A. & S. 247 and 2. — 386. **Successu** — *animis*. Gr. 414 and 2. A. & S. 247 and 1. — 387. **Prima** seems to be explained by *prae labori*, v. 385, though it might refer adverbially to *monstrat* *str.* — 390. **Dolus** — *requirat*. Who, having to deal with an enemy, would draw distinctions between stratagem and hard fighting? In hosts. Cf. v. 541. **Requirat** = *rogat*, as in v. 506. — 391. **Inde**; after a participle, like *tum*, V. 382. **Clipei insigne** = *clipeus*: lit. device of the shield. Gr. 374, 7. A. & S. 234, R. 1 (a). — 392. **Induitur**. See on v. 383. — 394. **Ipse** = *etiam*. — 396. **Haec** — *nostro* = under a protection not our own: lit. under a god not our own: referring to the Grecian armor which they had assumed. Virg. meant to say, probably, either that the Grecian arms actually carried with them the favor of the Grecian deities, or to express in theological language the advantage derived from the disguise. It seems clear from the context that he did not mean to introduce at this point in the narrative anything of an unfavorable character, as this would not only interfere with the feeling of triumph, but also spoil the effect of the next paragraph, which at v. 402 is ushered in with a sudden change of tone. The common explanation therefore, the gods being against us, can hardly be correct. Gr. 414 and 3. A. & S. 247 and 2. — 397. **Cascam . . . nootem**. See on vv. 335, 360. — 399. **Cursu . . . petunt**. See on v. 321. — 400. **Fida**; because their fleet was there. — 401. **Conduntur**. See on v. 383. — 402. **Invitis . . . fidere divis** = should trust their will; i. e. a man may not rely on the gods when they have declared against him. Gr. 385. A. & S. 223, R. 2. Some make *invitis* *divis* an abl. abs. =

when the gods are against him, taking *fidere* absolutely. — 404. **Templo**; the temple of Minerva in the citadel. See on v. 359 and I. 41. — 407. **Mente**. Gr. 430. A. & S. 257. **Coroebus**. See vv. 341 foll. and notes. — 408. **Periturus**. Gr. 578. V. A. & S. 274, R. 6 (a). — 409. **Densis . . . armis**; i. e. with closed ranks. Gr. 414 and 3. A. & S. 247 and 2. Cf. 383. — 410. **Primum** answers to *tum*, v. 413, and to *etiam*, v. 420. This was the beginning of our reverses. **Delubri**; i. e. of Minerva. — 411. **Miserrima** = most pitiable. — 412. **Errore jubarum**; i. e. the mistake arising from the crests. — 413. **Gemitu**; i. e. of indignation. Gr. 414 and 3. A. & S. 247 and 2. **Ereptae virginis** = at the rescue of the maiden; i. e. Cassandra. Gr. 580. A. & S. 274, R. 5 (a). — 414. **Undique**; with *collecti*: they rally from all sides, and fall on us. **Acerrimus**; because of the loss of his prize. — 415. **Dolopum**. See on v. 7. — 416. **Adversal**; predicate with *configunt*. **Turbine**. Gr. 430. A. & S. 257. — 418. **Equia**. Gr. 414 and 2. A. & S. 247 and 1. Cf. Hor. C. IV. 4. 44. **Saevitque tridenti**. Cf. I. 138. — 419. **Merena**. See on Ov. M. I. 187. **Fundo**. Cf. I. 84, 125. — 420. **Obscura nocte**. See on v. 360. — 421. **Insidiis** = by the stratagem. Cf. v. 387 foll. **Urbe**. Gr. 422. 1. A. & S. 254, R. 3. — 422. **Primi** = the foremost. **Mentita** = lying, counterfeiting: not passive, counterfeit, as some take it; for the weapons were actually Greek, and so were not counterfeited. It belongs to *clipeos* as well as to  *tela*. — 423. **Ora** — **signant** = they observe (our) speech differing in accent (from theirs). **Sono**. Gr. 429. A. & S. 250. 1. — 425. **Penelei**; an imaginary character. **Divae**. Minerva is called in XI. 483, *Armipotens praeses belli*. — 426. **Unus** = the very. See on I. 15. — 427. **Aequi**. Gr. 399 and 2. 1). A. & S. 213 and R. 1 (2). — 428. **Visum**; of the decrees of the gods, III. 2. Not that the gods did not think him just, but that they did not deal with him as they might have been expected to deal with a just man. — 429. **Panthu**. See on v. 322. — 430. **Infula**. See on v. 221. — 431. **Flamma** — **meorum** is parallel to *Iliaci cineres*, as the flames of Troy were the funeral flames of Aeneas's countrymen and friends. — 433. **Vitavisse**. Gr. 545. 2. 1). A. & S. 239, R. 2. **Vices** = hand-to-hand encounters. **Fata fuissent**. See on v. 54. — 434. **Caderem**. Gr. 495. 2. 1). A. & S. 273. 2. **Meruisse manu**. The object of *meruisse* is *ut caderem*. **Manu** = *pugnando*. **Inde**; probably of time, though it might denote place. — 435. **Iphitus** — **mecum** is in apposition with the subject of *divellimur*. We are forced away from the scene of action, Iphitus, Pelias, and I. **Quorum**; a part. gen. limiting *Iphitus* and *Pelias*. **Aevo . . . vulnere**. Gr. 414 and 2. A. & S. 247 and 1. — 436. See on *Achilli*, I. 30. — 437. **Vocati**; not a finite verb, but a participle agreeing with the subject of *divelli-*



*mor.* It was the battle-cry at Priam's palace that forced Aeneas and his comrades away from the scene where the others met their death. — **438. Pugnare**; with *cernimus*. *Cetera . . . bella*; i. e. other conflicts that were going on in the town. — **439. Forent.** Gr. 506. A. & S. 263. 2 (1). — **440. Sic** answers to *cre*, and goes with *ruentes* and *obsessum* as well as with *indomitum*. *Martem* = the conflict; as in v. 335. *Que . . . que* = both . . . and. *Ad tecta* = for the roof. — **441. Acta testudine** = by a testudo (of shields) which had been formed and advanced (against it). *Limen* = the gate. Two struggles were going on (*Danaosque — ruentes . . . obsessumque — limen*) between the assailants and defenders, one about scaling the walls of the palace (vv. 442–444), the other about forcing an entrance through the doors (vv. 449, 450). The progress of the former is described vv. 452–468, that of the latter vv. 469 foll. — **442. Haerent parietibus** = hang on the walls. Gr. 422. 1; 669. II. 3. A. & S. 254. R. 3; 306. 1 (3). — **443. Gradibus**; i. e. of the ladders. Gr. 414 and 4. A. & S. 247 and 3. *Clipeos . . . obiciunt* describes the *testudo*. — **445. Tecta** = covered. — **446. His**; with *tela*; i. e. the *limen* and other parts of the roof torn up. *Quando*. Cf. I. 261. *Ultima* = the end; i. e. that the end has come. — **447. Extrema in morte** = in the last death-struggle. — **448. Decora alta**. Cf. I. 429. — **449. Imas**; opposed to what was going on upon the roof. The defenders of the doors seem to have stood within, v. 485. — **451. Animi**; referring to Aeneas and his two companions. His first thought had been to make for the citadel (v. 315), he had afterwards become more desperate (vv. 336 foll.); now he seems to return to the hope of making a regular defence.

**453. Limen.** Virg. characterizes this secret postern gate in four ways: first simply as *limen*, then bringing in the notion of secrecy in *calcae fores*, then in *pervius usus*, etc., explaining the object of this second entry, and lastly in *postes relictos a tergo* giving the situation of the door, at the back of the building. *Pervius usus* = thoroughfare, free communication. — **454. Tectorum — Priami** = connecting the apartments of Priam's palace with each other. — **455. Infelix**; probably on account of her widowhood. She was the widow and Astyanax the son of Hector. — **456. Saepius** = quite often. — **457. Soceros**; Priam and Hecuba. So *patres*, v. 579, stands for *parentes*. *Puerum . . . trahebat*. See on v. 321. — **458. Evado**; of mounting a height, IV. 685. — **460. Turrin.** Gr. 85. A. & S. 79. 3. *In praecipiti* = on the extreme edge (of the roof). — *Summa . . . tectis*, i. e. the roof of the tower, not of the palace. Gr. 414 and 3. A. & S. 247 and 2. See on III. 134. — **463. Ferro**; i. e. with iron implements as levers. *Summa . . . tabulata* = the surface floorings; i. e. at the base of the tower; and called *summa* merely as be-

ing on the roof of the palace. **Labantes** = yielding, weak. — 464. **Altis** is generally taken = high; but it may equally well mean deep, the tower being overthrown from the bottom. **Sedibus** will then be the foundation. — 465, 466. Mark the dactyls, producing acceleration of movement. — 469. **Vestibulum** — **limine**. Cf. VI. 273. **Pyrrhus**. See on v. 263. — 470. **Exsultat** = leaps to and fro. — 471. **Qualis ubi . . . coluber** = as a snake when he. **In luem**; with *convolvit*. Virg. is fond of throwing in a word at the beginning of a simile to indicate, as it were, the main point and apply generally to what follows. Cf. I. 148, *Ac veluti magno in populo*; VI. 707, *Ac veluti in pratis*. **Mala** = hurtful, poisonous. Henry quotes Pliny to show that the ancients thought the serpent was poisonless during the winter, and acquired its venom from the food it ate on reviving in spring. — 472. **Sub terra** contrasts with *in lucem*. — 475. **Ardus** = *erectus*. **Linguis**. Gr. 414 and 4. A. & S. 247 and 3. **Ore**. Gr. 422 and 1. A. & S. 254, R. 3. — 476. **Ingens** = gigantic. **Periphas**; mentioned in Homer as the bravest of the Aetolians. — 477. **Armiger**. It is not necessary to suppose with Serv. that Automedon had changed his function and become the armor-bearer of Pyrrhus. He may have been both. See on VI. 485. **Scyria pubes** = the young men of Scyros. Pyrrhus had come from Scyros (now Skyro), one of the Cyclades islands, and the kingdom of his maternal grandfather Lycomedes. — 478. **Tecto** = the roof. Pyrrhus's comrades were attempting to scale the walls, while Pyrrhus himself is battering down the door. — 480. **Limina** are the doors, as *dura* shows. The presents, *perrumpit* and *vellit*, describing the general effect of the blows, a process still going on, contrast with *cavavit* and *dedit*, which express a single completed act. — 481. **Aeratos . . . robor**. Observe the effect of these words, placed each in the emphatic position at the commencement of the verse, and separated from the sequel by a pause: tears them down although plated with bronze; scooped out an opening in the door although made of the hardest wood. — 482. **Ore**. Gr. 428. A. & S. 211, R. 6. — 484. **Veterum . . . regum** adds to the pathos. The august privacy which had been preserved inviolate for generations is broken all at once. **Armatos**; those already mentioned, vv. 449, 450. — 487. **Cavae**; referring doubtless to the sound (see on v. 53), and also to the *cavædium*, or *atrium*, which was a covered court surrounding the *impluvium*, or uncovered court in the centre of a Roman house. — 490. **Oscula figunt**. The kisses are farewell kisses. Cf. IV. 659. — 491. **Vi patria** = with his father's violence. — 492. **Custodes** are the *armati* of v. 485. **Snfferre**; sc. *vim* from the preceding *vi*. **Ariete**. See on *abiete*, v. 16. **Crebro**; i. e. with frequent strokes of the ram. — 494. **Rumpunt aditus**. The acc. after *rumpere* often expresses not

what is burst, but what is produced by bursting. So  *rumpe res armis*, v. 129. — 495. *Militis complent*. See on v. 30. l. 564. — 496. *Non sic* indicates that the illustration is an inadequate one. — 497. *Exit*. See on G. l. 116. — 498. *Camelo*. See on l. 105. *Campe* — *trahit*. Cf. G. l. 482. — 500. *In limine* goes with *Angustissimus*, as well as with *Atridas*, but *furentem caede* had better be confined to the former. — 501. *Centum nurus*; meaning, probably, both the daughters-in-law and the daughters of Hecuba, of whom she had fifty each. Cf. v. 503. *Per* = among. — 504. *Postea*. For apposition of a part to the whole, see on E. IX. 9. *Auro spoliisque*. Gr. 414 and 2. A. & S. 247 and 1. — 505. *Proobuere* probably applies only to *postea*. *Tenant* seems to refer to *thalamos*. It is commonly rendered, however, occupy the places. Cf. v. 757. — 506. *Requiras*. See on v. 390. Cf. G. II. 288. Gr. 485. A. & S. 260, R. 4. — 507. *Casum*. See on l. 623. — 508. *Medium in penetralibus*; like *medas in penetralibus*, v. 665. Cf. l. 348. — 510. *Humeris*. Gr. 384, 1. A. & S. 249, R. 3. *Ferrum*. Gr. 374 f. A. & S. 234, R. 1. — 511. See on *perihurus*, v. 408. — 512. *Aedibus in mediis*; i. e. in the *impluvium*. See on *casus*, v. 487. *Asservant*. — 514. *Complexa* = embracing; i. e. having embraced and still continuing to do so. — 516. *Præcipites* = driven headlong from the sky. — 517. *Amplexae*; like *complexa*, v. 514. — 518. *Mens tam dira* = purpose so monstrous, desperate. — 520. *Cingi*. Gr. 545, 2. 2). A. & S. 239, R. 1. For the middle sense of *cingi* see on v. 383. — 521. *Tali — istis*; referring not to Priam (such defenders as you are), but to *tellus* (we have not now to look to arms, but to altars and prayers), as the words which follow (*non — Hector, with which compare vv. 291, 292*) are sufficient to show. For *defensoribus* applied to an inanimate object see *Caes. B. G. IV. 17*. — 522. *Non; ac egeret* from preceding *eget* for *afforet*. — 523. *Tandem*. If you have taken the false step of arming yourself, be persuaded at last, while there is yet time. — 526. *Concede* = yield and come. — 526. *Pyrri de caede* = from death by Pyrrhus; like *vulnere Ulixi*, v. 436. He had escaped being killed on the spot, though with a mortal wound. — 427. *Per — hostes*; with *elapsus*. — 528. *Porticibus — lustrat*. *Polites* runs through different parts of the house, now winding through the cloisters (*porticibus*), now traversing the *atrium*, round which the cloisters ran. — 529. *In festo vulnere* = with a deadly aim. — 530. *Jam jamque* = now, even now, adds greatly to the vividness of the description. — 533. *Quamquam — tenetur*; i. e. though death was all about him. — 534. *Pepercit*. See on G. II. 339. — 535. *At* is the regular particle in imprecations, ejaculations, etc. — 536. *Pietas* = commiseration, justice. This is the reciprocal of its ordinary sense. See on l. 10. So V. 688; IV. 36.

**Caret.** Gr. 501, I. A. & S. 264. 6. — 537. **Grates** = requital. — 538. **Me oernere.** *Facio* with an acc. with the infin. in the signification *to cause*, is poetical. — 540. **Satum** — **mentiris.** Priam means no more than that his nature belies his lineage, as Dido of Aeneas, IV. 365. **Quo.** Gr. 425. 3. 1). A. & S. 246. — 541. **In** — in the case of. Cf. v. 390. **Jura** — **erubuit** = he respected the rights and confidence of a suppliant. *Fidem supplicis* seems to include the confidence reposed by a suppliant and the return which it claims. — 543. **Hectoreum**; for *Hectoris*. Gr. 541. 5. A. & S. 211, R. 4 (a). — 544. **Sine ictu** = without inflicting a wound. — 545. **Impulsum**; sc. *est*. — 546. **Summo** . . . **umbone** = from the top of the boss. — 547. **Referes** — **ibis.** Gr. 535. 3. 2). A. & S. 267, R. 2. **Mentis.** Gr. 363. A. & S. 204. — 549. **Degenerem** — **narrare,** *he reduces socios nuntio*, I. 390. There is in *degenerem* a sarcastic allusion to v. 540. **Memento** (= don't forget) serves to point the sarcasm. — 550. **Trementem**; i. e. not with fear, but with age. Cf. v. 509. — 553. **Lateri**; for *in latus*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 554. **Finis.** Gr. 106. 1. A. & S. 63. 1 (2). — 555. **Destis** = according to his destiny. Gr. 414 and 2. A. & S. 247 and 1. **Tulit**; of fate. See on E. V. 34. — 556. **Populis terris-**  
**que**; with *superbum*. Gr. 414 and 2. A. & S. 247 and 1. — 557. **Asiae**; i. e. the countries in the western part of Asia Minor. Cf. III. 1. **Jacet.** The body was exposed unburied, and so Aeneas speaks of it as if it were still lying there. See on VI. 149. **Trun-**  
**cus** . . . **caput** . . . **corpus**; partitive apposition. See on E. IX. 9. — 559. **Me.** Gr. 371. 4. 2). A. & S. 233. — 560. **Subiit**; sc. *statione*. — 562. **Creusa**; the daughter of Priam and wife of Aeneas. — 563. **Direpta**; not as a fact, like the desolation of Creusa, but as a probability. **Casus Iuli**; i. e. *quid Iulo accidere posset*. — 564. **Respicio.** Let it be borne in mind that Aeneas is on the roof, and that he has been looking down into the *impluvium* of Priam's palace, completely absorbed in the scene transacting there. He now withdraws his eyes (*respicio*) from this scene, and looking about finds himself alone. **Copia** = force. In this sense, commonly plural. — 566. **Ignibus** — **dedere**; i. e. they had dropped in mere weariness into the flames from the palace roof, where they were standing with Aeneas. — 567 - 588. These verses are enclosed in brackets because, like the four lines prefixed to the Aeneid, their genuineness is questioned, and because they seem to be inconsistent with VI. 510 foll. — 567. **Atque adeo** is Virgilian, V. 268, 864, etc., *adeo* strengthening *atque* (see on E. IV. 11). **Super unus eram**; tmesis. **Limina Vesta-**  
**ma.** The temple of Vesta, like that of Pallas, appears to have been in the *arx*. — 569. **Tyndarida** = the daughter of Tyndareus; i. e. Helen. She was really the step-daughter of Tyndareus, being the

daughter of Leda, the wife of Tyndareus, by Jupiter. See on I. 69.  
 — 570. *Erranti*. Heyne supposes that Aeneas has let himself down to the ground and is ranging over the palace; but it may be questioned whether he really descends till v. 632. — 571. *Eterna*. Gr. 580. A. & S. 274, R. 5 (a). — 573. *Erinya*. See on G. I. 272. — 574. *Invisa* — hated. This seems better (Cf. v. 601) than *noxa*, as some take it. It is however to be joined as predicate with *videbit*: *eat crouching, like a hated thing*. — 575. *Exarsere* — *animi*; i. e. *animus ira exarsit*. *Subit*. See on v. 360. *Ira* = the angry impulse, resolve. — 576. *Uloisci . . . sumere*. See on *amor*, v. 10. *Boaleratas . . . poenas* = the penalty of her guilt. — *Conjugiam*; for *conjugem*. *Patres*; for *parentes*. See on v. 457. — 580. *Phrygia*. See on I. 182. *Comitata*. See on I. 312. *Ministris*; doubtless male attendants. — 581. *Occiderit . . . arserit . . . mardarit*. These fut. perfs. are meant to indicate those circumstances in the past which make it monstrous that the event spoken of as future, *adspiciet, ibit, videbit*, should ever be realized. The sense is: *shall she return, now that Priam has been murdered, etc.* So *ibit . . . arserit*, IV. 590. — 584. *Peminea*. See on *Hecoreum*, v. 543. — 585. *Exstinxisse . . . sumpsisse*. The ordinary construction would be *laudabor quod exstinxī, or qui exstinxerim*. *Nefas*; contemptuously of a person. *Merentes . . . poenas*, like *scleratus poenas*, v. 576. — 587. *Ultrix flammæ*; for *ultionis*. Gr. 416. 7. 2). A. & S. 220. 3. Cf. I. 215. With *cineres meorum* cf. *flamma extrema meorum*, v. 431.

588. *Talia jactabam*. Cf. I. 102. *Furiata menta*. Cf. V. 407. — 589. *Videndam* = *ut viderem*. — 591. *Confessa*. See on v. 514. *Que* couples the clause to which it belongs with *confessa deum*. *Videri*. See on E. IV. 16. — 592. *Quanta*. The stature of the gods was greater than that of men. *Prehensum continuit*. See on I. 69. Venus seizes the hand with which Aeneas was laying hold of his sword. — 593. *Roseo . . . ore*. Cf. I. 402. — 595. *Nostrī . . . cura*. Venus identifies herself with the family of which she formed a part, and to which Aeneas owed protection. Gr. 396 ll. A. & S. 211, R. 3 (u). *Tibi*. Gr. 398. 5. A. & S. 211, R. 5 (t). — 596. *Prius*; i. e. before doing anything else. — 597. *Liqueria*. Gr. 525. A. & S. 265. The real meaning is: where he, whom you left at home, may be now. — 598. *Omnes* may go with *quos* or *aces*. The editors generally prefer the former. — 599. *Resistat*. The present expresses that the danger, and consequently the guardianship, are not over. Gr. 504. 1. A. & S. 261, R. 3. *Tulerint* and *hauserit*, on the other hand, for the sake of liveliness, speak of the destruction as already a thing of the past. — 600. *Tulerint*. See on E. V. 34. *Haurire*; of a weapon or other offensive agent, prob-

is devouring flesh or drinking blood. — 601. *Tibi* refers to the sentence, as in l. 261. It is not, *as you think*; or this over-  
*that you mourn* is not caused by, &c. — 602. *Culpatus*; i. e. you and others blame; used as an adj. *Divum*. In trans-  
supply *but*. — 603. *A culmine* = from its summit; i. e. from bottom. See on v. 290. — 605. *Et — caligat* = and humid  
as a veil of mist around you. — 608. *Moles*; the walls and  
ings. — 609. *Pulvere*. Gr. 430. A. & S. 257. — 610. *Magno*  
*identi* belongs really to *muras* as well as to *fundamenta*, though  
matically only to the latter. — 612. *Scaean . . . portas*. The  
in gate, being the western gate, looked toward the shore, and  
attle naturally thickened round it. — 613. *Prima*; because at  
strance of the city. See on v. 334. — 615. *Summas arces*;  
ing to the citadel. *Tritonia*. See on v. 171. — 616. *Nimbo*  
*eva* = refulgent with a storm-cloud and the fierce Gorgon.  
is the furious storm-cloud, indicative of her wrath, with which  
s enveloped; *Gorgone* is the frightful Gorgon Medusa, whose  
Minerva had placed upon her shield; and both are lighted up  
by the lurid glare of the conflagration or by the lightnings from  
loud. — 617. *Pater*. See on G. l. 121. *Secundas* = auspi-  
— 618. *In — arma*; i. e. against the Trojans who continue to  
resistance. — 619. *Eripe . . . fugam*; i. e. flight is the only  
now within your grasp, and you may by delay lose the oppor-  
for this. *Labori* = to the struggle. — 621. *Dixerat*. A. &  
9, R. 1 (3). — 623. *Numina* = powers. — 624. *Tum vero*;  
after his eyes have been opened to see Heaven fighting against  
. *Omne*; emphatic. — 625. *Neptunia*. See on G. l. 502. —  
*Ac veluti* = even as. — 627. *Quum*; with *ac veluti*. *Ac*  
= which they have begun to fell. *Crebris*. See on *crebro*,  
2. *Instant* = are pressing on, striving. — 628. *Certatim*;  
*instant*. *Minatur*; i. e. to fall. — 629. *Vertice*. Gr. 414 and  
L. & S. 247 and 2. — 630. *Evicta*; stronger than *victa*. *Su-*  
*sum*. Gr. 371, l. 3 (2). A. & S. 232 (3). — 631. *Congemuit*  
s groaned loudly. *Traxitque — ruinam* = and having been  
off (i. e. from the stump), has fallen heavily along the mountain.  
62. *Descendo*. See on v. 570. *Ducente deo* = under di-  
guidance; the masc. being used in a general sense, though a  
cas is meant. — 633. *Expedior* = I make my way in safety:  
am extricated. — 634. *Perventum* (sc. *est*) = I arrived. Gr.  
3. A. & S. 184. 2. — 636. *Primum*; with *quem*. *Montes*;  
lda, vv. 801 foll. — 638. *Integer — aevi* = unimpaired by age.  
99. 3. 4). A. & S. 213. — 639. *Suo*; emphatic. *Robore*.  
abl. see on *regno*, l. 268. — 640. *Agitate* = hasten forward:  
ving the notion both of preparation and execution. — 642. *Satis*,

etc. In prose we might have had *scis imperque est quod vultum est*. The allusion is to the destruction of Troy by Hercules in the rage of Laomedon. — 643. *Superavimus*. Cf. v. 597. *Urbi*. Gr. 34. A. & S. 223. *Una* in the form of *und* must be supplied to *superavimus*. — 644. *Hic* is probably to be taken with *passum*: just as I do. *Aditi* seems to refer to the *consuetudine* rather than to the *inclinatio*. See on l. 219. They are to treat him as if he were already dead, and leave him. — 645. *Ipsæ manu* are so frequently connected together by Virg. in the sense of doing a thing with one's own hand (see on l. 321), that it seems impossible to give them any other sense here. *Miseribimur hostis* on the other hand is more naturally understood of death from an enemy than of an enemy's abstaining from maltreating the dead; and the words of Aeneas, v. 661, rather favor the same view. Forb. therefore seems right in supposing that Anchises means to follow Priam's example, mingling in battle and provoking his death. Cf. *Mernisse manu*, v. 434. *Exuviasque potest inducere* that the enemy might kill him for other reasons than pity. — 647. *Annos demoror* = have I been delaying the years. Cf. 467. 2. A. & S. 145. 2. — 649. *Fulminis . . . ventis*. Virg. may have thought of the wind of the thunderbolt's motion. See on l. 45. *Affavit* = blasted. The story was that Anchises was struck with lightning for divulging his intercourse with Venus. — 650. *Memorans* = *dicens*. Cf. v. 73. l. 327. — 651. *Nos*. Gr. 446. 2. A. & S. 209, R. 7 (b). *Effusi* (sc. *sumus*) *lacrimis* = in tears (began to weep). Gr. 429. A. & S. 250. 1. — 652. *Vertere*. See on l. 2. — 653. *Fato* = *incumbere* = to lend his weight to the destiny that was bearing us down. *Vellet* depends on *effusi lacrimis*, which contains the notion of *orabamur*. — 655. *Feror*. See on v. 383. — 656. *Consilium . . . fortuna* = expedient . . . way of safety. — 658. *Ne fas* = impiety. — 660. *Sedet*; of a fixed resolution, IV. 15; V. 418 etc., sometimes with *animo*, sometimes with a dat. of the person, sometimes without a case. *Animo*. Gr. 414 and 3. A. & S. 247 and 2. — 661. *Isti*; i. e. to that death you covet so. — 662. *Jam* = in a moment. — 664. *Hoc erat . . . quod eripis* = was it for this . . . that thou dost rescue. *Quod eripis* is the subject, *hoc* the predicate, and *ut cernam* explains *hoc*. *Hoc* and *quod* are adverbial or cognate accusatives. Gr. 380. 2. A. & S. 232 (3). See on v. 141. The tenses are confused, *ut cernam* depending on *hoc erat*. — 665. *Modis*, etc. See on v. 508. — 668. *Ferte arma*. We are to suppose that he had taken off his armor on returning home. So *Rursus in arma feror*, v. 655. *Lux ultima*; like *summa dies*, v. 324. — 669. *Revisam*. Gr. 493. 2. A. & S. 262, R. 4. — 671. *Accingor*. See on v. 383. — 672. *Insertabam*. The strap or handle of the shield, through which the arm was passed, was technically denominated *in-*

*seriorum*. — 675. *Et* = also. — 676. *Expertus*; i. e. as having been already in the battle. — 678. *Quondam . . . dicta* = once called. — 681. *Manus inter*, etc. Creusa had Ascanius in her arms and was pressing him upon Aeneas. This explains *tendebat*, v. 674. — 682. *Levis . . . apex* = a light tapering flame. — 683. *Tactu*. Gr. 429. A. & S. 250. 1. — 684. *Flamma* is the same as the *levis apex*. — 685. *Trepidare* = began to bustle about. Gr. 545. 1. A. & S. 209, R. 5. — 686. *Pontibus* = with spring water. — 688. *Coelo*; for *ad coelum*. Cf. v. 405. Gr. 379. 5. A. & S. 225. IV. R. 2. — 689. *Si*. See on G. I. 7. Cf. V. 687 foll. — 690. *Hoc tantum*; sc. *roga*. See on v. 79. — 691. *Firma*. Serv. says that it was usual for the Romans to ask for a second omen confirming the first. — 692. *Vix . . . que*. See on v. 172. — 693. *Laevum* = on the left. Thunder on the left was a good omen in Roman augury. — 694. *Stella* = a meteor. *Facem* = a fiery train. *Multa sum luco*; with *facem ducens*. *Idaea . . . silva*; the woods on Mt. Ida. — 697. *Signantemque vias*. The sense seems to be fixed by the parallel, V. 526, to the imprinting of the meteor's path along the sky. *Que* couples *signantem* with *labentem*. *Tum*. After the disappearance of the meteor any trail that it left would be more perceptible. *Longo limite* = in a long path. Gr. 414 and 3. A. & S. 247 and 2. — 699. *Se* = anras; i. e. rises. We may presume from v. 644 and the context generally that Anchises was stretched on his bed. — 701. *Jam*, as elsewhere, = already; and the repetition strengthens it. We may render: "No more, no more delay from me." *Adsum* is stronger than *ibo*. Lead me by what way you will, I am there already. — 703. *Vestro — est* = Troy (i. e. the Trojan race) is in your keeping, under your protection. — 704. *Tibi comes ire* = *facis ire*. Gr. 390 and 2. A. & S. 227, R. 4. Cf. VI. 158. — 706. *Aestus*; acc. — 707. *Imponere*. See on v. 383. — 708. *Humeris*. Gr. 414 and 3. A. & S. 247 and 2. Cf. IV. 599. *Iste* very beautifully suggests the reason why the burden will not be oppressive: it consists of thee. — 709. *Quo . . . cumque*; tmesis. — 710. *Mihi*. See on *tibi*, v. 704. — 712. *Dicam*; fut. indic. *Animis advertite*; a variety for the common *animas advertite ad ea*. — 713. *Urbe egressis* = as you go out of the city. For the dat. see on I. 102. — 714. *Desertae* = solitary; because she, i. e. her temple, stood in an unfrequented spot. — 715. *Religione* = by the religious observance. — 716. *Ex diverso* = from different parts. — 718. *Me . . . attrectare*. Gr. 549 and 1. A. & S. 269 and R. 2. *Quae recentia*. We have seen, v. 167, that part of the crime of Diomedes and Ulysses was that they touched the Palladium with their blood-stained hands. — 719. *Vivo*. Only running water could be used for the purification.



**721. Numeros.** Gr. 38a. A. & S. 234. II. — **722. Supes;** sub-verb. **723. Ferimur.** See on v. 383. **Opaca locorum.** See on I. 422. — **727. Adverso — Graii** = Greeks gathered thickly together in hostile array. — **729. Comitū;** Ascanius. — **731. Evāsione** = to have passed over in safety. See on v. 458. Cf. III. 282. **Ad auras;** with *adesse*, as in V. 55. — **735. Mihi.** Gr. 386. 2. A. & S. 224. R. 2. **Nescio quod** = some; lit. I know not what. Gr. 525. 4. A. & S. 265. R. 4. **Male amicum.** See on v. 23. — **736. Confusum eripuit.** See on I. 29, 69. **Cursu.** See on I. 157. — **737. Regione** = line, direction. — **738. Misero — incertum** = whether my wife Creusa, torn from me unhappy (one) by fate, stopped, or wandered from the way, or weary sat down, (is) uncertain. *Misero* belongs to *mihi* understood. *Erepta fuit* applies really to all three verbs, the meaning being that she was separated finally from Aeneas, whatever was the cause. The indicatives are used instead of subjunctives, which we should have naturally expected, like *latantur*, E. IV. 52, *sparsit*, E. V. 7, *mittit*, G. I. 57, being regarded as the principal verbs in the sentence, and *incertum* merely as a sort of qualifying adverb. Gr. 525. 6. A. & S. 265. R. 1. — **739. Sen** is used co-ordinately with *ne*, as Tacitus uses *sive* co-ordinately with *an*. We have already had *sen* . . . *sive* after *dubū*, I. 218. — **741. Nec-quam** = nor did I observe that she was lost or turn my mind (towards her) before that. — **742. Tumulum . . . sedem.** Gr. 379. 4. A. & S. 237. R. 5 (c). **Antiquae** refers rather to the temple than to the goddess. — **744. Comites** = as her companions. *Comites* simply expresses in what respect she played them false, or escaped their notice. — **745. Deorumque.** Gr. 663. III. 1. 4). A. & S. 304 (d); 307. 3. — **749. Cingor.** See on v. 383. — **750. Stat** with an *infm*, of a fixed resolution, like *sedet*. Cf. v. 660. — **753. Retro — sequor** = I observe and trace backward. See on I. 29, 69. — **754. Lumine** = with the eye. — **755. Si forte** = on the chance that. See on v. 136. — **761. Porticibus — asylo** = in the desolate cloisters, Juno's sanctuary; i. e. temple. — **765. Auro solidi** = of solid gold: lit. solid with gold. Gr. 414 and 2. A. & S. 247 and 1. — **772. Infelix;** with reference to Aeneas's feeling, not to Creusa's actual condition. — **773. Nota = solita.** The forms of the shades, like those of the gods (see on v. 592), were supposed to be larger than human, apparently as being no longer "cabined, cribbed, confined" by the body. — **774. Steterunt;** like *talvunt*, E. IV. 61. — **775. Affari . . . demere.** Gr. 545. 1. A. and S. 209. R. 5. — **777. Numine** = will, purpose. See on v. 123, I. 133. Cf. V. 56. — **779. Aut** (= nor) connects *fas* (= destiny) with *regnator*, as one of the subjects of *mitti*. *Ille* is peculiarly used of Jupiter, as a title of reverence. — **780. Tibi.** Gr. 388. I. A. & S. 225. III. **Exilia.** The

ral has here (as indeed frequently in poetry), a rhetorical force, as multiplying the troubles of Aeneas. **Arandum** is used strictly with *mor*, loosely with *exsilia* (zeugma), = to be undergone . . . to be reversed. — 781. **Et** = and then. **Terram**. See on v. 742. **Hesperiam**. See on I. 569. **Lydius** refers to the traditional origin of the Etruscans from Lydia, a country in the western part of Asia minor. **Arva — virum** = through the rich cultivated lands of heroes. 784. **Parta** is peculiarly used of things that are virtually, though not actually realized. Cf. III. 495; VI. 89; E. III. 68. **Creusae**. See on I. 462. — 785. **Myrmidonum — Dolopum**. See on v. 7. 786. **Aut**. See on v. 779. **Servitum**. Gr. 569. A. & S. 276. I. & II. — 787. **Dardania**. Gr. 316. A. & S. 100. I (b). — 788. **metrix**; Cybele. She was one of the patronesses of Troy, being Phrygian goddess, and worshipped on Ida. Virg. means evidently that Creusa is to become one of her attendants, passing from ordinary humanity into a half-deified state, which agrees with v. 773. — 789. **Serva . . . amorem**; i. e. continue to love. — 792. **Ibi = tum**. Gr. 384. I. A. & S. 249. I. R. 3. — 795. **Sic**. Cf. I. 225. 798. **Pubem** = a band, company. Gr. 363. A. & S. 204. It is meant to include vaguely the whole body. — 799. **Parati**; sc. *deduci* some similar word. — 800. **Velim**. Gr. 486. III. A. & S. 260. II. **Ilago**. Gr. 414 and 4. A. & S. 247. 3 or 255. 2. — 801. **Jugis summae Idae**; i. e. from the summit of Ida. **Lucifer**. The story is that Lucifer, the star of Venus, guided Aeneas to Italy. — 803. **pos opis** may either be hope of giving aid, or, more probably, hope of receiving it, Aeneas identifying himself with the city.

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## THE AENEID. BOOK III.

In the Third Book Virgil treads yet more closely in the steps of Homer, the subject being the wanderings of Aeneas, as that of the fourth and three following books of the Odyssey is the wanderings of Ulysses. Yet the only place in which the two lines of adventure actually touch is when they enter the country of the Cyclops; and here Virgil has skilfully contrived not to rival Homer's story, but to appropriate it, and to make Aeneas reap the fruit of Ulysses's experience without being obliged to repeat it in his own person. For other incidents he is indebted partly to other portions of the body of heroic legend, partly to his own invention. Polydorus is from the

Greek drama; the bleeding myrtle, however, may be Virgil's own, though Heyne gives the credit of it to the Cyclic poets: the adventure with the Harpies was suggested by Apollonius, who also gives hints for the predictions of Helenus and the deliverance of Achaemenides: other legends seem to have given the outline of the voyage, indicating the several places touched at. The mistakes made in searching for the new kingdom, the scene at Delos, the appearance of the Penates, the meeting with Andromache, seem all to be more or less original.

#### ARGUMENT.

Troy, according to the almost universal tradition, was taken in the summer. The winter of this year, which counts as the first of the seven, is spent by Aeneas in making preparations (1-7). He sails in the spring or summer of the second year (8-12), and spends the winter in Thrace, where he builds a city (13-18). The tragedy of Polydorus drives him away in the spring of the third year (19-64). He goes to Delos, and thence to Crete. Two years are supposed to be consumed in his unfortunate attempt at colonization. His stay at Actium brings him to the end of the fifth year (70-284). The sixth year is spent partly in Epirus, partly in Sicily. In the summer of the seventh he arrives at Carthage (I. 755). The remainder of the Book (285-715) embraces the incidents of the sixth year, and of the seventh up to the time of the arrival.

1. *Asiae*. See on II. 557. — 2. *Immeritam*; i. e. undeserving such a fate. The crimes of Laomedon and Paris were the cause, not the nation in general. *Visum*; the same as in II. 428. — 3. *Humo* = from the ground: expressing total overthrow. *Fumat*. Mark the pres. as expressing continuance. *Neptunia*. See on II. 625. — 4. *Diversa exsilia* a remote place of exile, i. e. widely removed from Troy. *Desertas* = unoccupied; and so fit for settlement. Cf. vv. 122, 123. — 5. *Sub ipsa* = close beneath. — 6. *Antandro*; a city at the foot of Ida. *Molimur*; as in I. 424. — 7. *Sistera*. Gr. 549. A. & S. 269. 8. *Prima*. Gr. 441. 6. A. & S. 205, R. 17. A winter has passed since the fall of Troy. — 9. *Et*. See on II. 172. *Patis*. Gr. 384. A. & S. 223. — 10. *Quum* = *et tum*. — 12. *Penatibus et magnis dis*. What the Penates were was an unsolved problem among the ancients themselves. Virg. classes them here with the *magni Di*, and elsewhere, II. 293, 296, and IX. 258 foll. with *Vesta*; but it is not clear in either case whether the association implies distinction or identification. All that can be said is that they were supposed to be in a peculiar sense the national gods of Troy.

(cf. v. 63, where Acestes has other Penates of his own), and that, as their name imports, they were connected with the home and the hearth. Their images were easily carried, as appears from II. 717. —13. **Procul**. Thrace was separated from the Troad only by the Hellespont, so that *procul* is used, as it sometimes is, without any notion of great distance, expressing local separation, and no more. **Mavortia**. Mars was the tutelary divinity of Thrace. See on I. 276. **Campia**. Gr. 414 and 3. A. & S. 247 and 2. —14. **Thrace arant** is interposed like *Tyrii tenuere coloni*, I. 12. **Regnata** is used passively here and in VI. 793 (where, as here, it is followed by the dat.), though *regno* is not properly a transitive verb. **Lyourgo**; a king of Thrace, who, it is said, boldly opposed Bacchus and drove him out of his kingdom: hence *acri*. —15. **Hospitium — Penates** = (which was) an ancient guest-land of Troy and (whose) Penates (were) allied (to ours); i. e. between which and Troy there was a friendly alliance. *Hospitium* and *Penates* may be regarded grammatically as in apposition with *Terra*. —16. **Dum fuit**. For the perfect with *dum* in the sense of *while*, cf. I. 268. —17. **Moenia**. It is supposed that Virg. refers to Aenos, a town of Thrace, at the mouth of the Hebrus. **Prima** may either mean that this was his first attempt at building the promised city, or that he began to lay the foundation of a city. **Ingressus**; sc. *terram*. **Iniquis** = *volentibus, non faventibus*. —18. **Aeneadae**. Gr. 363. A. & S. 204. **Nomen**; i. e. for the inhabitants, not for the place. —19. **Dionaeae**. See on E. IX. 47. **Divisque**; i. e. and the rest of the gods. It was customary to add a general to a special invocation. For an example see G. I. 21. —20. **Nitentem** = shining, sleek. Cf. VI. 654. —22. **Tumulus**. The mound is apparently of sand, which had accumulated over the unburied body of Polydorus, if we suppose Virg. to follow the same story as Euripides, who makes Polymestor throw his victim's corpse into the sea. —23. **Hastilibus**; i. e. spear-like wands, or shafts. Cf. G. II. 447. Gr. 414 and 2. A. & S. 247 and 1. —24. **Silvam**. Cf. G. II. 15, 26. —25. **Tegerem**; i. e. to wreath or shadow the altars. See on II. 249. —27. **Quae**. Gr. 445. 8. A. & S. 206 (3) and (a). —28. **Huic**; for *ex hac*. **Sanguine**. Gr. 428. A. & S. 211, R. 6. It may be treated as an abl. of manner, being regarded as a variety for *ater liquitur sanguis guttis*. —29. **Mihi**. See on *Aeneae*, I. 92. —30. **Gelidus**; proleptic. —32. **Insequor** = I proceed. **Tentare**. See on II. 38. —33. **Cortice** seems to be the skin of the root. —34. **Nymphas**; i. e. the Hamadryads. See on E. V. 75. —35. **Gradivum**; an epithet of Mars. **Patrem**; merely a title of honor. See on G. II. 4. **Geticis** = Thracian; lit. Getic. See on Ov. Trist. IV. 10. 110. —36. **Rite** = duly. It is used not of formal applications to the gods, but of the regular, and, as it were, due

blessings which the gods confer. **Secundareat visus** = to render the portent propitious. Gr. 493. 2. A. & S. 262, R. 4. **Omen levarent**: a parallel expression. The omen was apparently *gravis*; Aeneas asks to have it made *levis*. — 39. **Lacrimabilis** = *pitecorn*. 40. **Reddita** = sent forth. — 41. **Jam** = at last; i. e. after this third effort. — 42. **Paros**. See on E. III. 94. — 42. **Scelerare**: i. e. by disturbing the grave of a fellow-countryman and relative. **Non — tulit** = Troy produced me not a stranger to thee; i. e. I am a Trojan, not an alien. — 43. **Aut**; for *neque, non* being taken with both clauses. Cf. II. 779. — 44. **Crudeles terras**; like *crudeliter*, I. 355. **Latus avarum** is an expression of the same kind. — 45. **Perrea**; because the points were iron. — 46. **Jaculis** = *acutis* = has shot up into sharp javelins. Gr. 414 and 3. A. & S. 247 and 2. — 47. **Tum vero** denotes a further stage of horror than that described in vv. 29, 30. **Ancipiti** expresses the doubt of Aeneas whether he ought to remain in the country or leave it. **Alendum**. Gr. 578. V. A. & S. 274, R. 7. — 51. **Regi**; Polymestor. **Arma**. Gr. 385. A. & S. 223, R. 2. — 52. **Cingi** — *obaldione*. Virgil's meaning evidently is that as the Greeks grew stronger the siege was converted into a blockade. — 53. **Fortuna recessit**. Fortune is said to retire, as in v. 615, to remain. — 54. **Res Agamemnonis** = the interest, fortunes of Agamemnon, i. e. the Grecian cause. — 55. **Fas omne** (V. 800) seems here to stand for all laws, human and divine. — 56. **Potitur**. Gr. 286. 1. A. & S. 177. **Quid**. Gr. 374. 5. A. & S. 231, R. 5 (a) and (b). — 57. **Sacra** = accursed; because *sacra* is used of what is consecrated, i. e. devoted to the infernal gods. — 60, 61. **Excedere . . . linqui . . . dare**. Gr. 363; 553. II. A. & S. 204, 270, R. 1 (c). For the mixture of the passive with the active infinitive cf. V. 773. — 61. **Pollutum hospitium**; like *polluto amore*, V. 6, the notion in each case apparently being the breach of a sacred tie. — 62. **Instauramus** = we perform. It is a term for sacrificial and other solemnities, so that we need not bring in the notion of a new interment. — 63. **Aggeritur tumulo** = is added to the mound; i. e. the casual mound already existing (v. 22). Gr. 386. A. & S. 224. **Stant** = are erected. Cf. v. 305; E. V. 66. — 64. **Caeruleis**; of a sad color. **Vittis**. The altars are wreathed with fillets, as elsewhere with boughs. **Atra**; referring rather to the associations (the cypress being used in funerals) than to the actual color of the leaves. — 66. **Inferimus** = we bring; i. e. as libations, a sacrificial term. **Tepido**; because newly milked. **Lacte**; with *spumantia*. Gr. 414 and 2. A. & S. 247 and 1. — 67. **Sacri**; i. e. of the blood of victims. Cf. V. 78. — 68. **Condimus** = we lay to rest; just as we talk of laying a spirit, as the soul would wander so long as the body was unburied. Cf. VI. 326 foll. **Magna** — *cle-*

**na.** The reference is to the *inclamatio* already mentioned on I. 219. **supremum**; not the acc. of the object, but the adverbial acc., the object being *animam*; we call upon his spirit with the last call, or for the last time. The last thing done at an interment was to bid farewell to the deceased by pronouncing the word *vale*. Gr. 380. 2. A. & S. 232 (3). — **69. Fides pelago.** Cf. *meis te fidere regnis*, V. 30. Gr. 392. I. and I. A. & S. 222, R. 8. — **70. Auster**; for *ventus*. — **71. Deducunt.** See on I. 551. — **73. Sacra . . . tellus** = a sacred land; i. e. Delos, the birthplace of Apollo and Diana. See on Ov. M. VI. 187, 190. — **74. Matri**; Doris. See on II. 419. The native limits *gratissima*. **Aegaeo**; applied to Neptune because he was supposed to delight especially in the Aegean sea. — **75. Pius** = grateful; i. e. to his own birthplace and to the island which had sheltered his mother. **Arcitenens**; Apollo; i. e. as the bearer of the bow, the archer. — **Oras et litora.** See on G. II. 44. — **76. E** = *ex*; lit. from; suggesting the notion of distance. — **Mycono Gyaron**; two of the Cyclades, the former quite near, the latter at a considerable distance from Delos. — **77. Immotam — dedit** = and ordered it fixed (so as) to be inhabited. — **79. Apollinis urbem**; Delos. — **83. Hospitio**; i. e. in consequence of the guest-friendship or tie of hospitality which had been already formed between Anius and Anchises. — **84. Saxo . . . structa vetusto** = *vetusta*; lit. built of old rock. The material is here conceived of as a means, and hence in the abl. without a preposition. — **Venerabar** = I began to venerate (the temple) and to pray. — **85. Propriam.** See on E. II. 31. **Thymbraee**; an epithet of Apollo derived from Thymbra, a plain and city of Troas, where he had a temple. — **86. Manram** = that will remain, be permanent. **Altera — Pergama.** The city is regarded as already existing in the persons of those who were to inhabit it. See on II. 703. — **87. Reliquias — Achilli.** See on I. 30. — **88. Quem sequimur**; i. e. who is to be our guide? *ut quae — vito?* v. 367. In both cases, the present shows the urgency of the request. They had started without any clear notion of their destination, v. 7. — **89. Pater.** See on G. II. 4. **Augurium** is loosely used for an oracular response. See on v. 5. **Animis nostris** is expressed as if the inspiration which Apollo gives to the seer (VI. 11) were imparted to the ordinary applicant at the temple. — **90. Vix.** See on II. 172. **Omnia** is explained by what follows. — **91. Liminaque.** The lengthening of a short syllable is very rare when it ends in a vowel. Gr. 669. V. A. & S. 309 (1). — **92. Adytis . . . reclusis.** So the temple flies open to give the response, VI. 81. **Cortina**; the tripod. — **93. Submissi — terram** we prostrate ourselves reverently upon the ground. — **94. Duri** inured to hardships, hardy. **Quae.** See on *quae*, v. 27. **A**

**stirps** — **tuit**; i. e. the land where your ancestral stock first grew. — **95. Utere lacto** = with joyous fruitfulness, into her fertile bosom; perhaps with a reference to the image of a mother following. Gr. 414 and 3. A. & S. 247 and 2. — **96. Matrem**. Cf. G. II. 26. — **98. Mixto . . . tumultu**; i. e. on account of the doubtful interpretation. Gr. 430. A. & S. 257. — **100. Moenia**; i. e. the city which Apollo had promised by implication. — **101. Quo**; not referring to *moenia*, but introducing a separate question. — **102. Monumenta** = traditions. — **103. Spes**; i. e. the object of your hopes. Cf. V. 672. — **104. Jovis . . . insula**; as the birthplace of Jove. — **106. Habitant**; i. e. men inhabit: another way of saying *centum urbes habitantur*. **Regna**; each being an independent sovereignty. — **107. Maximus . . . pater** (sc. *natus*) = our eldest ancestor, i. e. the founder of our race. There were two legends. According to one Teucer was a native of Troas, and the first king of Troy. Dardanus came to Teucer, received his daughter in marriage, and afterwards became his successor in the kingdom. According to the other Dardanus was a native prince of Troy, and Teucer immigrated into Troy from Crete, married the daughter of Dardanus, and succeeded to his throne. This double origin of the Trojan race is the cause of Anchises's mistake, but it seems from II. 781 that Aeneas should have set him right. — **108. Rhoeteas**. Troas is so called from the promontory of Rhoeteum on the Hellespont. — **109. Optavit**. See on I. 425. — **110. Staterant**. See on *stant*, v. 63. **Habitabant**. See on v. 106. — **111. Hinc**; i. e. from Crete. **Mater**; i. e. of the gods. **Cultrix Cybelae** = the inhabitant of Cybele: a mountain in Phrygia, from which she derived her name. **Corybantia aera** = the brazen cymbals of the Corybantes; i. e. the priests of Cybele, who worshipped her in the forests and on the mountains of Phrygia with drums, cymbals, horns, and dances. — **112. Idaeum nemus**, i. e. where the rights of Cybele were celebrated. **Fida** — **sacris** refers to the mysteries of Cybele. Gr. 387. A. & S. 226. — **113** Cybele was represented as drawn by lions. All these are mentioned as derived by Phrygia from Crete. — **115. Placemus ventos**; of sacrificing to the gods of the sea, as vv. 119, 120 show. **Gnosia**. See on G. I. 222. — **116. Nec — cursu**; about one hundred and fifty miles. Gr. 418 and 2. A. & S. 236. **Juppiter** may be mentioned as the god of the weather. See on E. VII. 60. **Adsit**. Gr. 503 I.; 505. A. & S. 263. 2 (1). — **118. Aris**. Gr. 422 and 1. A. & S. 254. R. 3. — **119. Neptuno . . . Apollo**. Neptune and Apollo are the tutelary deities of Troy; and there is a further reason for invoking them here, the one as the god of the sea, the other as having given the oracle. **Pulcher Apollo**. Cf. E. IV. 57. — **120. Pecudem**; probably a lamb, which, V. 772, is offered under similar circum-

stances to the *Tempestates*. — **122. Idomeneia**. Gr. 46. 3. 5). A. & S. 54. 5; 86. Idomeneus, a distinguished Grecian chief, led a band of Cretans to the Trojan war. The story is that on his voyage homeward he was overtaken by a storm and vowed to the gods of the sea that he would sacrifice the first thing that met him on landing, that this proved to be his son, that he fulfilled his vow, that a plague visited Crete, and that the inhabitants consequently expelled him, when he settled in Calabria, as mentioned in v. 400. — **123. Hoste**. Gr. 419. III. A. & S. 250. 2 (2). **Vacare** = are without. **Adstare** = stand ready to (our hand). Virg. expresses himself as if the Cretans had vacated the country as well as Idomeneus; but he may only mean that now that their chief was gone, the people would not be unwilling to receive the Trojans. — **124. Ortygiae**; the ancient name of Delos: lit. quail-island. — **125. Bacchatam**. See on G. II. 487. **Jugla**. Gr. 422 and 1. A. & S. 254, R. 3. **Naxon**. See on Ov. M. III. 636. **Donyssam**; a small island east of Naxos. **Viridem** refers probably to its vegetation. — **126. Olearon**; a small island west of Paros, belonging, like Donysa, to the group called *Sporades*. **Niveam Paron**; one of the Cyclades, famed for its white marble: hence *niveam*. — **127. Cyoladas**. Virg. first specifies some of the individuals of the group, and then sums them all up in the general clause, *sparsas — Cycladas*. So the *Sporades*, referred to in the words *crebris freta consita terris* = thickly sown with numerous lands. **Legimus** = we coast along... we traverse, pass through: *zeugma*. — **128. Vario certamine** = with various emulation; i. e. striving to outdo each other. Cf. v. 290. — **139. Hortantur** = encourage each other. **Cretam — petamus**; giving a notion of sail-or language: For Crete and our forefathers, ho! Gr. 487. A. & S. 260, R. 6. — **130. Prosequitur** has here its proper sense of acting as an escort or convoy. **A puppi** = astern. **Euntes** = as we go. — **131. Curetum**; the most ancient inhabitants of Crete, who worshipped Jupiter with noisy music and armed dances. They are sometimes identified with the *Corybantes*. — **132. Optatae molior**. See on I. 424, 425. — **133. Pergameam**; sc. *urbem*. **Cognomine**. Gr. 414 and 2. A. & S. 247 and 1. — **134. Amare**. Gr. 558. VI. 3. A. & S. 273. 2 and (b). **Arcem — teotis** = to build the citadel high with roofs. Gr. 414 and 3. A. & S. 247 and 2. — **135. Jamque**. See on I. 223. **Fere** = just; referring to the two next clauses as well as to the one in which it stands. **Subduotae**. See on I. 551. — **136. Connubilis arvisque**. Gr. 669. II. and 3; 384. A. & S. 306. 1 and (3); 223. **Operata** (sc. *est*) = were occupied with. — **137. Jura — dabam**; i. e. a settled government is established (cf. I. 426; V. 758), and houses (either sites, or buildings vacated by the Cretans, v. 123) apportioned. — **137-139. Membria**; with *venit*,



like *arboribus satisque*. **Traota**. Gr. 430. A. & S. 257. The passage may be freely rendered thus: Suddenly there came on the human frame a wasting sickness, shed from the whole tainted expanse of the sky, a piteous blight on trees and crops, a year charged with death. — **140. Inquebant—animas**. The life is generally said to leave the man, not the man the life. Cf. V. 517. — **141. Steriles**; proleptic. **Exurere**. Gr. 545. 1. A. & S. 209, R. 5. **Sirius**. See G. I. 218. — **142. Victum . . . negabat**. Cf. G. I. 149. — **143. Remenso**. Cf. II. 181. — **144. Hortatur . . . ira**. See on v. 134. **Mari**. See on *tractu*, v. 138. **Vendam**; i. e. a gracious answer to the questions which follow. See on l. 519. — **145. Ferat . . . jubent**. Gr. 525. A. & S. 265. **Ferat** may be either *tell* or *give*. See *da*, v. 85. — **148. Effigies divum** are the statues, not the appearances in vision. Cf. VII. 443. **Penates**. See on v. 12. — **150. Jacentis** = as I lay. — **150. In somnis**, etc. We have here apparently a mixture of dream and vision, as in l. 355; II. 296, the moonlight belonging to the latter, the other circumstances to the former. — **153. Affari . . . demere**. See on *exurere*, v. 141. — **154. Dispartum . . . est**; said rhetorically, as if Aeneas were certainly going to arrive there. — **155. Ultro**, i. e. without waiting to be asked. See on II. 279. — **156. Dardania—Troja. Arma secuti**; *sc. mil.* Cf. v. 54. — **158. Idem**; emphatic. Gr. 451. 3. A. & S. 207, R. 27 (*a*). — **159. Tollemus in astra**; referring generally to the superhuman glory of Aeneas's descendants, rather than specially to the actual apotheosis of Caesar or Augustus. — **159. Magnis** = for your great gods: not, as is generally understood, the *nepotes*, but the *magni Penates* (IX. 258) or *magni di* who are speaking, the authors and impersonations of this national greatness. Cf. II. 295. — **160. Fugae**; as Aeneas is said, l. 2, to be *futo profugus*. — **162. Delius**; an epithet of Apollo, from Delos, the place of his birth. **Aut**. See on v. 43. **Cretae**. Gr. 424 and 1. A. & S. 221, R. 1. — **163–166**. Repeated from l. 530–533, where see notes. — **167. Nobis illustrates magnis**, v. 159. They identify themselves with the Trojans, or rather the Trojans with themselves. **Propriae**. Cf. v. 85. — **167. Dardanus . . . Iasius**. It is difficult to reconcile the text with the legend, which was that Dardanus and Iasius were brothers, the sons of Corythus, an Etruscan prince of Corythus (Corton.), or of Jupiter by the wife of Corythus, that they emigrated from Etruria and settled, Dardanus in Phrygia, where he married the daughter of Teucer, and became his successor in the kingdom of Troy, and Iasius in Samothrace. In order to make Virg. consistent with himself, and with the line of tradition which he seems to have followed, we must suppose him to use *pater* vaguely, as a mere term of respect, like *pater Aeneas*, and to intend a *quo* to refer to Dardanus. The lan-

usage is certainly against this, but by taking *Iasiusque pater* as parenthetical, the difficulty will be in a measure removed. Heyne and Wr. explain it thus: *Dardanus cum Iasio, a quo Dardania*. — 168. *A quo principe* = from which prince. — 169. *Surge age*. See on v. 462. — 170. *Corythum*; the place Corythus. *Requirat*. It. 488 and II. A. & S. 260, R. 6. — 171. *Ausonias* = Ausonian, Italian: from *Ausones*, a very ancient name of the primitive inhabitants of lower and middle Italy. *Diotaea* = Cretan. See on G. II. 36. — 173. *Sopor* = a deep sleep; i. e. favorable for a vivid dream. *Ille*; instead of *ille*, the usual attraction being neglected. — 174. *Velatus*; i. e. crowned with fillets. — 175. *Tum*. The sentence is interrupted at *decorum* by the parenthesis, which produces an anacoluthon (see on L. 237), v. 175 introducing another sentence. *Corpore*. It. 425. 3. 4). A. & S. 251. — 177. *Munera . . . intemerata* = offerings of unmixed and choice wine. — 178. *Focis*. The hearth was the altar of the Penates. *Honore* = the libation. Gr. 430. L. & S. 257. — 180. *Prolem ambiguum* = the ambiguous (because capable of being referred to either source) lineage. *Geminos parentes*; Dardanus and Teucer. — 181. *Se — locorum* = that he had been misled by a mistake of a late day (*novo*) relative to ancient localities. — 182. *Exercite* = harassed. — 183. *Casus* = fortunes: explained by what follows. — 184. *Portendere*; sc. *eam*. *debita*; sc. *fato*. — 185. *Vocare* = named. — 187. *Crederet*. It. 486. 4. A. & S. 260, R. 2. Who would have thought so in those days? *Cassandra*. See on II. 246. — 190. *Quoque*; i. e. as well as the one in Thrace. *Paucis relictis*; apparently introduced to account for the Pergamum or Pergamia, of a later day, as one of the cities of Crete. See v. 133. — 191. *Trabe* = ship, as often. *Aequor*. It. 371. 3. A. & S. 232 (2). Cf. V. 235. — 192. *Nec jam amplius* = and no longer. — 193. *Apparent* belongs to *coelum et pontus* as well as to *terrae*. — 194. *Imber* = a rain-cloud. — 195. *Inhorruit — tenebris* = the wave became ruffled amid the darkness. Gr. 414 and 2. A. & S. 247 and 1. The picture seems to be of the surface of the water roughened or curled, partly by the wind, partly by the darkness, which would change its outline to the eye. — 196. *Venti — mare*. Cf. I. 86. *Magna*; with *surgunt*. — 198. *Involvere — abstulit*. Cf. I. 88. — 199. *Ingeminant* = repeatedly flash. — 200. *Caecis* = dark and unknown. — 201. *Necat discernere* = *dicit non discernere*; i. e. he cannot tell whether it is day or night. Gr. 545. 2. 1). A. & S. 239, R. 2. — 202. *Nec* is used as if *non dicit* had preceded instead of *negat*. *Meminisse* = *scire*. *Palinurus*; Aeneas's pilot. — 203. *Tres adeo . . . soles* = three long days. *Adeo* strengthens *tres*. — *Caeca caligine* = by blinding darkness: join with *incertos*. — 206. *Aperire* = to disclose. *Volvere fu-*

*num* = to roll up the smoke; a sign of an inhabited country. — 208. *Caerulea* = the azure deep. Gr. 441. A. & S. 205, R. 7 (3). — 210. *Strophades* . . . *insulae*, two small islands in the Ionian sea, west of the Peloponnesus and due south from the eastern extremity of Zacynthus. — 211. *Ionio*; sc. *maris*. For the rhythm of this verse cf. G. I. 437. — 212. *Harpys* (lit. Plunderers); fabulous winged monsters, three in number, Celaeno, Aello, and Ocypete, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, king of Thrace, whence they were driven by Zetes and Calais, the sons of Boreas, to the Strophades, where Aeneas found them. The word is a trisyllable. — 213. *Mentem* . . . *priores* = their former tables through fear; i. e. of the sons of Boreas. — 215. *Pestis et ira* = plague and scourge. — 220. *Laeta* = fat. — 221. *Custode*. Gr. 430. A. & S. 257, R. 9 (a). See on II. 409. That these animals were sacred to the Harpies is clear from v. 247, hence, as was usual with animals consecrated to the gods, they were left to feed at large without a keeper. — 222. *Ferro*. See on II. 409. *Vocamus*; i. e. we promise to give up to them, if successful, a portion of the booty which we take. — 223. *Partem praedamque*; for *partem praedae*. See on I. 61. — 224. *Exstruimus toros*; i. e. they pile up turf to recline on while eating. *Dapibus*. Gr. 414 and 4. A. & S. 245. II. 4. — 225. *Lapsu*. Gr. 414 and 3. A. & S. 247 and 2. — 226. *Clangoribus* may refer to the flapping of their wings or to their discordant cries. — 229, 230. Cf. I. 310, 311. — 231. *Reponimus* is to be understood of a second sacrifice, the first being implied, if not actually expressed, in v. 222. — 232. *Diverso* = *diversa parte*. Gr. 441. A. & S. 205, R. 9. — 234. *Capessant*. Gr. 530. II. 3. 2). A. & S. 266, 2. R. 1 (b). — 235. *Gerendum*. Gr. 530. I. A. & S. 266. 2. — 236. 237. *Tectos* . . . *latentia*; proleptic; i. e. *disponunt* (= place here and there), *ut tegantur* . . . *ita condunt, ut lateant*. *Ergo* . . . *delapsae*; referring to a third visitation: the second came to an end, v. 234. — 239. *Misenus*. See on VI. 164, 165. — 240. *Aera*. Gr. 705. III. A. & S. 324. 3. — 241. *Obscenas*. See on G. I. 470. *Foodare*. Gr. 553. II. A. & S. 204. *Pelagi* . . . *volucres*; referring to the mythological origin of the Harpies from Neptune, or Eletra, daughter of Oceanus. — 242. *Vim* = mark of violence. *Targo* = *corpore*. — 243. *Sub sidera* = up to the stars; i. e. high in air. — 246. *Infelix*. See on II. 245. *Rumpit* utters, gives vent to. Cf. II. 229. — 247. *Etiam*; i. e. in addition to the slaughter of the cattle. Celaeno asks whether they are going so far as to wage war in defence of their right to the cattle which they have so unjustly slaughtered. — 248. *Laomedontiadae*; a term of reproach, like *Laomedontae Trojae*, G. I. 502, on which see note. — 249. *Patris*

used loosely for *proprio*, as in G. I. 52, and = their own ; i. e. having been assigned to them by the gods. — 250. *Animis* goes *expite*, as in V. 304, not with *figite*, though the word may be read in the second clause. Gr. 386. A. & S. 224. — 252. *Furiae . . . maxima* ; sc. *natae*. Cf. VI. 605. Virg. identifies or confuses the Harpies with the Furies. See on G. I. 278. — 253. *petitis*. See on I. 157 ; II. 399. Celaeno shows them that she knows the present, that they may believe her prophecy of the future.

*Ventis vocatis*. Wr. makes it = duly invoked, and therefore venerable ; but it need mean nothing more than “the winds shall answer your call” ; as, if any stress were laid on due invocation, it would be inadvertently giving profitable advice where she intends only to terrify. Cf. IV. 223 ; V. 211. — 255. *Datam* = assigned ; i. e. by destiny. Cf. v. 501 ; IV. 225. — 256. *Dira* = monstrous. See on G. I. 37. *Injuria* ; the wrong being regarded as the power of avenging itself. *Caedis* ; since the Trojans are murderers in will if not in deed. — 257. *Ambesas . . . absu-*

See on *jactatos . . . arcebat*, I. 29. So v. 267. *Subigat*. The verb is used as if the Trojans would be anxious to anticipate the visit by establishing themselves in their city. Gr. 523. II. A. & S.

*Malis* ; with *absumere*. — 260. *Deriguit* = froze. *Neoplusia*. See on v. 192. — 261. *Jubent* = wish. *Pacem . . .* which they sought by arms was liberty to feed unmolested ; which they seek by prayer is freedom from further annoyance, since the Harpies are merely monsters, deliverance from divine vengeance, such as that just denounced, if they are goddesses. 262.

Gr. 486, III. A. & S. 259, R. 4 (3) ; 260. II. — 264. *Numina* ; i. e. such as those from whom Celaeno derived her power. *Honores* = sacrifices. — 265. *Prohibete minas* = forbid the threatened curses. — 266. *Placidi* = appeased. — 267. *mos . . . laxare rudentes* = to uncoil and let out the ropes. *rudentes* here are the ropes fastened to the bottom of the sail at the corners (*pedes*). Before setting sail, these ropes, which our sailors call the “sheets,” would lie in a coil or bundle. In order, therefore, to depart, the first thing was to unroll or untie them, then to adjust them according to the direction of the wind and the position of the ship. *Laxate rudentes* was equivalent to “ease the ropes” — 269. *Vocabat*. Gr. 463. 3. A. & S. 209, N. 9. — 270. *Chios* and the other localities here mentioned are the Ionian Islands, which lie off the west coast of Greece. *Saxia*. Gr. 414 and A. & S. 247 and 1. — 272. *Laertia regna*. Laertes was the father of Ulysses. — 273. *Terram altrioem* = the land that nursed him. *Leucoatae* ; a promontory at the southern extremity of the island of Leucadia. — 275. *Et — Apollo* = and (having passed Leuca-



HABIT, EXERCISES OF THEIR COUNTRY. *Luctus*, properly wrestling, is given as a specimen of the whole, which is force of the plural. *Oleo labente*; i. e. the oil with were anointed trickled down their bodies as they performed exercises. Gr. 430. A. & S. 257. — 282. *Evasisse*. 731. — 284. *Circumvolvitur*. See on II. 383. *Annu* 4. A. & S. 233 (2). — 286. *Abantia*. Of this *Abas* not fairly known. — 287. *Postibus adversis*; i. e. that he approaches the temple. Shields and other armor were up in temples as votive offerings. *Reem* = the act. — 288. *sc. dicavit* or *favit* from preceding verse. See on E. V (sc. *detracts*) = (taken) from. — 291. *Aerios Phaeon* are the mountains of Corcyra, whose inhabitants were called from its early name Phaeacia. — 292. *Porta*. Gr. 386. — 293. *Chaonio*. See on E. IX. 13. *Euthroti*; a son of Epirus. Gr. 396. V. A. & S. 211, R. 2, N. — 295. Helenus, a son of Priam, had been taken prisoner by conveyed to Epirus by Pyrrhus, son of Achilles, the king who had married Andromache, Hector's widow. Helenus him both in marriage and in his kingdom. — 296. *Oen* on II. 579. *Asacidias*. See on E. IV. 36. — 297. *Patris* an Asiatic, Andromache being the daughter of Eetion, Cilician Thebe. *Censuere* = had passed to. — 298. *Appellare*. See on II. 10. — 301. *Sollemnes dapnas* = sacrificial feast. *Quum* = at the time when. — 302. on I. 716. Love of country had prompted them to give 7 to the various objects about them. The early settlers furnish a fine illustration of the same feeling. — 304. *Viridi* See on II. 543. *Viridi* = *inanimem* = which of green to (one); i. e. a cenotaph. *Viridi carpit* describes *pass*

& S. 227 and R. 4. — 309. *Labitur*; i. e. faints. *Longo . . . ora*. Cf. E. I. 30. — 311. *Alma* = genial. — 314. *Subjuncto* *ply*. *Turbatus* = agitated. *Raris . . . vocibus hisco* = I my mouth in broken accents. *Hisco* is used of opening the mouth without full articulation. — 318. *Excipit*. See on G. II. A. I. 276. Here there seems to be an actual reference to the hero in *dejectam*. — 318. *Digna satis* is illustrated by what before, and explained by what follows. — 319. *Hectoris Andromachen* = Hector's Andromache. Gr. 395; 397, 1 and (1). S. 211 and R. 7 (1). There is no need of supposing an ellipsis. *hinc* — *servas*; i. e. art thou still the wife (concubine) of Pyrrhus.

He wishes to know whether the report he has heard (vv. 294 — 309) is false. Gr. 669, I. 3; 703. 3. A. & S. 322. 7. — 321. *Felix* *hinc*; doubly happy, because she died a virgin and in her native land.

The allusion is to Polyxena, a daughter of Priam, who was seized by Pyrrhus at the tomb of Achilles (*hostilem ad tumulum*), and sought her in marriage. — 323. *Sortitus*. It was customary to divide the captives by lot. *Pertulit*. For the indic. where we might have expected the subj. see on G. II. 460. — 324. *Captiva* *hinc*. A. & S. 204. — 325. *Nos*. Gr. 446 and 2. A. & S. 209, (b) and R. 7 (b). *Patria*; of Troy. Cf. V. 624. It may be the place, or, more naturally, the abl. abs. *Diversa*. See on v. 4. 6. *Stirpis Achilleae*; Pyrrhus. — 327. *Servitio enixae* = borne children in slavery. Gr. 414 and 3. A. & S. 247 and 2. The phrase defines *tulimus*. — 328. *Hermionen*; the daughter of Menelaus and Helena, and the granddaughter of Leda. — 329. *Mebendam* = made over to Helenus, his slave, me, a slave too, to be possessed (by him). — 330. *Ereptae . . . conjugis* = a wife who had been torn from (him); i. e. by Pyrrhus, to whom Helenus had been betrothed by her father during the siege of Troy, who on his return had claimed and married her. — 331. *Boole* *— agitatus* = driven mad by the Furies (i. e. the avengers) of his crimes. He had murdered his mother Clytaemnestra. *Orestes*; son of Agamemnon. — 332. *Excipit*. See on E. III. 18. *Paras* . . . *aras*; i. e. at Delphi, where an altar had been raised in honour of Achilles. — 333. *Morte*. Gr. 426 and 1. A. & S. 253 and 2.

*Reddita* = having been given up. Serv. says that Helenus showed the gratitude of his master by giving him profitable advice with respect to the voyage on his way home from Troy. *Cessit*. See on v. 297. — 334. *Cognomine*. Gr. 429. A. & S. 250. 1. — 335. *me*; a brother of Helenus. — 336. *Iliacam . . . hanc . . . montes*; epexegetical of *Pergama*. See on *Lavinaque litora*, I. 2. 5 = to the mountain-tops. Gr. 386. A. & S. 224. — 337, 338. *Did you come?* by stress of weather (*venti*)? or by destiny

(*fata*)? or by divine intervention (*deus*)? *que* having virtually the force of *quomodo*. See on E. I. 54. — 339. *Quid* (*sc. agit*) = how fares? *Vescitur*. See on I. 546. — 340. *Quem* — Troja. A solitary instance in Virg. of a hemistich where the sense is incomplete. Copyists and commentators have exercised their wits in endeavoring to supply the deficiency; but it seems hardly wise to attempt to do what Virg. either did not or could not do. For the sake of giving a complete sense to the verse we may translate: "whom (Creusa bore) to thee when Troy (was) already (besieged)." — 341. *Tamen* = still; i. e. in spite of her death: referring to *amantem*. *Cura* = concern, longing. — 342. *Ecquid* = at all. Gr. 380 a. A. & S. 232 (3). It is used in impassioned interrogations. — 343. *Avunculus*. Creusa was according to one account Hector's *avunculus*. — 349. *Trojam*, etc. See on v. 302. *Simulata* = made like, copied after. *Magnis*; *sc. Pergamis*. — 350. *Arautem* = *scutis*. *Cognomine*. Gr. 428 and 2. A. & S. 211, R. 6 (1). — 351. *Amplector*; i. e. in token of recognition, as the women in II. 490 embrace the doors in token of farewell. — 353. *Porticibus*. *Pro porticus* seems to have surrounded the *aula*, which appears to be used in Virg. in the case of a palace as equivalent to *atrium*. See on II. 528. *Accipiebat* = entertained. — 354. *Aulai*. Gr. 423, 4. A. & S. 43. 1. *Bacchi*. Gr. 705. II. A. & S. 324. 2. — 355. *Aura*. Gr. 705. III. A. & S. 324. 3. *Dapibus*; i. e. for the gods; as in v. 301. — 357. *Tumido*; because of the effect. — 358. *Vatem*. Helenus. — 359. *Qui... sentis* = who understandest, whose senses are alive to. These supernatural facts were as open to Helenus as the common facts of sense to ordinary men. — 360. *Tripodas... laurus*; i. e. the indications of the tripods, laurels, etc. *Clari*. Apollo is so called from his temple at Claros, near Colophon, in Ionia. — 361. *Volucrum linguas* and *praepetis omina penae* refer to the two modes of divination, from the note and from the flight of birds. — 362. *Omnem cursum*; i. e. all my future course. *Prospera... religio* = favorable prognostics. — 363. *Numine* = by the expression of their will. See on II. 123. — 364. *Peters...* *tentara*. See on v. 134. *Repostas* = remote. Gr. 703. 2. A. & S. 322. 4. — 365. *Nefas* *nefundum*. Gr. 570 and 1. A. & S. 274. III. R. 2. — 367. *Obscenam* = revolting; because it compels to eat loathsome and repulsive food. *Quas... vito*. See on v. 88. The intervening parenthesis accounts for the direct form of the question. — 368. *Possim*. The subj. may be explained as depending on *sequens* (= *si sequar*). Gr. 503. 2. 1). A. & S. 261, R. 4. — 369. *Elic*. See on I. 728. *Primum*; the correlative of *deinde*, v. 373. — 370. *Pacem* = favor. Cf. VI. 48. — 372. *Multo* — *numine* = bewildered by thy abounding presence. — 373. *Sacerdos*. See on *dea*, I. 412.

**nam** refers to the words *pauca tibi . . . expediam*, v. 377, the ground on which Helenus proceeds to make a partial of the future, that ground being the manifest truth (*manifestum*) that Aeneas has undertaken this voyage with the highest sanction (*majoribus auspiciis*). This accords with what is in vv. 362 foll. **Ira**. Gr. 549. A. & S. 269. — 375. Gr. 414 and 3. A. & S. 247 and 2. **Fides**. See on 40. . . **ordo** gives a reason for the preceding clause, *sic* the emphatic words. — 376. **Sortitur**. Jupiter is supposed to draw the decrees of fate like lots out of the urn. So, IV. *ve fata Jovis*. **Volvit vires**. The notion seems to be of turning the succession of events, being further explained by *la*. See on I. 22. **Is** — **ordo** = such a series (of events) round, is in process of accomplishment. — 377. **Hospita** — 378. **Ansonio**. See on v. 173. — 379. **Parcae**. IV. 47. — 381. **Italiam** = the Italy; i. e. that part of 32 **Vicinosque . . . portus**; sc. *cujus*. — 383. **Longa** = a long impassable way separates far (from thee) by a long country (lit. long lands) *the Italy*, etc. **Terris**; abl. of may be the abl. of quality. — 384. **Ante**; with *quam*, *cinacria*. See on I. 196. — 385. **Salis**. See on I. 35. *as* is the same as *mare Tyrrhenum*. See on I. 67. — 386. **o laous**; Avernus, between Cumae and Puteoli. See *insula*; supposed to lie near the promontory of Circaeum a notion which the poet adopts. **Circae**; a mythical sor- to have had an earlier residence in Aea, a city or peninsula; whence the epithet *Aeaeae*. — 387. **Passia**. Gr. 523. II. 13. 3. **Componere** includes both the sense of building g. — 388. **Signa**; i. e. the tokens that you have reached ed home. Cf. I. 443. — 389. **Tibi**; with *inventis*. Gr. A. & S. 225. II. **Secreti** = retired, sequestered; i. e. in a d part of its course. — 391. **Capitum**. Gr. 396. IV. and I. 1, R. 6. — 396. **Has**; as if he were pointing to the east ally in the direction from Epirus. **Litoris oram**. See on -398. **Moenia** = *urbes*. **Gravis**. Gr. 388. 3. A. & S. 399. **Narycii . . . Locri**. See on G. II. 438. — 400. **os . . . campos**; the country occupied by the Sallentini, the southeastern part of Italy. See on v. 122. **Milite**. 564. — 401. **Lyctia**. See on E. V. 72. **Meliboei**; boea, a town in Thessaly, which had been part of the of Philoctetes. — 402. **Philoctetae**; with *Petelia*. Philoc- Idomeneus, was forced to leave his kingdom and settle in re he built Petelia, a small town in Bruttium. **Muro**. 106. — 403. **Quin** = moreover. — 405. **Velare**. See on



IL 707. *Coma*. Gr. 380. A. & S. 234. IL The covering of the head during sacrifice was a distinctively Roman custom, the Greeks sacrificing with the head uncovered. — 406. *Ne — occurrat*. The reason given for the precept seems to be that the appearance of an enemy, if seen by the worshipper, would be an evil omen, or would cause him to break off the sacrifice. — 407. *Omina turbet*. The omens would have been taken before the sacrifice, and anything occurring during the sacrifice might spoil them. — 409. *Casti = pa.* — 411. *Rarescent*; of the gradual opening of a passage which at a distance appears closed. *Claustra* = the strait. *Pelori*; a promontory of Sicily, at its northeastern point, where the strait (now Messina) is the narrowest, and where were situated Scylla and Charybdis. — 412. *Laeva . . . tellus*; the left or southern side of Sicily, round which Aeneas was to sail *longo circuitu*, so as to avoid the passage between Scylla and Charybdis. — 415. *Aevi = tempore*. — 416. *Dissiluisse* = leaped asunder. — *Protinus . . . una* = continuously one. — 417. *Medio*. Gr. 422 and 1. A. & S. 254, R. 3. — 419. *Litorea diductas* = separated in respect of coast; i. e. the ground on which they stood being no longer continuous, but disconnected. Gr. 429. A. & S. 250. 1. *Aestu*. Gr. 414 and 3. A. & S. 247 and 2. — 420. *Dextrum . . . laevum*; i. e. to those sailing north. *Scylla . . . Charybdis*. See on I. 200. *Implacata* = insatiate. — 421. *Imo . . . gurgite* = with the lowest whirlpool. Gr. 414 and 2. A. & S. 247 and 1. *Ter*; three times a day, as appear from Hom. — 422. *In abruptum* = down to the bottom. *Sub auras* = upwards to the air. — 426. *Prima — facies* = the uppermost part of her form (is that) of a human being. Gr. 401. A. & S. 211, R. 8 (1). *Pectore*. Gr. 428. A. & S. 211, R. 6. — 427. *Pube tenus* = as far as the middle; explaining *prima*. *Postrema; = facies*. — 428. *Commixta* = joined. — 429. *Metas lustrare* = to double the extreme point; *Pachynum* being the southern promontory of Sicily, which they were to sail round as they would go round a goal, of which *longos circumflectere cursus* is actually used, V. 131. — 432. *Canibus*. *Canes* and *lupi* are here used indifferently. — 435. *Pro omnibus* = for all; i. e. as an equivalent for all others. — 436. *Iterumque iterumque*; better with *moncho*. — 437. *Primum*; i. e. as the first thing to do. — 438. *Dominam*; of a goddess, v. 113. — 439. *Victor* is explained by *supera*. — 441. *Cumaeam . . . urbem*; a city on the coast of Campania, said to have been settled by a colony from Chalcis in the island of Euboea. — 442. *Divinos*; either because of the residence of the Sibyl in its vicinity or of its supposed connection with the infernal regions and their deities. *Lacus et Averno*; a hendiadys. See on v. 386. *Silvia*. Gr. 414 and 2. A. & S. 247 and 1. — 443. *Insanam*; of the prophetic afflatus, like

*furens*, II. 345. **Vatem**; *S. p. 71*. **Rupe sub ima**; the *antrum immane* of VI. 11. — **444. Foliis . . . mandat**. Cf. VI. 74. Leaves would be among the earliest materials for writing. **Notas et nomina** = marks and words: a poetical expression for written characters. — **445. Carmina**. See on E. IV. 4. — **446. Digerit in numerum** = arranges in order. See on II. 182. Here the notion is that of regular succession in order of time. — **447. Locis**; with *manent*. — **448. Eadem** = yet; i. e. though she has written them out and left them, she takes no further care of them. Gr. 451. 3. A. & S. 207, R. 27 (a). **Tenuis . . . ventus**; i. e. even so light a breath of wind as is caused by the opening of the door. — **452. Inconsulti**; i. e. the prophecies being rendered unintelligible by their displacement, those who come for responses get no counsel. Helenus is giving the reason why the oracle is in bad repute. — **453. Tibi**. Gr. 389. A. & S. 228, N. (a). **Tanti**. Gr. 402, III. and I. A. & S. 214 and R. 1. — **456. Quin adeas** = as to prevent you from visiting; depending upon *tanti*, instead of the more usual *ut non*. Gr. 498 and I. A. & S. 262, R. 10. 2. **Precibus — canat**. The order is *precibusque poscas ipsa canat oracula*. — **457. Canat**. Gr. 493. 2. A. & S. 262, R. 4. **Volens**. Gr. 443. A. & S. 205, R. 15. — **459. Que . . . que** = either . . . or. See on G. II. 87. — **460. Dabit**. See on v. 85. **Venerata** = duly besought. — **461. Licoat**. Cf. v. 379. Gr. 501. I. A. & S. 264. 1 (b). — **462. Vade age** = go quickly, haste away. **Ingentem**; proleptic. — **464. Gravita**. See on v. 91. — **465. Stipat — argentum**. See on I. 195. — **466. Dodonaeos**. See on E. IX. 13. Dodona belonged to the kingdom of Helenus. **Lebetas**. It is said that these were brazen kettles used by the priests in Dodona for the purpose of predicting future events from the sounds returned by them when struck. — **467. Loricam — trilicem**; i. e. a coat of mail made of metal plates fastened together with small chains, the chains being three-ply and of gold. Join *hamis* with *consertam*, and *auro* with *trilicem*. — **468. Conum — comantes**; for *galeam insignem cono cristisque comantibus*. — **469. Sua**. See on I. 461. — **470. Duces** = guides; i. e. for the voyage. — **471. Remigium** may be equipments for rowing or rowers, either sense suiting the passage equally well. — **472. Jubebat Anchises**. Cf. v. 9. — **473. Ferenti** = when favoring; fit bearing (us on our way). — **475. Dignate**. Gr. 221. 2. A. & S. 162. 17 (a). — **476. Bis**. See on II. 642. — **477. Tibi**. Gr. 381. 3. 3). A. & S. 228. 3. Helenus points to the coast of Italy in the direction of Epirus: in this verse, however, he is thinking of Italy generally; in the next *hanc* is specially used of that particular part which lies nearest. — **478. Tamen**; as if he were correcting himself. For the sense see vv. 396 foll. **Praeterlabare**. Gr. 496. 1. A. & S. 262,

R. 4. — 480. **Quid** — **provehor**; i. e. why do I say more? — 481. **Demoror**. See on II. 647. — 484. **Ascanio** belongs to the preceding clause as well as to the one in which it stands. **Neo cedit honor**. Scarcely any two commentators have agreed in respect to the meaning of these words. Serv. supposes it to be, that Andromache does not yield to the honor of Ascanius, does not give him less than his due. Heyne, that Andromache does not yield to the liberality of her husband. Wr., that *chlamys* is the subject of *cedit*: the mantle does not yield to the beauty of the other robes. Others have adopted *honore*. Con. suggests another rendering, which, though quite different from all the rest, we have after some hesitation decided to adopt: "nor does she flag in the work of honoring him"; i. e. give way to honor, as if she were contending with it, — a poetical equivalent for the prosaic *nec cessat honorare*. He thinks the interpretation admissible in itself and suited to the context (cf. *onera* in next line). — 486. **Et hæc** is to be explained with reference to the gifts of Helenus to Anchises. — 487. **Sint . . . testentur**. Gr. 500. A. & S. 264. 5. **Longum**; an epithet of *amorem*, yet to be closely connected with *testentur*. — 488. **Hectoreæ**. See on II. 543. **Tuorum** = of thy kinsfolk. — 489. **Mihi** limits *super* which is here = *quæ superes*. **Sola . . . super** = sole surviving. — 490. **Perebat**; of ordinary movement. — 491. **Pubesceret** = he would have been blooming into youth. **Ævo**. Gr. 414 and 3. A. & S. 247 and 2. — 495. **Parta**. See on II. 784. — 497. **Xanthi**. See on v. 302. — 499. **Auspiciis**. Gr. 430. A. & S. 257, R. 7 (a). **Fuerit** — **obvia** = will have been less exposed. Its finished foundation, it is hoped, *will be* less in danger than that of ancient Troy. — 500. **Thyridis**. Gr. 399. 3 and 3). A. & S. 222, R. 2 (a). — 501. **Data**. See on v. 255. — 502. **Cognatas** = kindred. **Olim**; with *faciemus*. **Propinquos** = neighboring. — 503. **Epiro, Hesperia**. Gr. 422 and 1. A. & S. 254, R. 3. — 504. **Casus** = fortune. **Utramque**; referring to *cognatas urbes*. Gr. 363. A. & S. 404. — 505. **Trojam . . . urbes**. Gr. 373. A. & S. 230. **Animis**. Gr. 429. A. & S. 250. 1. **Maneat**. Gr. 487. A. & S. 260, R. 6.

506. **Pelago**. See on II. 179. **Vicina**; i. e. to Buthrotum. — 507. **Italiam**. Gr. 379. 4. A. & S. 235, R. 5 (c). **Undis**; with both *iter* and *cursus*. The distance is about fifty miles. — 508. **Opaci** belongs closely to *umbrantur*. — 509. **Sternimur**. See on II. 383. — 510. **Sortiti remos** = having cast lots for the oars; i. e. to determine who should constitute the rowing crew for the early morning start. — 511. **Corpora curamus**; referring to the evening refreshment, and including bathing as well as eating. **Irrigat** = bedews; i. e. invigorates. — 512. **Orbem** = circuit. It was not yet midnight. — 514. **Auribus** — **captat** = catches the air with his

; i. e. listens for a gale. — 516. *Arcturum*, etc. See on I. 744.  
 517. *Oriona*. See on I. 535. Gr. 612. 5. A. & S. 287. Ex. in a,  
 — 518. *Constare* = are uniform, are settled. — 519. *Clarum  
 signum*; i. e. by a blast of the trumpet. *Castra movemus*;  
 aphorically, the military image being suggested by the trumpet. —  
 520. *Tentamus*; of an unknown sea, as in E. IV. 32. — 525. *Co-  
 na*. See on G. II. 528. — 528. *Maria*, etc.; with *potentes*. — 529.  
*ata*. Gr. 414 and 4. A. & S. 247 and 3. — 530. *Crebrescunt  
 patescit*. Gr. 332. II. A. & S. 187. II. 2. The harbor was  
 and *portus Veneris*, the place *Castrum Minervae*. — 531. *Aroe* =  
 height. — 533. *Curvatus in arcum*. The action of the east  
 d on the water is said to have hollowed out the harbor. — 534.  
*jectae* = opposite. — 535. *Ipsae*; sc. *portus*. *Latet* is not in-  
 sistent with *patescit* v. 530. The harbor is retired and in fact con-  
 ed between the rocks (*cautes*) on each side of it; but as the ships  
 reach a way is seen between the barriers. Aeneas is giving a  
 eral account of the haven, not describing its features as they broke  
 a him gradually. *Gemino . . . muro*. Gr. 414 and 3. A. & S.  
 and 2. *Brachia* and *muro* are two metaphors to express the  
 e thing, the rocks which form the two sides of the haven. — 536.  
*arcti*; to be understood metaphorically, crowned as with towers.  
*regit*. The eminence on which the temple is placed slopes down-  
 da, so that, as the ships approach, the building appears to recede.  
 537. *Omen*; the first object which meets us, regarded conse-  
 ntly as an omen. Cf. I. 442 foll. — 538. *Candore*. Gr. 428.  
 & S. 211, R. 6. — 539. *Hospita*. See on v. 377. *Portas*; as of  
 messenger: yours is a message of war. — 540. *Bello*. See on II.  
 — *Armenta*. See on I. 185. — 541. *Olim* is used generally,  
 — at times. *Curru*. Gr. 386. A. & S. 224. — 542. *Jugo*. Gr.  
 and 4. A. & S. 247 and 3. Horses are yoked together and are  
 made jointly amenable to the bit. The concord thus produced  
 symbol of peace, besides conducing to peaceful arts, such as  
 singing. — 544. *Prima*; because the temple of Pallas was first  
 by them as they approached the Italian coast. — 545. *Vela-  
 ta*. See on v. 405. — 546. *Praeceptis*. Gr. 414 and 2. A. & S.  
 II. *Maxima* = as the greatest; i. e. on which he had insisted  
 Cf. 433 foll. — 547. *Argivae* intimates the reason why Juno  
 be propitiated, as the patroness of the enemies of Troy. — 548.  
*line* = *rite*. — 549. *Obvertimus* = we turn about, direct; i. e.  
 apt the sail to the direction of the wind. — 550. *Grajugenum*.  
 r. 398. — 551. *Hinc*; of time, = then. 51 — *fama*; i. e. that  
 cules founded Tarentum (now *Taranto*). These words may be  
 nt to point to the fact that there were other and opposing legends.  
 552. *Diva Lacinia* = the Lacinian goddess; referring to the

temple of Juno on the Lacinian promontory, some pillars of which are still standing, and give the spot its modern name, *Cape delle Colonne*, or Cape Colonna. The deity for the temple, as in v 273, *Contra*; i. e. on the opposite shore of the *Sinus Tarentinus* (now Gulf of *Taranto*). — 553. *Caulonia*; a coast town of *Heutium*. *Arces*; whether rocks or towers it is not easy to say. *Scylaceum*; a town on the *Sinus Scylleticus*, about twenty miles north of *Caulonia*. The shore about *Scylaceum* is said not to be rocky, so that the epithet refers to the gales which blow about that part of Italy. — 554. *E fluctu* = rising out of the water. — 556. Construe *fractus vocat ad litora*, not *voces fractas ad litora*; there were at the shore broken sounds; i. e. caused by the breaking of the waves — 557. With the former part of the line cf. l. 126, with the latter, l. 107. *Aesta* Gr. 414 and 4. A. & S. 245. II. 2. — 558. *Haec illa*. Gr. 450 and 1. A. & S. 207, R. 23 (a). *Charybdis*. See on l. 200. — 560. *Edipite*; sc. *vos*. Cf. II. 289. — 561. *Rudentem*; of the sound of the prow in the water. — 563. *Ventis remisque*, or *velis remisque*, is a regular phrase for using every effort. — 565. *Ad Manes* *inani* of extreme depth, like in *Tartara*, G. II. 292. See on G. I. 135. *Desedimus* = we have sunk. See on G. I. 230. — 566. *Cava saxa* are the rocks at the bottom of the sea, opposed to *rorantes atra*. Cf. vv. 421 foll. — 569. *Cyclopum*. See on G. I. 471. — 571. *Ruinis* = eruptions. See on G. II. 308. — 573. *Turbine*... *ploto* = with a pitchy whirl; i. e. with a whirl of pitchy blackness. Gr. 414 and 3. A. & S. 247 and 2. — 574. *Globos flammaram*. Cf. G. I. 473. — 576. *Sub auras*... *glomerat* = rolls up to the air. — 578. *Enceladi*, a hundred-handed giant, son of *Tartarus* and *Terra*. In the war between the gods and the giants he was overthrown by *Jupiter* and buried under Mount *Aetna*. *Semiustum*. Gr. 669. II. 3. A. & S. 306. 1. (3). — 579. *Insuper*. See on l. 61. — 580. *Ruptis*... *caminis* = from (its) broken passages, the flames proceeding from him burst their way through the sides of the mountain. *Flammam*. See on l. 44. — 581. *Mutet*. Gr. 529. A. & S. 266. 2. — 583. *Noctem*. Gr. 378. A. & S. 236. *Monstra* = prodigies, frightful phenomena. — 585. *Neque*... *nec*. The two clauses, in Virgil's usual manner, mean the same thing. *Aethra sidera* = with starry splendor. Gr. 414 and 2. A. & S. 247 and 1. — 586. *Nubila*, sc. *erant*. — 587. *Intempesta* = blackest; because unfit for action; lit. unseasonable. — 588. *Eoo*. See on G. I. 288. Gr. 426. A. & S. 253. — 590. *Macie*... *suprema* = to the last degree of leanness. Gr. 414 and 3. A. & S. 247 and 2. — 591. *Culta* = in dress. — 593. *Respicimus*. The Trojans were apparently turned towards the sea, attending to their ships, at the time the stranger approached. — 594. *Cetera*. Gr. 380. 2. A. & S. 234. II. R. 3.

. **Et** = *et quidem*. — 599. **Testor** = *oro*. — 600. **Lumen**; Light is identified with air in G. II. 340. — 602. **Scio** = I know. — 603. **In classibus** = *e militibus in classe profectis*. — 604. **Sceleris**. — 605. **Injuria nostri**. Cf. *nostrae injuria caedis*, v. 256. — 606. **Fluctus** — **fluctus** is explained by IV. 600. — 607. **Genibus**; **fatus**. Gr. 422. 1. A. & S. 254, R. 3. — 608. **Qui sit**. See on v. 19. **Pari . . . fateri**. See on v. 134. — 609. **Deinde**; **terti**. *Deinde* is sometimes used by Virgil out of its place. See on v. 19. — 610. **Agitet** = is persecuting (him): his *present* condition becomes more prominent object of curiosity. — 611. **Praesenti**; i. e. effect at once, like *praesens pecunia*, ready money. — 612. Cf. though its genuineness there is doubtful. — 613. **Ulixi**. See on v. 19. — 614. **Nomine**. Gr. 429. A. & S. 250. 1. **Genitore**. A. & S. 257, R. 7(a). — 615. **Paupere**. Poverty, as in the *Simon*, II. 87, is the reason why the soldier's calling is chosen. — 616. **Fortuna** — **fortuna**; i. e. would that I had been content with my lot. — 617. **Hic**; followed by *in antro* epexegetically. See on E. I. 54. — 618. **Cyclopi**; i. e. Polyphemus. — 619. **Oruentis** = (his) abode of gore and of bloody feasts. Gr. 429. A. & S. 211, R. 6. The absence of the adjective with *sanie* is unusual and harsh. — 620. **Di — pestem**. Cf. v. 265. — 621. **Ulli** = no one can either look upon or address him in speech because of terror. Gr. 388. 3. A. & S. 225. II. — 622. **Vidi ego**. Cf. II. 499. — 623. **Resupinus** = lying on his back. — 624. **Resupinus** = were splashed and swimming with blood. — 625. **Resupinus** = were splashed and swimming with blood. — 626. **Sui**, for *nec*. See on v. 43. **Sui**; i. e. of his craftiness. Gr. 429. A. & S. 216. **Ithacus**, when applied by Virg. to Ulysses, means cunning. See on II. 104. — 627. **Simul**; sc. *ac*. — 628. **Simul**; throughout; with reference to his enormous length. — 629. **Sortiti**. Gr. 414 and 4. A. & S. 245. II. 2. — 630. **Sortiti** = cast lots for our parts; i. e. for the part each was to take. — 631. **Stipula**; i. e. a stake. — 632. **Argolici clipei**; which was round and protected the whole body. **Phoebeae lampadis**; i. e. the lamp of the sun. **Instar**. Gr. 128. 1); 363. A. & S. 94; 204. The force of comparison lies in the fact that the objects were huge, round, and shining. — 633. The whole line is a poetical synonyme for *est*. — 634. **Fulgo** = *passim*. — 635. **Tertia** — **complent**; the moon is full with light, or is increasing, for the third time; i. e. the third time is already passing. — 636. **Quum** = since; of time. **Deserta** = unvisited, unfrequented, i. e. by men. — 637. **Ab rupe . . . pro-** = I descry from a rock. — 638. **Infelicem** = miserable. Cf. on v. 17. **Corna**. See on G. II. 34. — 639. **Vulsis radicibus** = torn up by the roots; lit. the roots having been torn up. — 640. **Pri-** = almost = *tandem*. See on E. I. 45. — 641. **Puisset**. See on

II. 94. — **658. Addixi** expresses total surrender, and so properly us for the language of self-abandonment which follows. — **656. Vasta... mole** — with his vast bulk. Gr. 414 and 3. A. & S. 247 and 2. Some make it an abl. of quality. — **657. Nota** shows how he made his way in spite of his blindness. — **658. Cul.** Gr. 386. A. & S. 224, R. 2. In this verse mark the adaptation of the sound and movement to the idea. Gr. 672. 2. A. & S. 310. 2. — **659. Manu**; with *regit*. Gr. 414 and 4. A. & S. 247 and 3. — **660. In.** Gr. 445. 4. A. & S. 206 (8). — **662. Altos — fluctus...** ad-venit. Gr. 704. IV. 2. A. & S. 323. 4 (2). — **668. Inde**, i. e. *de fluctibus*, with water taken from the sea. — **664. Dentibus.** Gr. 414 and 4. A. & S. 247 and 3. **Gemitu.** Gr. 414 and 3. A. & S. 247 and 2. — **666. Celerare.** Gr. 545. 1. A. & S. 209, R. 5. **Recepto supplice.** Gr. 431. A. & S. 257. — **667. Sic merito** — since he had so deserved; i. e. to be received. *Merito* is a part, not an adj. — **668. Proni**; of the action of rowing. — **670. Affectum** = to seize, grasp. See on *tegere*, G. I. 213. — **671. Potis (est)** = *potest*; sc. *Polyphemus*. **Ionos — sequendo**; i. e. he cannot move as fast as the waves carry the ship along. *Sequendo.* Gr. 429. A. & S. 250. 1. — **673. Penitus** far within. **Exterrita**; sc. *est*. — **676. Complent.** Gr. 461. A. & S. 209, R. 11 (2). — **677. Adstantes** standing side by side. **Nequidquam**; *quia nocere non poterant*. **Lumine.** Gr. 428. A. & S. 211, R. 6. — **678. Aetnaeo**; merely a local epithet. **Coelo.** See on II. 186. **Capita — ferebant.** Cf. I. 189. — **679. Quales quum** = as when; lit. (such) as (are) oaks, etc., when (they). **Vertice celso** = on a high mountain-top. — **681. Constiterunt** stand together; an aoristic present, then being no definite time in comparisons. — **Silva — Jovis** is the *quercus*, as being sacred to Jupiter, *lucus Dianae* the *cyprissi*, as being sacred to Diana, she being regarded as an infernal goddess. — **682. Aon.** See on I. 362. **Quocumque** for any quarter, any direction whatever. **Rudentes excutere.** See on v. 267. — **683. Ventis... secundis** to following winds; i. e. to sail before the wind, which ever way it blew. It would seem from the context that it must have been blowing at the time from the south, and carrying them directly on to Scylla and Charybdis, from which (vv. 561 foll.) they had turned away in terror. — **684–686. Contra — retro** = on the other hand, the injunctions of Helenus warn them (*socios*) not to hold on their course between Scylla and Charybdis — the passage on each side (*utramque*) being a hairbreadth remove from death; (so) it is resolved to sail back again, i. e. toward the south and the *Cyclops* from which they were fleeing, as being the less of two evils. Just then the north wind sprung up and carried them into safety. On *inter* see on G. II. 345. **Utramque viam**; in apposition with

or better perhaps a sort of cognate acc. expressing the effect *maius cursum*. **NI**; for *ne*, as it is occasionally found elsewhere. *crimine parvo*; an abl. of quality or characteristic after *viam*. The whole passage is difficult, has puzzled all the commentators, and been rejected by some as an interpolation. — **687. Ab sede Iori**. See on v. 411. The places off which winds blew were called the poets their homes. — **688. Minus**; i. e. by the favor of the *de Saxo*. See on l. 166, 167. — **689. Pantagias**; a small river Sicily, whose mouth is enclosed with rocks, which form a natural strait. *Megaros* = of Megara: a small gulf a little north of Syracuse. *Thapsaum*; a town of Sicily, on a peninsula of the same name, enclosing the gulf of Megara on the south side. — **690. Reversus** — *litore* = coasting backward again the shores passed by in his wanderings; i. e. under Ulysses, with whom he is supposed to have traced the shore in the opposite direction. — **692. Sicani** . . . *stus*; which afterwards formed the great harbor of Syracuse. Gr. 386. A. & S. 224. — **693. Plemyrion**; a promontory of Sicily, forming the south side of the great harbor of Syracuse. — **694. Ortygia**. See on *Aeneidas*, v. 18. It was a small island in the same harbor, in which was the celebrated fountain Arethusa. *Elidia*. See on G. I. 59. — **695. Vias**; for *viam*. — **696. Ore**. Gr. 414 and 4. A. & S. 247 and 3. *Undia*. Gr. 386. A. & S. 224. — **697. Jussu**; probably by Anchises, who throughout the book directs the religious observances of the Trojans. — **698. Exsupero**. Cf. *superare*, l. 244. *Helori*; a small river of Sicily, south of Syracuse, which overflowed its banks at certain seasons; hence the epithet *stagnans*. — **699. Pachyni**. See on v. 429. — **700. Fatu** = by the oracle; i. e. of Apollo. — **701. Camarina**; a lake in the south of Sicily, near a town of the same name. The story is that the place was surrounded by a marsh, which the inhabitants drained in spite of the oracle, thus making the spot accessible to the enemy, who took it. *Geloi*; so called from *Gela*, a town in the south of Sicily, named from the river *Gelas*. — **702. Immanis** = savage, fierce; referring to the character of the tyrants who ruled it. Some construe it with *fluvii*. — **703. Acragas**; a high mountain on the south shore of Sicily, on which stood the city of Agrigentum. Sometimes the city was called *Acragas*. — **704. Magnanimum**. Gr. 45. 5. 4). A. & S. 53. *Quondam* = in after times. It seems to be Virgil's remark rather than that of Acneas. — **705. Solinus**; a town on the southwestern shore of Sicily, noted for its palm-trees. Gr. 73. 5. A. & S. 76, Ex. 6. — **706. Saxia**; with *dura*. *Lilybea*. *Lilybaeum* was the western promontory of Sicily. — **707. Drepani**; a town on the western coast of Sicily, near Mount Eryx, where Anchises died. *Illecebralis*; on account of the loss of his father. — **714. Labor extremus**. He calls it his last



agony, losing in his sense of it all recollection of the subsequent shipwreck, which is barely glanced at in the next line.

### THE AENEID. Book IV.

THE subject of the Fourth Book has made it the most attractive, perhaps the most celebrated, part of the poem : it has provoked much controversy, and that of a kind which has an interest, not only for the scholar, but for the general reader ; much of it has been supposed to be borrowed from Apollonius Rhodius, whose work happens to be preserved : it is the most dramatic portion of the Aeneid, and as such may be viewed in relation to the masterpieces of Greek dramatic art.

According to the most detailed accounts, as epitomized in the Dictionary of Biography, Dido's early history up to the time of her landing in Africa coincides substantially with that narrated by Venus to Aeneas in Book I. ; afterwards she is persecuted by her neighbor, King Iarbas, who demands her hand, resolves to avoid him by death, erects a funeral pile under the pretence of a sacrifice to propitiate her former husband, and kills herself there. Virgil turns the loveless queen into a passionate lover, keeping, however, the groundwork of the character, devotion to the memory of her murdered lord, which is only overcome by Venus's express agency, and even then from time to time struggles and resists. Iarbas is naturally made to recede into the distance ; his anger contributes to darken the prospect of Dido's desolation, but is in no sense the motive cause of her death. The mode of her death is borrowed from the traditional story, and the fact of her resorting to a pretext to conceal her purpose ; but as the reason for her death is different, the pretext is different also. In filling up the picture which he has sketched Virgil is indebted partly to Apollonius, partly perhaps to the Ajax of Sophocles.

Virgil's power is nowhere more conspicuously shown than in the lines describing the horrors which drive Dido to her fatal purpose (vv 450 - 473).

#### ARGUMENT.

DIDO having become violently enamored of Aeneas, consults her sister Anna on her circumstances, and by her is advised to consent to marriage with the Trojan prince (1 - 53). Dido's feelings further described (54 - 89). Juno consults with Venus : both agree to the union

now so much desired by Dido. Juno devising a plan by which to bring it about (90-125). The queen proposes a hunting excursion which accordingly takes place: but while all are earnest in the pursuit of the game, a violent thunder-storm is sent down by Juno, causing the hunters to fly in different directions: Aeneas and Dido, however, accidentally take shelter in the same cave (129-172). Soon after this event Jupiter, roused by the remonstrances of Iarbas, sends Mercury to Aeneas with an authoritative command to leave Africa and make for Italy (173-278), which order the son of Venus prepares to obey (279-295). Dido immediately suspects the intentions of Aeneas, and expostulates with him, but in vain (296-440): and, accordingly, being unable to bear up against her grief, she determines to die (450-473). Concealing her purpose from her sister, she erects a huge pyre and pretends that it is intended for the celebration of magic ceremonies, by which she may be enabled to shake off her affection for Aeneas and to forget him altogether (474-521). Her grief now increases to frenzy; but by this time Aeneas has weighed anchor, and stands out to sea in the middle of the night (522-583). In the morning Dido, maddened by the sight of the Trojan ships in the distant offing, breaks out in a paroxysm of lovesick sorrow, and imprecates calamities on her once cherished guest (584-620): and having dismissed all her attendants, she slays herself on the pyre (630-705).

1. **At** contrasts the restlessness of Dido with the rest of Aeneas and the others, III. 718. **Cura**; of love, as in VI. 444. — 2. **Vulnus alic**. The wound is said to be nourished, as it is kept alive and unhealed. So *vixit sub fectore vulnus*, v. 67. It does not imply voluntary effort. **Venia**. Gr. 414 and 4. A. & S. 247 and 3. — 3. **Multa** and **multus** are to be understood as qualifying *recursat*, so that they nearly = *saepe*. — 4. **Gentis honos** = the glory of his ancestry; i. e. as descended from Jupiter and Venus. **Valor** (*virtus*), high birth (*gentis honos*), personal appearance (*vultus*), and the charms of conversation (*verba*), are the four causes exciting Dido to love. — 6. **Lustrabat** = was traversing. — 8. **Unanimam** = of one heart, affectionate. **Male sana** = *insana*. See on II. 23. — 10. **Quis — hospes** = *quis novus hospes (est) hic (qui) successit nostris sedibus*. **Novus** = *eximius*. **Successit**; as in I. 627. — 11. **Quem — ferens** = what sort of a personage bearing himself in feature! Gr. 429. A. & S. 250. 1. **Quam — armis** = of how powerful a breast and shoulders! Gr. 428. A. & S. 211, R. 6. **Armis** from *armus*: generally taken from *arma* = brave deeds; but Forb. and Con. prefer the interpretation here given. Cf. Enid's words in Tennyson: "(O noble breast and all-puissant arms!" Dido speaks first of Aeneas's personal appearance, afterwards, v. 13, of his prowess. The meaning then

will be that Dido can well believe from Aeneas's mien and state that his mother was a goddess. — 12. *Nec — fides* = nor is my belief unfounded. *Genua* = *prolem*. — 13. *Degenerea* = ignoble mean. — 14. *Exhausta* = endured. — 15. *Fixum*. Gr. 438. 3. A. & S. 205, R. 8 (a). *Sederet*. See on II. 660. — 17. *Primus amor*; i. e. for Sychaeus. *Deceptam fefellit* = cheated me by death and disappointed (me). See on *jactatas arcebat*, I. 29. — 18. *Fertacsum . . . fuisset*; sc. *me*. Gr. 298; 299. A. & S. 184 and R. 1. *Thalami*. Gr. 410. III. and 1. A. & S. 215 (1). — 19. *Potest* expresses that the thing has all but actually taken place. See on G. II. 133. Cf. v. 603. *Culpae*; i. e. she views a second marriage as a sin against the memory of Sychaeus. — 20. *Fatebor enim*. Cf. E. I. 32. — 21. *Sparsos . . . Penates*. Gr. 580. A. & S. 274, R. 5 (e). Cf. I. 347 foll. — 22. *Labantem impulit*; for *impulit ut labaret* = has impelled to waver. *Labantem* is proleptic. — 23. *Veteris — flammae*. Cf. I. 721, 722. — 24. *Optem*. Gr. 488. I. A. & S. 260, R. 6. *Ima* = to its foundations: join with *dehiscat*. *Dehiscit . . . adigat*. Gr. 493. 2. A. & S. 262, R. 4. — 25. *Brebi*; a god of the lower world for the lower world itself. *Profundam* = deep; i. e. the night of the lower world. 27. *Ante*; a pleonastic repetition of *prius* occasioned by the length of the intervening passage. *Jun resolvo*. Cf. II. 157. — 28. *Amorea*. For the plural see on I. 11. — 29. *Abstulit*; i. e. has carried them with him to the grave. Cf. Moore's line, "Her heart in his grave is lying." — 30. *Sinum*; Dido's own bosom, not her sister's.

31. *Luce*; i. e. of life. *Borori*. Gr. 388. 3. A. & S. 225. II. — 32. *Solane . . . maerens* = pining alone; i. e. in widowhood. *Perpetua . . . juvena* = all through the springtide of life. Gr. 378. 1. A. & S. 236. *Carpere* = wilt thou waste away? See on II. 383. — 33. *Natos dulces*. Cf. II. 138. *Veneris . . . praemia* = the joys of wedded love. — 34. *Id*; referring to the leading thought of the two preceding verses; viz. her abstaining from marriage. *Manes . . . sepultos*; the spirit being represented as baned because its natural dwelling is underground. — 35. *Esto* = be it that, granted that: its subject is really the sentences which follow. *Aegram*; not the effect of *flexere*, but expressing the state of sorrow and desolation which prevented Dido from entertaining former proposals of marriage. *Mariti proci*. — 36. *Libyae*, the gen. of source depending on *mariti*. *Tyro*; abl. of source. Gr. 425 and 3. 4). A. & S. 246, R. 3. *Despectus*; sc. *est*. *Iarbas*. See vv. 196 foll. — 37. *Africa*; names of countries were originally adjectives. *Triumphis dives*; referring to the constant wars between the various tribes. Cf. I. 339. — 38. *Amori*. Gr. 385 and 5. A. & S. 223, R. 2. — 40. *Gastulae*. The Gaetuli were a barbarous tribe liv-

by means of *Wunder*. *Quoniam* See on I. 322. *Bulla* See on I. 323. — 41. *Wunder* . . . *Wunder* is called from their wondering made it in. The passage the territory between *Wunder* and *Quoniam* is the subject of the *Wunder*. *Wunder* seems to their habit of doing without *Wunder*. But the *Wunder* intended the subject to have a further *Wunder* *Wunder*. *Wunder* the *Wunder* was not to be brought out in *Wunder*. *Wunder* is their first *Wunder*. — 42. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 43. *Wunder* the *Wunder* of *Wunder* is called from their wondering made it in. — 44. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 45. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 46. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 47. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 48. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 49. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 50. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 51. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 52. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 53. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 54. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 55. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 56. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 57. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 58. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 59. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 60. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 61. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 62. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 63. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in. — 64. *Wunder* Gr. I. 323. *Wunder* is called from their wondering made it in.

**Ha** = quivering, palpitating. — **65. Quid.** Gr. 380. 2. A. & S. 391 (3). — **66. Est.** Gr. 291. A. & S. 181. **Molles** = soft; i. e. **ha** very marrow. — **67. Vivit.** See on v. 2. — **69. Urbe.** Gr. 422. 1 and 1). A. & S. 254. R. 2 (b). — **71. Agena telia.** Cf. I. 195. **Volatile ferrum** = the winged steel. — **72. Nescius.** The archer's ignorance accounts for the doe being left to wander alone, bleeding to death, while it is itself accounted for by the fact that he is shooting among the trees. **Fuga.** Gr. 414 and 3. A. & S. 247 and 2. — **73. Dictaesa.** See on III. 171; G. II. 536. — **74. Moenia;** for **arces.** See on II. 234. — **75. Urbem paratam** is an appeal to the weakness of those whose city was yet to be sought. Cf. I. 437, 557; III. 496 foll. — **77. Eadem . . . convivis;** i. e. the banquet of yesterday. — **78. Demens;** because a second recital was sure to increase her passion. — **79. Ab ore** = on the lips. — **80. Digressi;** sc. the guests. Cf. III. 482, 492. — **81. Sudent — somnos.** Cf. II. 9. — **82. Maeret.** See on *maerens*, v. 32. **Stratulae relictis;** i. e. the couch in the banqueting-hall which Aeneas had left. — **84, 85.** These lines have been supposed to imply that Ascanius is left behind, so that the queen can fondle him after his father has retired. But Virg. is not necessarily narrating the events of a single day. The simple meaning is, that whenever they are separated, she has him always in her mind, and, when she can, solaces herself by the presence of Ascanius. **Detinet** holds him long. Cf. I. 670. **Infandum.** See on II. 3. **Si — possit** = (to see) whether she can beguile. Gr. 525 and 1. A. & S. 265; 198. 11, R. (c). — **86 — 90.** Cf. I. 423 foll., 504 foll. **Arma — exercet,** for *exercet se in armis*. Cf. III. 281; VI. 641. **Portus.** See on I. 427. **Minae — ingentes** = the great threatening walls. **Machina** = the military engine. Cf. II. 46, 151, 237. **Quam.** Gr. 453. A. & S. 206 (17). **Tali . . . peste** = by such a destructive passion. See on I. 712. — **91. Famam** = regard for her reputation. — **95.** The words are as sarcastic as possible: the triumph is of two over one, of gods over a mortal, and that a woman. — **96. Adeo.** See on E. IV. 11. — **98. Modus** = limit; sc. *inimicitum exercendi*. **Quo — tanto** = whither (i. e. with what view) now (will you go on) in so great a contest? — **99. Quin** = why not. **Pactos hymenaeos** = a marriage contract. — **100. Exercemus** = cultivate . . . solemnize: zeugma. — **102. Communem** in common: predicate. **Paribus . . . auspiciis** = with joint authority. — **103. Liceat;** sc. *Didoni*. — **104. Dotales** = as a dowry. **Tuae. Venus** is said to receive into her power what Aeneas, her son, receives. — **105. Olli** limits *est ingressa*. Gr. 186. 3. 1). A. & S. 134. R. 1. **Enim** gives the reason why Venus does not speak sincerely: she repels craft by craft. **Mente.** Gr. 414 and 3. A. & S. 247 and 2. — **106. Oras.** See on *Italiam*, I. 2. — **107. Est ingressa** =

began to speak — 108. **Abnuat . . . malit**. Gr. 486. II. A. & S. 260, R. 5. — 109. **Factum — sequatur** = a favorable result may attend the scheme. — 110. **Fatis — feror** = I am borne along in uncertainty by the fates. — 111. **Velit**. Gr. 525 and 1. A. & S. 265; 198. 11, R. (c). **Tyriis Trojaque profectis**. Cf. I. 732. — 114. **Excepit** = *respondit*: one speaker taking the conversation from another. — 115. **Mecum** = *meus*. **Iste** = that of yours; i. e. that which *you* speak of. Gr. 450. A. & S. 207, R. 25. **Quod instat** = which is in hand; i. e. the present business. — 116. **Advertite**; sc. *animum*. — 117. **Venatum**. Gr. 569. A. & S. 276. II. — 118. **Ortus extulerit** = shall have brought forth his rising: for *extulerit se ortu*. **Titan** = *Sol*: as being the son of Hyperion, one of the Titans. — 120. **Nigrantem — grandine** = black with mingled hail. Gr. 414 and 2. A. & S. 247 and 1. — 121. **Trepidant alae** = the mounted hunters are hurrying hither and thither. **Saltus**. See on G. I. 16. **Indagine** = with nets, dogs, and men: lit. with an encircling. *Indago* means the process of catching wild beasts by stopping up the outlets of the woods with nets, men, dogs, etc. — 124. **Speluncam**. See on I. 365. **Adero**; i. e. as the goddess of marriage. **Tua — voluntas** = if I may rely on your compliance: lit. if your compliance (shall be) reliable to me: *certe* being predicate. — 126. Cf. I. 73 and note. — 127. **Hic**; the adverb. **Hymenaeus**; the god of marriage. **Petenti**; better with *admit*. — 128. **Dolis . . . repertis**; of Juno's craft discovered by Venus. Gr. 431. A. & S. 257. — 130. **Portis**. Gr. 422. 2. A. & S. 255, R. 3 (b). **Jubare** (sc. *solis*) = the light (of the sun). — 131. **Retia rara . . . plagae**. See on Hor. Ep. II. 33. **Ferro**. See on I. 313. — 132. **Massyli**; a people of eastern Numidia, here put for *Afri*. **Runnt** properly applies only to the horsemen and the dogs, but the hunting apparatus is regarded as a part of the cortege, and only one verb is used: zeugma. **Odora canum vis** = the keen-scented dogs. — 133. **Cunctantem**; i. e. at her toilet. **Limina**; i. e. of the palace. — 134. **Ostro — auro**. Gr. 414 and 2. A. & S. 247 and 1. — 135. **Sonipes** = the prancing steed. — 137. **Chlamydem circumdata** = having thrown a mantle over her. Gr. 374. 7. A. & S. 234, R. 1 (a). **Limbo**. Gr. 428. A. & S. 211, R. 6. — 138. **Nodantur in aurum** = are tied into a knot and fastened with gold; i. e. with a gold hair-pin or clasp. *In aurum*; on account of the common construction, *in nodum*. — 142. **Agmina jungit**. See on II. 267. — 143. **Lyclam**. See on Hor. C. III. 4. 64. — 144. **Delum maternam**. See on III. 73. — 145. **Instaurat** is here used of the renewal of intermitted observances. See on III. 63. **Choros**. See on I. 499. — 146. **Cretes**; the inhabitants of the island of Crete. **Dryopes**; a people who lived in the neighborhood of Parnassus.

**Agathyrsi**; the neighbors of the Geloni. See on G. II. 115. They represent Apollo's Hyperborean worshippers. — **147. Cynthi**. See on I. 498. — **148. Fronde**; i. e. of laurel, which was sacred to Apollo. **Fremit** . . . **angens**. The notion is that of restraint and regulation. **Implicat auro** = entwines (it) with a circlet of gold. — **149. Haud** . . . **segnior** = with no less active grace: lit. not more sluggish. — **150. Tantum**; i. e. *quantum Apollonis*. **Ore**. Gr. 425. A. & S. 242. — **151. Lustra** = forests. — **152. Dejectas** = dislodged; i. e. by the hunters. — **153. Jugis** = from the heights. — **154. Transmittunt cursu** = run across: lit. send (themselves) across by running. **Agmina** . . . **pulverulenta** = glomerant — gather themselves, as they flee, into dust-covered herds. — **157. Cursu**. Gr. 414 and 3. A. & S. 247 and 2. So *cursu*, v. 154, and *fuga*, v. 155. — **158. Spumantem** . . . **sprum**. Cf. I. 324. **Dart** refers to *votis opus*: granted in answer to prayer. **Inertia**. See on II. 364. **Votis**; with *oplat*. Gr. 414 and 3. A. & S. 247 and 2. — **160. Cf. I. 124. — 161. Grandine**. Gr. 431. A. & S. 257. — **162. Passim** = dispersedly. — **164. Tecta** = places of shelter. — **165. Cf. v. 124. — 166. Primæ** as the oldest of the deities (Henry). Cf. *primam deorum Tellurem*. VIII. 136. **Tellus** was one of the deities presiding over marriage. — **167. Signum** consists, probably, in what follows. **Fulsere — connubia** = the lightnings and the air witnessing to the nuptials flashed. *Fulsere ignes et æther* = *fulsit æther ignibus*. — **168. Connubia**. Gr. 399. 5. 1; 669. II. 3. A. & S. 213, R. 7; 306. 1 (3). **Summo** — **vertice** = on the summit of the mountain. **Ululabant**. This verb is used of triumphal or festive cries, such as doubtless greeted the marriage procession. From the imitation of this passage by Ovid (Her. 7. 95), it is clear that he supposed the *ululatus* of the nymphs to be a good sign; and Henry, followed by Con., regards the whole description as one, not of an inauspicious, but of an auspicious marriage, in which the gods take the parts ordinarily performed by mortals. **Nymphæ**. They may be Oreads, Dryads, or Naiads. Henry argues from *summo vertice* that they are Oreads. — **169. — 171.** The meaning is, that day sealed Dido's ruin, for henceforth she allowed herself to regard Aeneas as her husband and treated him as such openly. — **170. Specie famæ** = by the appearance (of the thing) or by the speech of people. "She cares nought for the common eye or the common tongue." — **172. Culpam**. Cf. v. 19. — **173. Fama** = Rumor. — **174. Malum**. Gr. 363. A. & S. 204. — **176. Primo** at first. — **178. Ira — deorum** = enraged with anger against the gods; i. e. because they thrust her offspring, the Titans, down to Tartarus. *Ira* with gen. of the cause of quarrel occurs in II. 413: it is here extended to the persons against whom anger is felt. — **179.** Virg. seems to confuse Titans and Giants, Enceladus being

a Giant, Coeus a Titan. See on Hæc. C. III. 4 41-58 and 73 ital. — 180. *Pedibus* ... *alia*. Gr. 422. A. & S. 232. 1. *Pernicibus* = untiring. — 181. *Cui* *limbus* *non* *indignetur* *and* *omnes* — 182. *Subter*. An eye is supposed to be under every shadow. — 184. *Coeli* — *terras* = *sub* *caelestibus* *et* *terrenis*. — 185. *Stridens*: of the noise made by her wings. *Somno*. Gr. 354. A. & S. 227. — 186. *Luce* = by day. *Custos* = as a spy: i. e. carefully watching that nothing may escape her. — 188. *Quam* — *veri* = as a reporter of truth; sc. is tentacles of truth. — 192. *Cui* ... *viro* = to whom as a husband. *Dignetur*. Gr. 399. A. & S. 220. 2. — 193. *Hicemem* — *sovere* = are passing the winter together in pleasures as long as it (is): an unusual expression for *in* *hæc* *tempore* *per* *hæc* *tempora*. — 194. *Regnorum*; i. e. of Carthage and Italy. — 195. *Hæc* — *ora*; i. e. with these tales she fills every mouth. — 196. *Iarban*. Cf. v. 30. — 198. *Hic satua*. Iarbas is here made a son of Ammon, the Libyan god whom the Greeks identified with Zeus and the Romans with Jupiter. *Garamantide* = Libyan. The Garamantes were a powerful tribe in the interior of Africa. — 200. *Vigilem* = ever-burning. — 201. *Excubias* = watches. Gr. 303. A. & S. 204. — 202. *Solum* ... *limina*: accusatives somewhat loosely connected with *sacerdotal*. — 203. *Animi*. Gr. 399. 3. 41. A. & S. 213. R. 1 (s). — 204. *Media* — *numina* = in the midst of the statues. — 205. *Multa Jovem*. Gr. 374. A. & S. 231. — 206. *Nunc*; i. e. now and never before, thy worship having been, until introduced by me, unknown to the Maurusian (= Moorish) nation. *Pictis* ... *toris* points to banquets like Dido's in A. I. — 207. *Lenæum* ... *honorum*. See on I. 736; G. II. 4. — 208. *Genitor*; instead of the vague *pater*, because Iarbas is insisting on real relationship. — 209. *Caeci* = aimless. It is emphatic. — 210. *Inania* — *miscent* = do they (i. e. *ignes*) mingle unmeaning thunders? *Miscent* is here applied to the vague confused rumbling of thunder. — 212. *Pretio* = by money, by purchase. Cf. I. *Litus*; i. e. land by the sea. — 213. *Locū leges* = jurisdiction over the place; i. e. whom we made queen of the spot. — 214. *Dominum* is here used in an invidious sense. — 215. *Ille*. Gr. 450. 5. A. & S. 207, R. 24. *Paris*; i. e. in his supposed effeminacy and in his conquest of the bride of another. — 216. *Mæonia* = Lydian. See on Ov. M. III. 583. *Mentum*. Gr. 380. A. & S. 234. II. — 217. *Rapto* = his prey. *Potitur*. See on III. 56. — 218. The force of *quippe* here is doubtful. (On the whole we prefer to restrict its reference to *tuis*, = to thy (temples) indeed; i. e. we are bringing gifts to temples where we believe thou dwellest, *quippe tuis* answering to *inanem*. *Famam* — *inanem* = and cherish thy empty (i. e. worthless to us) reputation; *famam* referring generally to the reputation of Jove as a god, rather than specially to his reputed



relation to Iarbas. — 219. *Arasque tenentem*. The touching of the altar implies solemnity and earnestness. — 223. *Vade age*. See on III. 462. — 225. *Expectat* = is delaying: a very uncommon use of the word. *Datan*. See on III. 255. — 227. *Genetrix*: Venus. — 228. *Ideo*; i. e. that he might dwell in Carthage unmolested of his kingdom. *Bis*: once from Diomedes (see on I. 97, 98) and again from the Greeks at the sack of Troy (see on II. 693). *Vindicat* = preserved and still preserves. — 229; *sc. utrum* from v. 227. *Gravidam imperiis* = teeming with empire. *Bello* Gr. 414. 2. A. & S. 247. 1. — 230. *Rogeret*. G. 501. I. A. & S. 264. 1. *Genus . . . proderet* = should transmit a line. — 231. *Ac — orbem*. Aeneas is said to do what Rome ultimately did. — 232. *Accendit*; *sc. eum*. — 233. *Super* = for, on account of. — 234. *Pater*. Gr. 363 and 2. A. & S. 204. *Romanas . . . arces*. See on G. II. 172. — 235. *Inimica*; as under Juno's patronage, and as the destined opponent of Rome's supremacy. — 236. *Prolem Ansoniam* is the same as *genus*. — *Tenori*, v. 230. See on III. 171. — 237. *Hic — esto* — in this be thou my herald: lit. be thou this herald from us. Some make *munus* = the message. *Hic — de la re* — 238. *Ille* the other. — 239. *Talaria* — winged sandals. — 242. *Virgam*; i. e. the *caduceus*. *Evocat*. Gr. 467. II. A. & S. 145. I. 1. — 244. *Lumina — resignat* = opens the eyes of the dead: lit. during (i. e. after) death, *in* being omitted. The reference is to the Roman custom of closing a person's eyes at death, and opening them again when the body was laid on the pile seven days afterwards: the object being that the dead might see their way to the lower world. — 245. *Illa*. Gr. 419. IV. *Agit* = drives (before him) — 247. *Atlantis*. See on Ov. M. IV. 632, 662. *Duri*. See on III. 94. — 248. *Cui* whose. Gr. 398. 5. A. & S. 211, R. 5 (1). — 250. *Tum*. See on G. II. 296. *Mento*. Gr. 422. 2. A. & S. 255, R. 3 (6). — 251. *Fraecipitant* = rush down. See on II. 9. — 252. *Paribus nitens . . . alis* = poisoning himself on even wings. *Cyllenius*. See on G. I. 337. — 253. *Toto — corpore* = with the weight of his whole body. — 255. *Piscosos* indicates the object of the bird. Gr. 323. A. & S. 128. 4. — 257. *Litus — secabat* — (and) was dividing the sandy shore of Libya from the winds: lit. the shore and the winds; i. e. he was flying so close to the shore as to be, as it were, between the winds and the land — a repetition in more specific language of *terras — volabat*. So v. 695, *Quae animam nexosque resolveret artus* = *quae animam ab artibus resolveret*. — 258. *Materno . . . avo*. See on I. 297. — 259. *Magalia*. See on I. 421. — 260. See on I. 423 foll. — 263. *Quae munera*; referring only to *laena*; but Virg. may have been led to use the plu. by thinking at the same time of the sword which was also, doubtless, Dido's present. — 264. *Tenui* —

**aurō** = had varied the warp with a thread of gold. — 265. **Invadit** = attacks (him) ; like *aggreditur*, v. 92, but stronger. **Altae**. See on v. 97. — 266. **Uxorius** = like a fond husband. — 269. **Numine torquet** = makes revolve by his divine power. — 271. **Teris otia** = dost thou waste thy time in inaction ; i. e. so far as the work assigned him by destiny was concerned. — 274. **Spes . . . Iuli**. See on I. 556. — 276. **Debentur** ; i. e. by destiny. **Ore** = *oratione*. — 277. **Mortales visus . . . reliquit** = put off his human form ; i. e. which he had assumed in order that he might be seen. **Medio sermone** ; not that his speech was not finished, but used rhetorically to indicate an abrupt termination. So v. 388. — 279. **Amens** = bewildered. — 281. **Abire**. Gr. 552. 1. A. & S. 271, R. 4. **Fuga**. Gr. 414. 3. A. & S. 247. 2. — 283. **Agat**. Gr. 486. II. A. & S. 260, R. 5. So *audeat*. **Ambire** = to approach indirectly. — 284. **Quae — sumat** = what shall be the beginning of his introduction : lit. what first beginnings shall he select. — 285. **Dividit** = turns. — 286. **In — versat** = and hurries it in various directions and thinks of everything. — 289. **Aptent** = (bidding) them get ready. **Vocat** implies a command. Gr. 529 ; 530. 3. 2). A. & S. 266. 2, R. 1 (b). So *cogant*, *parent*, and *dissimulent*. — 290. **Arma** = the equipments. **Sit**. Gr. 525. A. & S. 265. **Rebus . . . novandis** = for changing their plans. — 291. **Sese . . . tentaturum** ; sc. *esse*. The *verbum sentiendi* is implied in *vocat*. **Quando** = since. — 292. **Nesciat** ; i. e. of what is going on. Gr. 531. A. & S. 262. 2. So *speret*. **Non speret** = does not apprehend. — 293. **Aditus** = the avenues (to her feelings). **Mollissima tempora** (sc. *sint*) = may be the most fitting moments. — 294. **Quis — modus** = what mode (of procedure) may be favorable for his circumstances. **Oculus**. Gr. 444. 1. A. & S. 256, R. 9 (a). — 297. **Excepit** = detected. **Prima** = at first ; not before any one else, but at the very moment when it was beginning to take effect. — 298. **Tuta** = (even while) secure. **Eadem**. See v. 173. **Furenti** ; proleptic, expressing the effect of the news on Dido. — 300. **Animi**. Gr. 399. 2. 2) and (3). — 301. **Bacchatur**. Queens often took part in Bacchanalian orgies. So Helen, VI. 517, Amata, VII. 385 foll. **Commotis . . . sacris** ; because the statue and sacred *insignia* of the god were brought out of the temple and moved violently. The noise excites the Bacchante (*Thyas*, here a dissyllable), who is caught by the frenzy. — 302. **Audito . . . Baccho** ; i. e. when the cry, *Io ! Bacche*, is heard. — 303. **Orgia** ; the subject of *stimulant*. **Nocturnus** = by night. **Olthæron**. See on Ov. M. II. 223 ; III. 702. — 304. **Utro**. See on II. 279. — 305. **Etiam** strengthens *dissimulare* ; i. e. not only to commit the wrong, but to do it secretly. — 306. **Tacitus**. Gr. 547 and I. A. & S. 271, R. 4. — 307. **Dextera** ; with which Aeneas had

plighted his troth to Dido. — 309. *Quin etiam*. See on G. II. 44. *Molliria*. See on L. 564. Here it signifies preparation accompanied with effort. *Sidere* = season, weather. — 310. *Aquilonibus*. Gr. 426. 1. A. & S. 253. N. 1. It was the stormy season. — 313. *Undesum*; emphatic. — 314. *Mene fugis*; i. e. is the object of your unreasonable departure not to reach Italy, but to rid yourself of me! — 315. *Nihil* — *reliqui*. Dido has given up all for Aeneas. — 316. *Connubia* was the furtive union, *hymenaeos* the formal rite to which she flattered herself it was a prelude; whence *inceptus*. — 317. *Quid*. Gr. 380. 2. A. & S. 232 (3). — 320. *Nomadum* = *Numidarum*. — 321. *Tyrſi*; referring probably to the Carthaginians, who may be supposed to be indignant at their queen for surrendering herself and them to a stranger. *Eundem*. Gr. 451. 3. A. & S. 207, R. 27 (a). — 322. *Extinctus pudor*; because she could no longer boast of unblemished fidelity to her dead husband's memory. *Qua sola*; i. e. which was my sole title to immortality. — 323. *Moribundam* = soon to die. — 324. *Hoc* — *nomen*; i. e. *hospes* = guest. — 325. *Quid moror* = why do I delay? i. e. to die. — 326. *Destruat... dactyl*. Gr. 522. II. A. & S. 263. 4. *Gastulus*. Iarbas was not strictly a Gaetulan. See on vv. 40, 106. By poetic license, Virg. often puts one tribe for another. — 327. *Mihi* — *fuiſſet* = had been born to me by thee. — 329. *Tamen* (— nevertheless) introduces a consolatory thought, and refers to a suppressed idea: *qui, quamvis tibi non par, te tamen*, etc. — *Ore* — in feature. — 330. *Capta ac deserta* = bereft and forlorn. This sense of *capta* seems preferable to "captured," the rendering commonly given. — 331. *Monitis*. Gr. 414. 2. A. & S. 247. 1. *Immota... lumina*. Cf. *num lumina flexi*, v. 369. — 332. *Premebat*. See on L. 209. — 333. *Plurima*. Translate as the object of *promeritam* (*esse*). — *Fando*. Cf. II. 361. — 334. *Promeritam* (sc. *esse*) — have deserved (of me); i. e. have done me many favors: referring to *si bene quid de te merui*, v. 317. — *Elisae*; supposed to be Dido's original name. — 336. *Dum* — *mei*; i. e. as long as memory lasts. — 337. *Pro re* = as circumstances allow. This interpretation harmonizes with *pauca*, the meaning being that the urgency of the case admits only a short reply. — 338. *Speravi* = expected. *Ne finge* = do not imagine (it). Parenthetical. *Ne* — *taedas* — nor did I ever cause the bridegroom's torch to be carried before (thee); i. e. I never acknowledged myself as your husband. — *Aut* — *veni* = nor did enter into such (*haec*) a contract. For *aut* see on III. 43. — 340. *Meis... auspiciis* = by my own direction. Gr. 414. 2. A. & S. 247. 1. — 341. *Sponte mea* = according to my own will. — *Componere curas* = to settle my troubles; i. e. to terminate them. — 343. *Colerem* = would be inhabiting... would be honoring. Gr. 704. I. 2; 477. A. & S. 323. 1 (2) (a); 145

II. So *postulantur* and *monimentum*. — 344. *Et* — *veloth* = and the circles of Troy returning to its former state: I myself (namely) would have rebuilt for the vanquished. — 345. *Gryneus*: from *Grynia* or *Grynum*, a town of Aetolia in Asia Minor, famed for a pine and shrine sacred to Apollo. — 346. *Lycina*. See on v. 148. *Capere* = to make for. *Sortes* = oracles. — 347. *Ille*. Cf. 145. 4. A. & S. 226 (S). *Amor*. See on I. VII. 21. — 348. *Talibus*. See on I. 331. — 350. *Invidia* = jealousy. *Et* = also; i. e. as well as you. — 351. *Turbida* = agitated. — 352. *Capitis*; suggesting the idea of personal loss. Cf. *capitis*: *diminution*. — 353. *Regno*. Gr. 419. 3 and 11. A. & S. 251. *Fatalibus* = destined. — 356. *Interpres* = the spokesman; Mercury. — 357. *Testor* — *caput* = I swear by each head; i. e. mine and thine. — 358. *Manifesto in lumine*. Cf. III. 151. — 360. *Incendere*: referring here to the agitation of grief. — 362. *Aversa* = asstance. — 364. *Luminibus tacitis* for *ipsas tacitas*. Sic; with *accusata*. *Profatur*. Gr. 467. III. A. & S. 145. I. 3. *Tactus* and *percrepat* are to be explained by Gr. 467. 2 and A. & S. 145. I. 2. — 366. *Cantibus*. Gr. 414. 2. A. & S. 247. 1. — 367. *Caucasus*. See on G. II. 440. *Hyrcanus*. *Hyrcania* was on the S. and S. E. shores of the Caspian sea. — 368. *Quid diastimulo* = why do I hide my feelings; i. e. as if there were likely to be any greater occasion (*maiora*) to call them forth. — 369. *Lumina flexit*. See on v. 331. — 371. *Quae* — *anteferam* = what shall I say first? i. e. to what feelings shall I first give utterance? lit. what shall I bear before what? Jam jam. See on II. 701. — 372. *Aequis* = just. — 373. *Tuta* = firm, reliable. *Ejectum*. Cf. I. 578. *Litorea*. Gr. 422. 3. A. & S. 254. R. 3. *Egentem*. Cf. I. 599. — 376. *Furtis*... *feror*. See on v. 110. *Augur Apollo*. See on Hor. C. I. 2. 32. — 379. *Scilicet* = of course; ironical. *In labor*... *ea cura*. See on II. 171. — 380. *Te*; emphatic. — 382. *Quid*. G. 380. 2. A. & S. 232 (3). *Pia*. See on II. 536. — 383. *Hansurum*. G. 545. 2. A. & S. 239, R. 1. *Nomine*. Gr. 414. 3. A. & S. 247. 2. *Dido*. Gr. 92. 3. A. & S. 69, Ex. 3. — 384. *Sequar* — *ignibus*; i. e. she will haunt him like a fury with funeral torches, alive (*absens*) or dead (*umbra*). *Atris*; because smoky. *Absena*. See on v. 83. — 387. *Haec*... *fama* for *hujus rei fama*. See on II. 171. *Manes* = the infernal regions. *Imos*. Gr. 441. 6. A. & S. 205, R. 17). — 388. *Medium*... *sermonem*. See on v. 277. *Diotis*. Gr. 414. 3. A. & S. 247. 2. *Auras*; for *lucem*. — 390. *Multa*. Gr. 380. 2. A. & S. 232 (3). So v. 395. Join with *cunctantem*. *Metu*; i. e. of making matters worse. — 392. *Thalamo*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 394. *Diotis* — *ouras*. Cf. II. 775. — 397. *Tum vero* implies that Aeneas's coming stimulated the crews to fresh exertions. *Incumbunt*; absolutely. — 398. *Dedu-*

count. See on l. 351. Observe the effect of spondee in the former, and of dactyle in the latter, half of the line. — 399. *Remos*; a timber for oars. — 401. *Cernas*. The present gives greater vividness to the expression than the imperf., which is the usual construction. Gr. 486. 4. A. & S. 260, R. 2. — 402. *Ac velut . . . quum*. See on l. 148. — 404. *It . . . convectant*. Gr. 461. A. & S. 25, R. 11 and (2). — 405. Cf. G. l. 380. — 406. *Agmina cogunt* — rally the (straggling) ranks. — 407. *Morus*; for *morantes*, abstract for concrete. *Fervet* = glows. — 409. *Farvera*. See on G. l. 454. — 410. *Prospiceres . . . videres*. See on v. 401. *Aros*. Dido's palace was in the citadel, like Priam's, II. 760. After recovering from her prostration she mounts the roof. — 411. *Misceri* . . . *clamoribus*, like *gemitu* — *miscetur*, II. 486. — 412. *Quid*. See on III. 54. — 413. *Ire . . . in lacrimas* = to have recourse to tears. Cf. V. 784. — 414. *Animos* = her haughty spirit; somewhat as we talk of *spirits*. — 415. *Frustra moritura*. She would die in vain, or without any occasion for dying, should she leave any means untried, by which Aeneas might be won back. — 418. *Nautae* — *coram*; in token of joy at their departure. Cf. G. l. 304, where the wreaths express joy at the return from a long voyage. — 419. *Hunc* — *potero* = if I have been able (as I have) to look forward to this crushing sorrow, I shall be able to bear it too, my sister. — 420. *Tamen* = (though I shall finally conquer my grief) yet. — 422. *Colere* = was accustomed to esteem, put confidence in. See on G. l. 200. — 423. *Vir* — *tempora* = the fitting moments to approach the man. See on v. 293. The approach is called *malis*, because it is then that the man is *malis*. *Molles* belongs to *tempora* as well as to *aditus*. — 424. *Hostem*. He is no longer even *hospes*, v. 323. *Superbum*; referring to his obduracy, which she ascribes to haughty disdain. — 425. — 426. *Non* — *mihi*. He could not treat his sworn foes worse; and I am none of them. *Aulide*; a seaport town of Boeotia, the rendezvous of the Grecian fleet before sailing for Troy. — 427. *Revelli* = I did dig up . . . disquiet; the latter being a consequence of the former. Gr. 704. l. 2. A. & S. 323. 1 (2) (a). There was a story that Diomedes actually did this. — 429. *Munus* = favor. — 431. *Non jam* — no longer. *Antiquum* = former. *Prodedit* = has played false. — 432. *Careat* = forego. — 433. *Tempus inane* = a season of inaction; i. e. a time when he will do nothing, and when she may consequently breathe. *Requiem spatiumque* = a space for resting; like *aditus et tempora*, v. 423. — 434. *Fortuna* is the fortune of being baffled (*victam*), and the lesson to be taught is how to bear defeat. — 436. *Quam* — *remittam* = which when thou shalt have given me, I will at my death repay with interest (*commutatum*). Perhaps the sense is intentionally obscure, her meaning

sag that her return for Anna's kindness will be that she will kill  
 herself, and so rid her sister of the burden. The passage is regarded  
 as the most troublesome and difficult in Virgil. The genuineness of  
 the text is doubtful. — 437. *Fletus* = tearful appeals. — 438. *Fort-  
 ne refertque*; i. e. bears repeatedly from Dido, not from Aeneas.  
 439. *Aut*. See on III. 43. *Traotabilis* = yielding, exorable. —  
 440. *Placidus* = kind, humane; expressing the general character-  
 istic of the man. *Deus* is general. — 443. *Altae* is proleptic. It  
 may, however, merely mean the *towering foliage*. — 445. *Quantum*  
*tendit*. Cf. G. II. 291, 292. *Auras aetherias*. See on I. 546.  
 449. *Lacrimae*; i. e. Dido's. — 450. *Exterrita* = maddened. —  
 451. *Convexa* = the vault. Cf. VI. 241. *Coeli convexa* is the same  
 as *Arcem* in next line. — 452. *Peragat...relinquat*. The same  
 latitude which allows the present to be used historically for the past  
 the indicative is sometimes extended to the other modes. Gr. 481.  
 V. A. & S. 258, R. 1 (a) and R. 3 (d'). — 453. *Imponeret aris*.  
 I. 49. — 455. *Obscenum*. See on G. I. 470. Here it may also  
 express the notion of foulness. — 457. *Tectis*; i. e. the open court  
 of the palace. *De — templum* = a marble chapel. — 458. *Anti-*  
*mi*. See on v. 431. Cf. also v. 633. — 459. *Velleribus* = with  
 golden fillets. *Festa fronde*. Cf. II. 249. — 462. *Culminibus*;  
 e. of the palace. — 463. *Queri*; sc. *visa est*. *Longas...duocere*  
 = to prolong; *longus* being proleptic. — 464. *Priorum*. Dido's  
 mind is haunted with the remembrance of old predictions. The com-  
 mon reading is *piorum*. — 465. *Agit* = drives, pursues. — 468.  
*Tyrios*; i. e. her Tyrian subjects, who have forsaken her. — 469.  
*lumenidum*. See on Ov. M. X. 46. *Pentheus*. See Introd. to  
 v. M. III. 582 foll. and on Hor. E. I. 16. 73. Verse 470 is a trans-  
 lation of a passage in the *Bacchae* of Euripides. — 471. *Boennis*  
*gitatus* = driven over the stage. See on III. 331. — 474. *Con-*  
*spit furias* = has become mad. See on I. 41. *Eviota*. See on  
 I. 630. — 475. *Modum*. See on v. 294. — 476. *Exigit* = settles.  
 479. *Reddat*. Gr. 501. I. A. & S. 264. 1 (a) and (b). — 480.  
*loani finem*. See on G. II. 122. — 481. *Atlas*. See on v. 247.  
 482. *Axem* = heaven. See on II. 512. *Aptum* = connected  
 with, fastened to; here a participle from the obsolete *apo*. — 483.  
*Libyssa* = Libyan; the special term for the general. See on v.  
 12. — 484. *Templi* = of the sacred enclosure; i. e. the garden  
 of the Hesperides. *Que*; connecting *custos* and *quae dabat*. — 485.  
*aeonos*; i. e. to Juno, to Venus, or to Earth, according to differ-  
 ent accounts. *Servabat*. She preserved the golden apples by  
 daring the dragon to preserve them; and he is induced by being  
 seduced with dainties. — 486. *Spargens* = by sprinkling; i. e. on the  
 ground. See on Hor. A. P. 375. — 487. *Carmenibus* = by her incanta-

*mons. Solvers*; as in v. 479. — 489. *Pluvia*. Gr. 384. II. A. & S. 227, N. — 490. *Nocturnos*. See on v. 303. *Ciet* = calls up. *Migre* — *terram*. Cf. VI. 256. *Videbia*. *Videre* is not unfrequently transferred from the eyes to the other senses. — 491. *Ornea*. The trees follow the enchantress as they did Orpheus. Cf. VI. 256. — 492. *Caput*. See on v. 357. *Invitam*. Gr. 443. A. & S. 205, R. 15. *Accingier*. Gr. 239. 6. A. & S. 162. 6. See on II. 383. *Artes*. Gr. 374. 7. A. & S. 234. I. R. 1 (a). — 494. *Secreta* is explained by *lecto inferiore*; i. e. the *impluvium*. See on II. 512. *Sub auras* = up to the sky; indicating the height of the pile. It implies also *sub divo*. — 497. *Superimponas*. Gr. 487. A. & S. 260, R. 6. — 498. *Monstrat* = directs (me to do it). — 500. *Tamen*; i. e. in spite of her paleness. — 501. *Tantos*; i. e. as that of her sister. *Mente* . . . *concipit* = imagine. Gr. 414. 3. A. & S. 247. 2. — 502. *Morta*. Gr. 426. 1. A. & S. 253 and N. 1. Cf. III. 333. — 503. *Jussa* = *res iustas*. — 504. *Penetrall in sede*; same as *sub interiore*, v. 494. — 505. *Tasdis* = *secta*; with *ingenti*. Gr. 412. 2. A. & S. 247. 1. Some connect them with *erecta*. — 506. *Intus* = encircles. *Fronde*; i. e. of the cypress, pitch-tree, and yew. Cf. VI. 215, 216. — 507. *Super*, adverbial. *Insem*. See v. 646. — 508. *Toro*; the *lectus jugalis*, v. 496. — 509. *Sacerdos*. See v. 487. — 510. *Erebumque Chaosque* shows that the invocation was chiefly of the infernal gods. *Erebus* was a brother of *Tartarus* and son of *Chaos*. — 511. *Tergeminam*; because she was *Luna* in heaven, *Diana* on earth, and *Hecate* in the lower regions. *Tergeminam Hecaten* means the same as *trina* — *Dianae* — the three faces, or forms, of the virgin *Diana*. Cf. VI. 247. — 512. *Simulatos* = pretended, counterfeit. — 513. *Ad Lunam* — by moonlight. — 514. *Pubentes*; including the two notions of downiness and luxuriance. *Nigri* — *veneni* — whose juice is deadly poison. It is descriptive of *herbae*. — 516. *Amor* — a philter, love-charm. The ancients believed that foals were born with a fleshy excrescence on their foreheads, which was eagerly bitten off by their dams, and that if it was previously removed in any other way, the dam lost all affection for her young and refused to rear it. This excrescence, called *hippomeres*, was supposed to act as a love-charm, and *amor* is here used for it by meton. *Matri*. Gr. 385. 4. A. & S. 224, R. 2. — 517. *Ipse*; *Dido*. The *mola*, or salt barley cake, was broken and thrown into the fire. Gr. 414. 3. A. & S. 247. 2. — 518. *Vincula*. Gr. 425 and 2. A. & S. 251. — 519. *Conscia* — *sidera*. The stars are appealed to as knowing the secrets of destiny, probably that they may witness that she had no choice but to act as she had done. — 520. *Non aequo foedere* = who are not equally matched. Gr. 428. A. & S. 211, R. 6. — 524. *Quum* refers to *nos erat*. *Medio*; emphatic.

**Voluntur.** See on II. 383. **525. Pecudes**, etc.; subjects of *lenibat*, if v. 528 is genuine; otherwise, of *tacet*. — **526. Quaeque** ... *quaeque*; epexigetical of *volucres*. — **527. Somno positae** = lying (lit. laid) in sleep. Cf. II. 644. Some consider *somno* a dat. = *ad somnum*. — **529. Animi**. Gr. 399. 3. 4). A. & S. 213, R. 2. **Phoenissa**; sc. *lenibat* or *tacet*, as v. 528 is retained or rejected. — **533. Sic** — *insistit* = thus then she begins to reflect. On *adeo* see on E. IV. 11. — **534. En**. See on E. I. 68. **Irrisa**; probably by Aeneas. — **535. Nomadum**; for Africans generally. — **536. Sim**. Gr. 515. II.; 516. 4. A. & S. 264. 2. — **537. Igitur** implies that a negative answer has been mentally given to the preceding question. **Ultima** = *infima*, the most degrading. — **538. Sequar**. Gr. 704. I. 2. A. & S. 323. 1 (2) (a). **Quiane**, etc. The construction is, *aquarum classes* . . . *quia juvat Teucros ante levatos esse auxilio (meo)*. — **539. Bene**; probably with *memores*. **Stat** = remains undiminished. The whole passage is strongly ironical. — **540. Fac velle** (sc. *me*) = suppose I were willing. — **542. Laomedontaeae**. See on G. I. 502. — **543. Ovantes**; including the notion of triumph. — **544. Stipata** = accompanied. — **545. Inferar** = shall I attack, pursue: lit. bear myself against. — **546. Agam pelago** = shall I drive over the sea. — **547. Quin** = nay. — **548. Prima**; not implying that others did it afterwards, but that Anna was the author of the mischief. — **550. Non licuit** = why was it not allowed me! a passionate exclamation. — **551. More ferae**; referring merely to the life of beasts as contrasted with civilization. **Tangere** = to meddle with. — **552. Sychaeo**. Gr. 398. 2. A. & S. 211, R. 4 (a). — **553. Rumpibat**. See on III. 246. — **554. Eundi**. Gr. 563. A. & S. 275. III. R. 1 (2). — **556. Forma dei**; *non deus ipse*. **Vultu**. Gr. 414. 3. A. & S. 247. 2. — **558. Coloremque**. See on I. 332. — **559. Juventa**. Gr. 414. 2. A. & S. 247. 1. — **561. Deinde** = from this time, immediately. — **564. Mori**. Gr. 552. 3. A. & S. 270, R. 1. Cf. v. 554. — **566. Jam** = at once, presently. **Trabibus**; i. e. with Dido's fleet. — **569. Eja age** = up then! away! **Varium et mutabile**. See on E. III. 80. — **571. Umbris** = apparition. — **572. Fatigat** = worries, arouses. — **573. Praecipites** = quick, quickly. Join with both *vigilate* and *considite*. — **575. Tortos** = twisted. — **577. Quisquis es**; a saving clause thrown in from motives of reverence, lest the speaker should have mistaken the god or addressed him by a name unacceptable to him. — **578. Sidera**. See on G. I. 311. **Coelo**. Gr. 422. 1. A. & S. 254, R. 3. — **581. Rapiuntque ruuntque** = they both lay hold (of the cordage) and rush (to their posts). — **582. Deseruere**. See on G. I. 330. — **585. Tithoni**. See on G. I. 446. — **586. E speculis** = *arce ex summa*. See on v. 410. — **587. Aequatis** . . . *velis*; i. e. the fleet going im-



mediately before the wind. — 589. *Pectus*. See on I. 481. — 591. *Illuſerit*. See on II. 581 for the force of the fut. perf. — 593. *Alu* = some. For *alu* not preceded by *alu*, see *Caes. R. G. I. 8*. — 595. *Mentem* . . . *mutat* = turns my brain. A momentary return to calmness. — 596. *Facta imple*; referring probably to Dido's own faithlessness to the memory of Sychaëus. — 597. *Decuit*; sc. *facta imple tangere te*. — 598. *Quem*; sc. *ejus* before *quem*, or consider *dextra fidesque* equivalent to *vir fidelis*. — 599. *Humeris*. See on II. 708. — 600. *Abreptum divellere*. See on I. 69. — 603. *Posuit*; for *fuisset*. See on G. II. 133. *Fuisse*. Gr. 516. II. 1. A. & S. 260. R. 3. — 604. *Quem metui*; a more direct way of putting the question, "whom should I have feared?" So v. 39, we have *potui* when we might have expected *potuissem*. *Castra*; transferred to naval matters, as in III. 519. — 605, 606. *Implesem extinxem*. Gr. 234 and 3. A. & S. 162. 7 (a) and (c). *Saperet*. Gr. 234 and 3. A. & S. 162. 7 (a) and (c). *Saperet* = *turnper*. *Dedissem*; sc. *in ignes*. Cf. II. 566. — 607. *Sol* is invoked as knowing all that is done on the earth. So *radere*, v. 530. — 608. *Interpres* = the medium. As Juno Pronuba, she had presided over the union of hearts, and so could impartially judge between *dux* and *Conacia* = witness. Cf. v. 167. — 609. *Nocturnis* . . . *trivis* = at the cross-roads by night. — 610. *Drae ultrices*. Cf. v. 473. — 611. *Meritum* — *numen* = turn against my ills the (wrathful) power which they have deserved. — 614. *Pata Jovis*. See on III. 376. *Hic* — *haeret* = (and) this limit (i. e. decree) is fixed. — 615. *At* = at least, yet. — 622. *Tum* = in the next place. — 623. *Hec* . . . *munera* = these (i. e. such) funeral offerings; i. e. the news of these things. See on v. 387. — 625. *Exoriare aliquis* . . . *ultor* = arise thou, some avenger. Hannibal is supposed to be meant. — 626. *Sequare*. Gr. 500 and 1. A. & S. 264. 5. — 627. *Dabunt* = *dabuntur*. — 630. *Partes* — *omnes*. See on vv. 285, 286. — 633. *Antiqua*. See on v. 458. *Cinis ater*; the natural identification of the human dust with the dust of earth. — 634. *Mihi*; with *ante*. — 635. *Properet*. Gr. 493. 2. A. & S. 262. 4. — 636. *Monstrata* = enjoined; i. e. by the priestess. *Ducat*; in its sacrificial sense. Cf. VI. 153. — 637. *Sic*; emphatic: Dido's object being to gain time. *Veniat*; same as *properet*. — 637. *Quae* — *paravi* = *quae rite paravi et inceps*. — 640. *Dardanil* . . . *capitis*; like *infundum caput*, v. 613. *Rogum*; with *capitis*. — 642. *Coeptis immanibus*. Gr. 414. 2. A. & S. 247. 1. So *morit*, v. 644. — 644. *Genas*. Gr. 380. A. & S. 234. II. — 645. She had been in her palace-tower, v. 586, from which she now descends. The pile was in the *impluvium*. Cf. v. 494. — 647. *Non* — *usus* = a gift not sought for such a use. — 648. *Hic*. See on I. 728. — 649. *Lacrimis et mente* = for tears and thought. Gr. 414. 2. A. & S. 247. 1. — 650. *Novissima*

[illegible]

## THE AENEID. Book V.

In the first half of the Aeneid it would almost seem as if Virgil had intentionally relieved those portions of his narrative which possess the most absorbing interest with others of a more level and less exciting kind. The detailed account of the agonies of the one night of Troy's capture was succeeded by a rapid sketch of the events of seven years of travel; and now we pass from the spectacle of Dido's frantic love and (as a modern reader will regard it) Aeneas's faithlessness to a description of the games celebrated by the Trojan hero in Sicily on the anniversary of his father's death. This serves to conduct us from the tragedy of the Fourth Book to the mysterious solemnities of the Sixth. Aeneas does not pass at once from the terrible conflict of love and duty to the initiation which is reserved for the chosen favorites of Heaven, but is shown to us as the pious and beneficent prince, reverentially dutiful to his father's memory, and kind and liberal to his followers and friends, — encouraging the ambition of his own men and returning the courtesies of the Sicilians by a display in which it is his honor to be the dispenser of honors to others.

## ARGUMENT.

AENEAS, leaving Carthage, sets sail for Italy, but by the violence of a tempest is a second time driven on the coast of Sicily, where, assisted by Acestes, he celebrates games at the tomb of his father Anchises, on the anniversary of his death (1-603). In the meantime the Trojan women, instigated by Iris, the messenger of Juno, set fire to the ships, of which four are burned, the others being miraculously preserved by Jupiter (604-699). Anchises appears to Aeneas in a vision on the following night, and gives him advice and direction with regard to his future course (700-740). Aeneas founds the town of Acesta and leaves, as colonists, many of the matrons, and the old men unfit for active service in war, and himself again puts to sea with his fleet for Latium (741-778). In this voyage Neptune renders the sea propitious, and, at length, after his many wanderings, Aeneas reaches Italy, having, however, lost his pilot Palinurus when near the Hesperian coast (779-871).

1. *Medium . . . tenebat . . . iter*; meaning simply that he was well on his way. — 2. *Certus* = unwavering; as an arrow going straight to its mark is called *certa sagitta*. *Aquilone*. Gr. 414. 2. A. & S. 247. 1. — 4. *Accenderit*. Gr. 501. 1. A. & S. 266. 3. — 5.

**Amore.** Gr. 431. A. & S. 257. — **6. Notum** = the knowledge; a use of the neuter participle often found elsewhere. It is one of the subjects of *ducunt*. Gr. 580. A. & S. 274, R. 5 (b). — **7. Augurium** = presage, conjectures. **Pectora** = *animos*. — **8-11.** See on III. 192-195. — **12. Ipse.** Things were so bad that even the pilot, etc. — **14. Deinde;** belonging not to the part. but to the verb. See on II. 391. For the transposition of *deinde* see on I. 195. — **15. Colligere arma** = to reef the sails. — **16. Obliquat — ventum** = and turns the swollen sail obliquely to the wind. — **17. Auctor** = as guarantee. — **18. Spondeat . . . sperem.** Gr. 509. A. & S. 261. 2. **Eco . . . coelo** = *hac tempestate*. — **19. Transversa.** See on E. III. 1. — **20. In — aer.** It was the opinion of the ancients that clouds were produced by condensed air. — **21. Contra;** with both verbs. **Tantum sufficimus** = have we as much power (as is wanted). Cf. *Tanto tractu*, G. II. 153. — **24. Fraterna Erycis** = *fratris Erycis*. Eryx was son of Venus and Butes. See on I. 570. — **25. Servata** = (already) observed; i. e. in their previous voyage to Sicily. — **27. Derno.** Gr. 467. 2. A. & S. 145. I. 2. — **28. Sit.** Gr. 486. II. A. & S. 160, R. 5. — **29. Quove** = or (can there be any) whither. **Optem.** Gr. 525. A. & S. 265. — **30. Acesten.** See on I. 195. — **34. Advortuntur.** Cf. I. 158. — **35. Vertice** = from the top. Cf. I. 403. — **36. Adventum — rates.** Hendiadys. — **37. In** = with. **Lystidis** = *Libycae*. — **38. Crimiso — flumine** = conceived of the river (god) Crimissus: a river of Sicily. Gr. 425. 3. 1). A. & S. 246. The common construction is *concupere de* or *ex aliquo*. — **39. Vetus . . . parentum;** i. e. his mother's Trojan ancestry. — **40. Gratulor reduces;** sc. *esse*. — **42. Primo . . . oriente** = at the rising of the sun. See on III. 588. — **44. Tumuli;** i. e. a mound made for the occasion. — **45. A — divum;** because Dardanus was the son of Jupiter. — **47. Ex quo** (sc. *tempore*) = since. — **50. Sic di voluntis;** a formula of resignation. — **51. Gaetulis** = *Libycis*. See on V. 40. **Agerem** = I were spending. — **52. Deprensus** = surprised; i. e. by the arrival of the day at an inopportune time. **Et nuples Mycenae** with the Argolic sea as distinguished from Aeneas's African perils (*Gaetulis Syrtibus*). — **53. Ordine.** See on III. 548. **Pompas** = funeral processions. — **54. Suis** = appropriate. — **55. Illo** = moreover. **Ipsius** virtually = *ipsos*. — **56. Numine.** See on II. 777. — **59. Poscamus ventos** = let us ask (him) for winds; i. e. favorable winds. — **60. Urbe.** Gr. 431. A. & S. 257. **Velit.** Gr. 493. 2. A. & S. 262, R. 4. — **62. Numero.** Gr. 429. A. & S. 90. 1. — **64. Si** = *quum*. — **65.** See on IV. 119. — **66. Prima;** i. e. first in order. **Ponam certamina.** See on G. II. 530. — **67. Iuvant.** Gr. 414. 2. A. & S. 247. 1. So *viribus*. — **68. Jaculo.** Gr. 429. A. & S. 250. 1. **Incedit melior** = is more skilful. **Aut**

... *ura* are here treated as equivalents. — 69. *Fidit* = has confidence, dares. — 71. *Ore favete*. As the sacred rites at the tomb of Anchises are about to begin, Aeneas enjoins a solemn silence. *Obgite ramis*; a part of the ceremonial. — 72. *Velat*. See on II. 249; III. 174. *Materna*... myrto. See on G. I. 28. — 77. *Beecho*. Gr. 428. A. & S. 211, R. 6. So *lacte* and *sanguine*. — 80. *Iterum* = again (hail). *Recepti*... *paternae* = of my father rescued; i. e. from the flames of Troy. — 81. *Nequidquam*; because he was to lose him after all. — 82. *Fatalia*. See on IV. 355. — 83. *Ausonium*. See on III. 171. *Quicumque est*; since this is he has only heard of it. — 84. *Adytis* is meant to indicate the sanctity of the tomb. — 87. *Cul*. See on I. 448. *Auro*. Gr. 414. 2. A. & S. 247. 1. — 89. *Mille* = colored. See on IV. 701. — 90. *Apmine*. Gr. 414. 3. A. & S. 247. 2. — 92. *Dapes*; the offerings on the altars. — 93. *Depasta* = tasted. It is explained by *libent*. — 94. *Hoc*. Gr. 414. 2. A. & S. 247. 1. *Instaurat*; because of the suspension of the ceremonies occasioned by the appearance of the serpent. — 96. *Binas*; for *duo*. — 99. *Acheronte remissae* = sent back from the lower world; the shade being assumed to be permitted to partake of the funeral offerings. — 100. *Quae* = *copia* = *est* according to his ability. — 102. *Alit*. See on IV. 592. *Fun*. See on I. 214. — 105. *Phaethontis* = of the sun-god. *Luco*. Gr. 414. 3. A. & S. 247. 2. — 108. *Visuri*. Gr. 578. V. A. & S. 274, R. 6 (a). *Certare*. See on E. VII. 5. *Parati*. Gr. 438. 6. A. & S. 205, R. 3 (1). — 109. *Circo* = the concourse of people. — 110. *Tripodes*. Gr. 363. A. & S. 204. So *coronae*, *palmas*, *arma*, *vestes*, and *talenta*. — 111. *Palmae*. See on Hor. C. I. 1. 5. *Praetium* = *praemium*; an appositive of *palmas*. *Victoribus* may be taken as the dat. of the possessor after some form of the verb *sunt* understood. — 114. *Remis*. Gr. 428. A. & S. 211, R. 6. So *ma*, v. 118. — 116. *Agit* = impels, *Acri remige*; i. e. by the aid of. See on I. 564. — 117. *Mox* = soon afterwards. — 118. *Gyas*; *sc. equi*. *Urbis opus*; for *urbis instar* = the size of a city. *Triplici*... *versu* = with a triple tier of oars. — 120. *Terno*... *ordine*; *in tribus ordinibus*. See on I. 182. — 123. *Cluenti*. Gr. 45. 5. 2). A. & S. 52. — 125. *Olim*. See on G. II. 403. — 127. *Tranquillo* = in a calm. Gr. 426. 1. A. & S. 253, N. 1. *Unda*. Gr. 422. 1. A. & S. 254, R. 3. — 128. *Campus*. Gr. 363. A. & S. 204. So *sub*. *Apricis* = basking in the sun. *Statio* = standing-place. — 130. *Unde* = that from thence. Gr. 500. A. & S. 264. 5 and R. 2. — 132. *Sorte* = *legunt*; because it was an object to secure the place which, as nearest to the goal, involved the shortest turn. — 133. *Ductores*; the commanders as distinguished from the pilots (*rematores*), v. 161. — 134. *Velatur*. See on III. 174. — 137. *Haec*

= exhaust. — 141. *Adductis . . . lacertis* = by their contracted arms : lit. by their arms drawn to (their breasts) ; as in vigorous rowing. *Versa* = upturned. — 144. *Praecipites* — certamine = swiftly in the two-horse chariot race. — 145. *Corripuere*. See on *Or. M.* II. 158. For tense see on *G. I.* 49. So *concussere*, v. 147. *Caroere*. See on *G. I.* 512. — 146. *Nec sic*. See on II. 496. *Remissis . . . jugis* = over (lit. to) the flying steeds. *Gr.* 705. II. *A. & S.* 324. 2. So *pinus*, v. 153. — 147. *Proni* — pendent = and hang forward to (ply) the lash. — 148. *Studiisque faventum* = with the eager acclamations of the favoring crowd. — 149. *Inolusa* = confined (by the hills). — 150. *Clamore* ; with *pulsati*. *Resultant*. The hills are said to rebound because the noise rebounds from them. — 151. *Undis*. *Gr.* 422. 1. *A. & S.* 254, *R.* 3. — 152. *Turbam* — *fremitumque* = amidst the confusion and noise ; i. e. of those whom Gyas is leaving behind. — 153. *Remis* ; for *remigibus*. *Pondere* ; with *tarda*. — 154. *Aequo discrimine* ; i. e. from the *Scylla*. — 156. *Habet* ; sc. *locum priorem*. — 157. *Junctis . . . frontibus* = with bows abreast. — 160. *Princeps* = foremost. — 162. *Quo* = whither. *Mihi*. *Gr.* 389. *A. & S.* 228, *N.* (a). *Dexter*. *Gr.* 443. 2. *A. & S.* 205, *R.* 15 (a). So *diversus*, v. 166, and *interior*, v. 170. *Gressum* = *cursum*. — 163. *Stringat*. *Gr.* 493. 2. *A. & S.* 262, *R.* 4. — 166. *Iterum* ; with *revocabat*. — 167. *Revocabat* ; i. e. *a cursu quem ingressus erat*. — 168. *Tergo* ; i. e. of his ship. *Gr.* 386. *A. & S.* 224. *Propiora* ; sc. *metae*. — 169. *Ile* ; Cloanthus. *Radit* — interior = skims along the left-hand way on the inside ; i. e. between Gyas and the rock. — 172. *Exarsit* — *ingens* = fierce anger blazed forth in the bones (i. e. the very soul) of the young man. *Ossibus*. *Gr.* 422. 1. 2). *A. & S.* 254, *R.* 3. — 174. *Socium*. *Gr.* 45. 5. 4). *A. & S.* 53. — 176. *Rector . . . magister* = as helmsman . . . as pilot. — 178. *Gravis* = moving slowly ; partly with age (*senior*) and partly with his soaked dress. — 183. *Duobus*. *Gr.* 384. *A. & S.* 223. — 184. *Mnesthei*. *Gr.* 46. 5. *A. & S.* 54. 5. — 185. *Ante locum* = the (advantageous) position (i. e. the one towards the goal) before (the others). *Scopuloque propinquat* ; not, as in v. 159, comes near the goal as he advances, but gets the near side to the goal. Cf. vv. 202, 203. — 186. *Carina*. *Gr.* 418. *A. & S.* 256, *R.* 16. So *parte* in next line. — 189. *Hectoris socii* = ye (former) associates of Hector. — 192. *Gaetulia*. Cf. v. 51. — 193. *Maleae* ; the southern promontory of Laconia. *Sequacibus* ; pursuing the ship, not each other. — 194. *Prima* = the first prize. — 195. *Quamquam* O ; sc. *si possem vincere*. *Gr.* 704. I. 3. *A. & S.* 324. 33. — 196. *Hoc vincite* = gain this point. — 197. *Nefas* = a disgrace not to be named. — 199. *Solum* = the surface of the sea ; i. e. viewed as the support of the ship. — 201.

**Ipse . . . cæcis** = mere chance. **Viris**; the crew of the *Pristis*. **Honorem**; of getting before the Centaur, and so not being last. — **202. Anim.** Gr. 399. 3. 4). A. & S. 213, R. 1 (s). — **203. Interior**; between Mnesteus and the rock. See on v. 169, and cf. v. 185. **Indigno**; because too narrow. — **204. Procurrentibus** = jutting out; probably under water. **Murice** = a jagged rock; resembling a shell-fish. — **208. Cuspide**. Gr. 428. A. & S. 211, R. 6. — **211. Agmine — vocatis** = with the quick motion of the oars and with the winds at his call. See on III. 253. He calls the wind to his aid by hoisting the sail. Some understand it of formal invocation. — **212. Prona** = sloping; i. e. down towards the shore, as the sea plain appears to one standing on the land. **Aperto**; because there was no longer any rock near which they had to keep. — **214. Latebroso** = hollow; meaning probably no more than adapted for shelter. — **215. Exterrita . . . tecto** = frightened from her covert. — **217. Redit** = skins along. — **218. Ultima . . . aequora**; the part of the course remaining after the goal had been passed. — **220. Alto**. Virg. probably employed this word merely as an ordinary epithet of *aequale*, without considering its special propriety here. — **221. Brevibus vadis** = on the shoal waters; i. e. near the rock. — **223. Consequitur** = overtakes. **Cedit**; sc. *Chimæra*. — **225. Fine**; i. e. of the course. — **228. Studiis**. See on v. 148. — **229. Hi — teneant** = these (the crew of the *Scylla*) think it unworthy of them not to retain the glory (already) their own and the honor (already) won. — **231. Hos**; the crew of the *Pristis*. — **232. Aequatis — rostris**; like *junctis frontibus*, v. 157. — **233. Ponto**; for *ad pontum*. — **234. Divos — vocasset** = and had called upon the gods to be parties to his vow. — **237. Voti reus** = bound by my vow. lit. debtor of my vow. — **240. Nereidum**. See on E. V. 75. **Phorci**; a sea-god, the son of Pontus and Terra. **Panopea**. See on G. I. 437. — **241. Portunus**; same as Melicertes or Palaemon. See on G. I. 437. — **249. Pater**. See on G. II. 4. — **243. Condidit**. See on G. I. 330. — **249. Honores**. See on I. 253. — **250. Auratam** = embroidered with gold. — **251. Meliboea**. See on III. 401. — **252. Past**; Ganymedes. See on I. 28. Two scenes are represented, Ganymedes hunting and Ganymedes carried away. — **255. Jovis armiger**; i. e. the eagle. Cf. I. 394. — **257. In auras** = at the sky; i. e. the dogs bay savagely at the eagle as he loses himself in the clouds. — **258. Qui**, Mnesteus. **Virtute**. Gr. 414. 2. A. & S. 247. 1. — **259**. See on III. 467. — **260. Demoleo**; not mentioned in Hom., and perhaps invented by Virg. — **262. Viro**; after *Ami*, as an appositive. — **263. Phœgeus, Sagaris**; personages created by Virg. — **264. Multiplicem**; referring to the numerous lines of chainwork. — **265. Cursu** is emphatic: not only was he able to wear

the mail, but to run with it on him. — 267. *Argento perfecta* = *argento affabre facta*. — 268. *Jamque adeo*. See on II. 567. — 269. *Tænis* for *taeniis*. Gr. 703. 2. A. & S. 322. 4. — 271. *Ordine uno* = disabled in one tier. — 273. *Viae . . . aggero* = *via aggesta*; or *aggero* may be the middle of the road, which was elevated a little, as with us. — 274. *Obliquum* = lying crosswise. *Iotu*. Gr. 429. A. & S. 250. 1. So *parte* and *oculis*, v. 277. *Ardus*. Gr. 443. A. & S. 205, R. 15. — 278. *Vulnere clauda* = maimed by the wound. — 279. *Nexantem nodis* = tying himself into knots; for *nexantem se in nodos*. Gr. 414. 3. A. & S. 247. 2. — 281. *Vehis plena*. Cf. I. 400. — 283. *Servatam*. Gr. 580. A. & S. 274, R. 5 (s). — 284. *Operum . . . Minervae*; i. e. spinning, weaving, and embroidery. — 285. *Genus*. Gr. 380. A. & S. 234. II. *Nati*; sc. *dentur*. — 287. *Curvis*; of a hill, as of a valley, II. 748. *Collibus*. Gr. 419. III. and 2. 1). A. & S. 249. I. — 288. *Media* — *erat* is coupled with *quem* — *silvae*, as though it had been *et ubi theatri circus erat*. *Theatri circus* = a circular space suitable for a show-ground. The valley with the surrounding hills formed a natural amphitheatre. — 290. *Consessu* (dat. for *in consessum*) = to the assembly. *Exstruoto* = on an elevated place: the part. used substantively. — 291. *Qui*; sc. *eorum*, limiting *animas*. — 293. *Sicani*. See on I. 557. — 294. *Primi* = foremost. — 295. *Forma . . . juvena*. Gr. 414. 2. A. & S. 247. I. So *amore* in next verse. — 296. *Pueri*; sc. *Euryali*. — 297. *Regius* = of royal blood. — 298. *Huno*; sc. *secutus est*. *Acarnan*; an inhabitant of Acarnania, a small province in Greece. — 299. *Ab*. See on I. 550. *Arcadio*. See on E. IV. 58. *Tegeseae*; from Tegaea, a city of Arcadia. — 301. *Acestae*. See on I. 195. — 304. *Accipite . . . animis*. See on III. 250. — 305. *Mihi*. Gr. 388. 4. A. & S. 225. II. — 306. *Gnosia*. See on G. I. 222. — 308. *Honos*. See on I. 253. — 309. *Flava*; like *pallenti olivae*, E. V. 16. — 312. *Circum* is an adverb. *Auro*. Gr. 428. A. & S. 311, R. 6. — 313. *Fibula*; a buckle enriched with a polished gem (abl. of quality). — 314. *Abito*. Gr. 537. A. & S. 267 (2). — 315. *Locum* = (their) ground. — 316. *Corripiunt spatia* = they dash on to the course. *Spatia* merely denotes the extent of the course. See on G. II. 541. *Limen* = the starting-point. — 317. *Ultima signant* (sc. *spatia*) = they mark the end of the course; i. e. with the eye. — 318. *Omnia corpora* = all the rest. — 320. *Intervallo*. Gr. 378. 2. A. & S. 236. — 323. *Quo sub ipso* = close up to whom. *Ipsa* makes the proximity closer, as in III. 5. — 325, 326. *Supersint, transeat*; the pres. subj. used rhetorically for the pluperf., as in VI. 293, 294. See also on II. 599. — 326. *Ambiguumque relinquat* = and would have left him behind (who is now) doubtful; i. e. would have made him doubtful no longer, but clearly



defeated. *Ambiguumque* is the common reading, but every knows *M3* gives *ambiguumque*. See *Con. ad loc.* — 328. *Sanguinea*. Gr. 414. 4. A. & S. 247. 1. — 330. *Super* (separated from *fusus*) = on the place. — 331. *Presso . . . solo* = *quasi solum pressum erat*. — 332. *Titubata* = tottering. *Ipso*; with both *fimo* and *crivore*. — 333. *Oblitus*; participle, like *factatur*, I. 3. — 338. *Planctu . . . fremitu*. Gr. 414. 3. A. & S. 247. 2. — 339. *Nuno*; having been originally fifth. *Palma*; for *victor*, by meton. — 340. *Carveo . . . ingentis* = of the spacious theatre. *Ora prima patrum*. In the Roman theatre senators and distinguished persons occupied the front seats. — 344. *Veniens* = showing itself. — 346. *Sublit* = *succinit*. A. . . *venit* = attained to. — 347. *Reddantur*; i. e. as his due. See v. 386. — 349. *Movet* = *nemo*; i. e. no one interferes with the order of the prizes as already awarded. — 350. *Casus* = the half lot. — 352. *Aurea*. Gr. 669. II. A. & S. 306. 1. — 354. *Me lap-sorum*. Gr. 410 and III. A. & S. 229, R. 6. *Niao*; sc. *medi*. — 355. *Coronam*; literally. Cf. v. 309. *Lauda*. See on I. 461. — 356. *Tallacet*. See on E. V. 34. — 357. *Dicta*. Gr. 437 and 2. A. & S. 241, R. 2. — 359. *Merxi*; i. e. from the ships. *De-gymaonis*; not elsewhere mentioned as an artist. *Artes*. Gr. 359. A. & S. 204. The plural for poetical variety. — 360. *Danaia*. Gr. 388. 4. A. & S. 225. II. The shield had been torn down from a Trojan temple by the soldiers of Pyrrhus and given by Helenus to Aeneas. — 362. *Dona peregit* — he has distributed all the gifts. — 363. *Praesens* = ready, prompt; belonging only to *animus*. — 364. *Palmis*. Gr. 431. A. & S. 257. — 366. *Velatum* — *vit-tisque* = adorned with gold and fillets; i. e. having the horns gilded and the brow decked with fillets. — 369. *Murmure*; i. e. of approbation. — 371. *Idemque* = *et qui*. *Quo*. Gr. 422. 1. A. & S. 254, R. 3. *Occubat* = *sepultus jacet*. — 372. *Buten*; not otherwise known. *Victorem*; i. e. *qui omnes devicerat*. *Immani* — *ferebat* = who stalked along with giant bulk, coming (as he did to Troy) one of the Bebrycian house of Amycus. See *Con. ad loc.* — 373. *Bebrycia*; a poetical variety for *Bebryci*, as Amycus was king of the Bebryces, the original inhabitants of Bithynia. — 375. *Prima . . . in proelia* = for the beginning of the fray. — 378. *Quæritur*; implying that the search still goes on. — 379. *Adire* = to confront. — 380. *Alacris* = elated. *Excedere palma* = were retiring from the prize; i. e. were yielding it without a contest. — 381. *Plura*; as an adverb. — 382. *Tum*. See on II. 391. — 384. *Finis*. Gr. 106. 1. A. & S. 63. I (2). Cf. v. 328. *Quo . . . usque*: tmesis. — 385. *Ducere*; sc. *me*. *Cuncti* — *freuebant*. See on I. 559. — 386. *Reddi*. See on v. 347. — 387. *Gravis . . . castigat* = seriously chides. — 389. *Fortissime frustra*. See on II. 348. — 391. *No-*

2. A. & S. 228, N. (a). **Magister** — **memoratus** = vain as your master. — 392. **Eryx**. See on v. 24 and 3. **Tuis** . . . **teotis** = from thy roof. — 394. **Sub haec**. 340. — 395. **Sed enim**. See on I. 19. Here the ellipsis applied thus: *sed (non sine causa cunctor) enim*. — 397. 19. II. A. & S. 245. II. 1. **Improbis iste** = your aggraver. — 400. **Deinde**. See on v. 14. — 402. **Qui**. 4. 4. A. & S. 247. 3. **In proelia** . . . **ferre manum** in the close encounter: lit. to bear the hand for battle. **audere** — **targo**. See on II. 236. Here the notion of prominent. — 406. **Longe recusat** = utterly shrinks. Forb. says *diu*. — 407. **Pondus** . . . **volumina ver-** of zeugma. Aeneas feels the weight, and turns the ponderingly over and over. — 411. **Tristem**; because Priam's friend and master. — 412. **Germanus Eryx**. 4. — 413. **Sanguine** . . . **cerebro**; i. e. of those whom he knew in his time. — 414. **Hic**. Gr. 414. 4. A. & S. 247. 3. See on E. VII. 61. — 414. **Aemula**. Old age is rival to vigorous youth, which it seeks to impair. — 418. **et** to *Aequemus pugnas*, but it agrees better with Latin **et** to something implied in the previous line; e. g. *his se utendum*. **Sedet**. See on II. 660. **Auctor** = (who is the author). — 419. **Terga** = gauntlets. — 423. **Exiit** = lays out. — 426. **In digitos**; with **arrectus**. — 429. **Immanibus** is said of the preliminary sparring, which proceeds on the encounter (*pugnam lacerant*). — 431. **Memorata**. Gr. 704. II. 2. A. & S. 323. 2 (3). **Valens** = powerful. **Vulnera** = blows. So in v. 436. — 437. **Gravis** = of his own weight. **Nisu** . . . **eodem** = in the same tense. — 438. **Corpore** — **exit**; i. e. he eludes the blows by a part of the body and by vigilance. **Tela**. Gr. 371. 3. (A. & S. 247. 3) N. — 439. **Molibus** = engines. — 444. **A vertice**. II. 310. — 446. **Utro**; i. e. without any impulse from either. — 447. **Ipsa** repeats the notion of *ultro*. **Gravis graviter**. In v. 118, the same thought is enforced twice by a partial repetition. — 448. **Quondam** = sometimes. Cf. II. 367. **Ida**; a mountain in Arcadia. — 449. **Ida**. See on Ov. M. 150. **Consurgunt studiis**; i. e. they rise eagerly from their beds and rush to the spot. — 451. **Coelo**. See on II. 186. — 452. **ira** = kindles violence with anger. *Se suscitatur ira*, A. & S. 247. 3, well as *ac*, shows that *ira* is here abl. — 457. **Ille** has a force, fixing attention on the person who is spoken of — instead of *tam multis*, the regular correlative of *quam*. Notice the accumulation of frequentatives in this and the fol-

lowing line. — 466. *Vires* — *numina* = other strength (i. e. that of the beginning of the contest: it being either simply increased or superseded by divine power) and that the powers of heaven have changed sides. At the opening of the fight Entellus fell, and the advantage seemed to be on the side of Dares. — 467. *Deo* may be understood either of Eryx, helping Entellus (cf. v. 483), or generally of the will of heaven, as in I. 199 and IV. 651. *Quis . . . et* = both . . . and. — 471. *Vocati*; i. e. by the herald. Cf. vv. 244 foll. — 472. *Palmarum*; lit. of a palm-branch. See on v. 111. — 473. *Ille*. See on I. 728. *Superans* = elated. — 476. *Bervetia revocatum* = have rescued and are preserving. See on I. 69. — 477. *Adversum* = facing (him). — 478. *Pugnas*; gen. with *donum*. Cf. v. 365. — 480. *Arduus* = rising to the stroke. *Effraeto* = carebro = and drove them into the skull and dashed out the brains. — 483. *Melliorum*; because a more fitting sacrifice. — 484. *Repono*. Relinquishing forever the practice of the pugilistic art, he devotes, as was customary, the arms of his profession (*arma*) to his patron god. — 487. *Ingenti manu*; expressing the gigantic stature of the hero (*ingens Aeneas*, VI. 413), and showing how he could set up the mast himself. Cf. *magna manu*, v. 241. — 488. *Volucrum* (= winged) implies the notion of fluttering. *Trajecto in fune* = by a rope tied around (it): lit. passed across. — 490. *Sorsam*. *Sors* is used generally in the sing. as opposed to other modes of choice, like the English "the lot," "by lot," and this probably accounts for its use here, though as a matter of fact there was a lot for each competitor. — 492. *Hyracidae*. Hippocoon seems to be the brother of Nisus, who was the son of Hyrtacus, A. IX. 177. *Ante omnes*; after *primus*, II. 42. *Locus*; the place, for the lot fixing the place. — 493. *Modo* = lately. *Victor*; though he was only the second winner. — 494. *Oliva*; i. e. the wreath he had won in the boat-race. — 495. *Burition*; not otherwise known, but appropriately made the brother of *Pandarus*, the great archer (*clarissime*) of the early part of the Iliad, who, instigated (*jussus*) by Minerva, broke the truce with the Greeks by shooting an arrow into their midst. — 498. *Acestea*; for the lot of *Acestea*. — 499. *Et . . . etiam*. — 500. *Flexos incurvant* = *flexant et incurvant*. — 501. *Pro se* = according to his ability. — 502. *Nervo*. Gr. 431. A. & S. 257. — 505. *Timuit* — *pennis*; i. e. showed its fear by fluttering and clapping its wings. Gr. 429. A. & S. 250. 1. — 506. *Plausu*; i. e. of the spectators. Some take it of the bird's wings, as in the parallel v. 215, but the epithet *ingens* seems to forbid this. — 507. *Arcu*; including and specially referring to the string. — 511. *Quis*. Gr. 187. 1. A. & S. 136, R. 2. *Pedem*. Gr. 380. A. & S. 234. II. — 513. *Rapidus*; because the bird would soon be out of his reach. *Arou*. Gr. 422. 1. A. & S. 254, R. 3.

**Contenta** = stretched. — 514. **Fratrem**; Pandarus, regarded after death as a deified patron of archery, as Eryx is Entellus's patron of boxing. **In vota vocavit**. See on v. 234. — 515. **Vacuo** . . . **coelo**; i. e. high up in air. — 521. **Pater** = as a veteran. — 522. **Magno** . . . **augurio** = of high portent. Gr. 428. A. & S. 211, R. 6. — 523. **Docuit** — **ingens** = the great event afterwards showed this. What event Virg. had in mind is doubtful. The various views of the commentators are all, to say the least, quite as unsatisfactory as the old interpretation, which referred it to the burning of the ships, vv. 59 foll. — 524. **Sera**; because the omen was not correctly interpreted till after its fulfilment, when it was too late to avert the evil. — 525. **Liquidis**; of clouds generally as opposed to solid matter like earth. — 526. **Signavit**, etc. See on II. 693 foll. — 527. **Coelo**. Gr. 422. 2. A. & S. 255, R. 3 (b). **Refixa** = loosened. — 528. **Linem** = a trail of light. — 529. **Attonitis** — **animis** = stood amazed with astonishment. Gr. 414. 2. A. & S. 247. 1. — 533. **Voluit** = has indicated his will. — 534. **Exsortem** — **honorem** = should receive an extraordinary prize. The proper application of the word **exsortem** is to a thing exempted from the ordinary division of the spoil by lot and given to some distinguished person. Here it is applied to the prize, of superior value to the rest, which is given to Acestes as an extraordinary thing. — 537. **In** — **munere** = for a great gift; instead of *in munus*, or *muneri*. **Cisseus**; a king of Thrace, and father of Hecuba, the wife of Priam. — 538. **Sui** = of himself. It may however be *sui amoris*. — 541. **Bonus** = good-natured; i. e. kindly yielding his right. **Praelato** — **honori** = nudged the prize set above (his own). — 543. **Ingreditur donis** = enters on the gifts, attains the gifts. Gr. 386. A. & S. 224. — 545. **Nondum** — **misso**. Aeneas gives his directions before the footing-match is over, that the procession may come on at once, and the surprise be complete. — 546. **Comitem**. *Comes* may be used of a senior attendant, or of one of equal age. — 547. **Epytlen**. See on II. 340. — 548. **Vade age**. See on III. 462. **Si** — **curatum**; implying that he had been previously told to do so. — 550. **Ducat**. Gr. 493. 2. A. & S. 262, R. 4. So *ostendat*. **Avo** = in honor of his grandfather. — 551. **Ipsæ**; Aeneas. **Longo** . . . **circo** = from the long show-ground. The *circus*, in spite of its name, was not circular, but oblong. — 552. **Infusum populum** = the crowd that had poured in; i. e. during the games of boxing and archery, which would not require a large field. — 553. **Pariter** expresses the general uniformity and symmetry of their appearance and movements. — 554. **Quos** — **euntes** = all of whom as they go; with *mirata*, not *fremit*, which does not take the acc. of a person. — 556. **Omnibus** — **corona** = the hair of all was bound according

to rule with a wreath of stripped leaves; *tonsa* . . . *corona* being = to *corona tonsae frondis*. — 558. *Pectora*. Gr. 422. 1. A. & S. 254. R. 3. — 560. *Numero*. Gr. 429. A. & S. 250. 1. *Terni*; for *bre*. *Vagantur* here and in VI. 386 is used of movement without any certain destination. — 562. *Agmine partito*; i. e. the whole band being divided into three companies as just described. Gr. 431. A. & S. 257. So *magistris*. *Fulgent*; like *lucent*, v. 554, of bright armor and general gay appearance. — 563. *Acies*; sc. *est*. — 564. *Referens* — reproducing. It was customary to give the grandson the grandfather's name. *Polite*. See II. 526 foll. — 565. *Auctura* may include the notion of bringing honor to the Italian nations as well as that of multiplying their numbers. *Thracius*. *Thrace* was famous for horses. — 566. *Bicolor* = dappled. *Vestigia* — *pedis* = white fore-feet. — 567. *Arduus* — (carrying) high (his head). — 568. *Alter* = the second. *Atys* . . . *Atti*; a compliment to Augustus, whose mother belonged to the Atian gens. — 569. *Pueroque puer*. Gr. 396. A. & S. 279. 4. Cf. I. 684; III. 325. *Iulo*. See on *sorori*, IV. 31. — 572. *Basa*. Gr. 553. V. A. & S. 271. N. 3. — 573. *Pavidos* = trembling; i. e. through the modest and timidity natural to boys. At this point Virg. goes back to v. 555, the intermediate lines simply describing their appearance as they were seen to enter. — 576. *Parentum* need not be restricted to parents, but may include remoter ancestry. — 578. *Lustravere* = had passed in review before. — 580-582. *Olli* — *tulere*. The simplest explanation of this passage is to suppose the three *turmas* each to divide into two parts (*chori*), of six horsemen each, one part retiring to the right, the other to the left, after which the three right *chori* and the three left turn about and severally charge each other. *Discurrere pares*, according to Virgil's wont, is explained by the following clause. Translate: they rode apart keeping in line (*pares*), and by threes divided the companies (the original *turmas*) into separate bands (*chori*), and again, when summoned, faced about and bore hostile weapons. — 583-585. *Inde* — *armis* = then they (the *chori*) enter upon other charges and other retreats, opposed in point of ground, and alternately intersect circles with circles, and present the unage of a battle under arms. — 587. *Pariter* . . . *feruntur* = they (i. e. the six *chori*) ride side by side (in the same direction). — 589-591. *Parietibus* — *caecis* — constructed with blind walls; i. e. walls without door or window. Gr. 669. II. 3. A. & S. 306. 1 (3). *Ancipitem* — *error* = and to have had a complicated maze of a thousand passages (Gr. 428; A. & S. 211, R. 6), in consequence of which (see on G. I. 90) error undiscovered and irtraceable rendered deceptive (Gr. 501. I; A. & S. 264. 1 (*a*) and (*b*)) the marks of tracking (one's way). — 593. *Impediunt*; as in v. 585 —

**594. Delphinum.** Gr. 399. 3. 2). A. & S. 222, R. 2 (*a*). — **595. Carpathium.** See on Hor. C. I. 35. 8. — **598. Rettulit** = renewed, revived. — **599. Puer.** Gr. 363 and 3. A. & S. 204 and R. 1 (*a*). — **601. Patrium . . . honorem** = the ancestral observance. — **602. Troja.** Gr. 362. A. & S. 210. — **603. Hac . . . tenuis:** *tnesis*. **Sancto** = deified. **Patri.** See on v. 550. — **604. Fortuna** — **novavit** = fickle Fortune was treacherous: lit. Fortune having changed herself made new (i. e. broke) her faith. — **605. Tumulo.** See on *avo*, v. 550. — **606. Irim.** See on Ov. M. I. 270. Cf. IV. 694. — **607. Ventosque adspirat.** See on IV. 223. — **608. Multa movens.** Cf. III. 34. **Necdum** — **dolorem.** Cf. I. 25. Gr. 380. A. & S. 234 II. — **609. Coloribus.** Gr. 428. A. & S. 211, R. 6. — **610. Nulli.** Gr. 388. 4. A. & S. 225. II. **Cito . . . tramite** = along the swift (i. e. because sloping) pathway. **Virgo.** Gr. 363. A. & S. 204. — **615. Flentes** = as they wept. **Vada** = waters. — **616. Superesse.** See on *me* — *desistere*, I. 37. **Vox . . . una** = (this) was the common cry of all. — **617. Urbem orant.** See on I. 437. — **620. Beroe.** Gr. 362. A. & S. 210. She is not mentioned elsewhere. **Tmarii** = of Tmaros; a mountain in Epirus. \***Doryoli.** Doryclus in Hom. is a son of Priam, killed by Ajax. — **621. Cui** probably refers to *Beroe*. **Genus** = family; i. e. ancestors of note. — **622. Sic;** i. e. thus changed. **Dardanidum.** See on I. 560. Gr. 42. 3. 3.) A. & S. 43. 2. **Matribus;** not those who had given birth to Trojans, but the matrons of the Trojan nation. — **623. Miserae.** Cf. I. 94 foll.; III. 321 foll. **Manus** = band. **Bello.** Gr. 426. 1. A. & S. 253, N. 1. — **624. Traxerit.** Gr. 519. A. & S. 264. 8 (1). — **626. Vertitur** = is passing. — **627. Quum** = during which time. Join **freta** and **terras** with *ferimur* (cf. the precisely parallel expression, I. 524), **saxa** and **sidera** with *emensae*. **Saxa** are the rocks which aggravated the difficulties of navigation. **Inhospita;** referring probably to *saxa* alone, and not to *sidera*. — **628. Sidera;** the constellations as the chart for sailing. — **630. Fraternal.** See on v. 24. — **632. Nequidquam;** because they seemed destined never to find a home. — **635. Quin agite** = come on, then. — **636. Cassandrae.** See on II. 246. — **638. Tempus.** Gr. 362. A. & S. 210. **Agri res.** Gr. 549. A. & S. 269. — **639. Mora;** sc. *sit*. **Quatuor arae.** They may have been erected for the purpose of sacrificing for a prosperous voyage, or by the captains of the four ships before engaging in the race. — **642. Procul** = swung back. — **645. Pyrgo;** not named elsewhere. — **646. Vobis.** See on v. 391. **Rhoeteia** = *Trojana*. — **648. Qui — illi** = what a divine air she has! — **652. Munere;** i. e. the privilege of celebrating the festival in honor of Anchises. **Inferret.** See on III. 66. — **655. Ambiguae** = hesitating. **Spectare.** Gr. 545. 1. A. & S. 209, R.

5. *Miserum*; i. e. strong, excessive. — 656. *Fatis* — according to destiny. — 657. *Paribus . . . alia*. Cf. IV. 252. — 660. *Focis penetralibus*, i. e. the hearths in the penetralia of the neighboring houses. — 661. *Frondem* = boughs. — 662. *Vulcanus*. See on G. I. 295. — 663. *Pictas* — puppes = painted sterns made of fir. See on G. I. 262. — 664. *Cuneos* = the seats. — 665. *Bumelus*; not known elsewhere. — 666. *Respicunt* = look back and see. — 669. *Castra* may refer either to the ships or to the settlements of the Trojans near them. — 672. *Spem*. See on III. 103. — 673. *Simul . . . simul*. See on I. 513. — 677. *Sicubi* = wherever (they are). — 683. *Est*. See on IV. 66. *Vapor* = fire; effect for cause, but suggesting both heat and smoke as distinguished from bright flame. *Toto* — *pestis* = the destructive element sinks into and pervades the whole frame of the vessels. — 685. *Abocindens*. Gr. 545. 1. A. & S. 209. R. 5. — 687. *Si*. See on II. 689. — 688. *Quid*. Gr. 380. 2. A. & S. 232 (3). *Pictas*. See on II. 536. — 689. *Claui*; with *da*. — 690. *Tenuis . . . res* = the reduced fortunes. — 691. *Quod superest* = that which (alone) remains; i. e. to complete my ruin. — 694. *Sine more* = with uncommon fury. — 696. *Turbidus* = murky. *Densis* = thick, driving. — 697. *Super* = *desuper*. — 698. *Vapor*. See on v. 683. — 699. *Pesta*. See on v. 683. — 702. *Mutabat versans* = was shifting, deliberating. — 704. *Tritonia*. See on Ov. M. III. 127. *Unum* = singled out from the rest, in an especial degree. *Unus* in this sense is generally found in Virg. combined with some word implying comparison. See on I. 15; II. 426. — 705. *Multa* — *arte* = for his great skill (in prophecy). Gr. 414. 2. A. & S. 247. 1. — 706. *Haec*, etc. = she (*Pallas*) was accustomed to give, either such responses as the great wrath of the gods portended, or such as, etc. Lines 706, 707 are introduced parenthetically to explain the nature of the power given by *Pallas* to *Nautes*. — 708. *Idque* = and therefore he (Z. 333); a case of anacoluthon (Gr. 704. III. 4. A. & S. 323. 3 (5)), *idque* taking up the sentence unfinished in vv. 704, 705, and thus leaving *Nautes* without any predicate. The common punctuation makes *Nautes* the subject of *dabat*, and *haec* agree with *responsa*; but the tense of *dabat* and the clauses *vel quae*, etc. are plainly general, and on the whole any other construction seems more forced and harsh than the anacoluthon. *Solatus*. See on G. I. 293. — 710. *Quidquid erit* = whatever shall happen. — 711. *Divinae stirpis*. See on v. 38. — 712. *Consiliis socium* = as the partner of your counsels. Gr. 391. A. & S. 222. 3. *Volentem*. *Nautes* guarantees the readiness of *Acestes* to act. — 713. *Superant* = are superfluous; meaning the crews of the four burnt ships. *Quos pertaesum est* = who have become weary. — 715. *Fessus aequora*. Cf. vv. 615 foll. — 717. *Habeant* . . .

10. See on v. 163. — 718. *Permisso*; i. e. by Aeneas as a comment to Acestes. — 720. *Animo*. Gr. 429. A. & S. 250. 1. — 721. *Exercoete*. See on III. 182. — 728. *Pulcherrima*; construe *h* antecedent clause. — 729. *Lectos* . . . *fortissima*; emphatic: was to take none but picked and brave men. — 732. *Averna*: on III. 386. Near it was supposed to be the entrance to the nether world. — 733. *Congressus* . . . *meos* = an interview with . . . *Namque*. See on E. I. 14. — 734. *Tartara*. See on G. I. — 735. *Elysium*; the abode of the blest after death, placed by *g.* in the lower world. *Sibylla*. See III. 443 foll. — 736. *Sanctae*. Gr. 414. 4. A. & S. 247. 3. — 739. *Saevus*; because breaking in on the intercourse between father and son. *Oriens*. See on I. 250. — 741. *Deinde* = now; conveying a reproach for not remaining longer. *Proripis*; sc. *se*. Cf. E. III. 19. — 744. *Larem*; her the tutelary divinity of his family, or (sing. for plu.) the *Penates*, in which the *Lares* are often confounded. *Oanae*. See on I. 292. *metralia Vestae*; for *Vestam*. — 745. *Parre*; same as *mola salsa*. — 750. *Transcribunt* = transfer; i. e. by enrolling their names among the citizens of the new city. *Populumque volentem*; i. e. men who desired to remain. — 751. *Animos*. Gr. 363. A. & S. 1. — 752. *Laudia*. Gr. 409. 1. A. & S. 220. 3. — 753. *Naviglia*. Gr. 11. A. & S. 223 and N. — 754. *Numero*. Gr. 429. A. & S. 1. — 755. *Bello* (dat. for *ad bellum*) *vivida* = ardent for war. — 756. *Aratro* — *aratro*; alluding to the custom of marking out the limits of a new city by a furrow. — 756. *Hoc Ilum, haec — Trojam*; i. e. *g.* gives names to different quarters of the city. — 758. *Indicit — iuris* = and institutes a court and gives laws to the assembled members; i. e. to the senators. — 759. *Erycino*. Gr. 398. 2. A. & S. 1, R. 4 (a). So *Anchises*, v. 761. See on I. 570. — 760. *Idaliae*. See on I. 681. — 762. *Aria*. Gr. 422. 1. A. & S. 254, R. 3. — 764. *uber et adspirans* = blowing fresh and favorable. — 766. *Comitum*. See on G. I. 206. — 769. *Fugae*. See on III. 160. — 771. *insanguineo* = their kinsman; as being half Trojan. See v. 38. — 773. *Caedere* . . . *solvi*. See on III. 60, 61. *Ex ordine*; same *ordine* in v. 53 and III. 548, the reference here being to the previous sacrifices. — 774. *Tonsae* . . . *olivae*. See on v. 556. — 781. *exsaturabile*; for *et inextaturabile*. The word is found nowhere else. — 783. *Dies*; for *tempus*. — 784. *Infracta* = checked. — 785. *edua de gente*. Juno is not satisfied with having torn Troy as it were out of the heart of Phrygia. *Nefandia*. See on G. I. 479. — 786. *Traxe*. Gr. 234. 3. A. & S. 162. 7 (c). — 788. *Sciat illa* = she may know; I do not. Gr. 485. A. & S. 260. II. — 789. *Libydis in undis*; with *excierit*. — 790. *Coelo*. Gr. 385. 5. A. & S. 223, 2. *Maria* — *misouit* is one form of a proverbial expression, the



other form of which is given in I. 133. — 793. *Per scelus* = to crime; with *actus*; *per* suggesting the various steps from the inception to the execution of a criminal act. — 794. *Classe . . . amissa*; an exaggeration, though the words are qualified in v. 796. *Subegit*; sc. *Aeneas*. *Terrae*. Gr. 424. 3. 2). A. & S. 221, R. 3 (4). — 796. *Quod superest* = as to that which remains; i. e. of the ships and their crews. Of various interpretations this on the whole best suits the context, and is most consistent with v. 691. *Dare tuta . . . vela tibi* = to intrust their sails safely to you. — 797. *Laurentem*. The Tiber was so called from *Laurentum*, the capital of Latium. — 798. *Ea moenia*, as no city has been mentioned, takes for granted the previous knowledge of Neptune. — 800. *Cytherea*. See on I. 257. — 801. *Merui*; sc. *fideres*. — 803. *Xanthum* — *testor* is explained by what follows. — 809. *Dis . . . viribus*. Gr. 431. A. & S. 257, R. 7 (a). *Aequis*; i. e. to those of his opponent. — 810. *Quam* = although. *Structa* — *Trojae*. See on Hor. C. III. 3. 22. — 811. *Portus . . . Avern* is the harbor of Cumae. See on III. 441, 442. — 814. *Unus*; *Palinurus*. — 816. *Laeta*; proleptic. — 817. *Auro* = by means of the golden yoke. — 818. *Manibus* = from his hands. — 821. *Aquis* = in respect to its waters. — 822. *Ceta*. Gr. 95. 1. A. & S. 94. — 823. *Glaucos*. See on G. I. 437. So *Palaemon* and *Panopea*. — 824. *Tritones*. See on Ov. M. I. 333. *Phorci*. See on v. 240. — 825. *Laeva*; neut. plu. *Thetis*. See on E. IV. 32. *Melite*, one of the Nereids. So all mentioned in the next line. — 829. *Intendi velis* = the sail-yards to be stretched; meaning that sails are stretched on the yards. Gr. 429. A. & S. 250. 1. — 830. *Una* — *pedem* = they all tacked together. *Pides* were ropes attached to the two lower corners of a square sail. These were fastened to the sides of the vessel towards the stern, an operation briefly expressed by *fecere*. *Pariterque* — *sinus* = and at the same time let out now the left-hand sheets and now the right. This is done to catch the wind as it shifts. — 832. *Cornua* = the extremities of the sail-yards. These are turned this way and that as the sail is shifted. *Sua* = favorable. — 834. *Ad* = after, according to. — 835. *Mediam . . . metam*; i. e. the zenith. — 839. *Dimovit . . . dispulit*, i. e. simply by flying through them. — 840. *Somnia*; for *somnos*. — 841. *Insonti*; because he did not yield to sleep voluntarily. — 842. *Phorbanti*; a name borrowed for one of *Palinurus*'s comrades. — 844. *Aequatae . . . aurae*. See on IV. 587. — 845. *Labori*. Gr. 385. 4. A. & S. 224, R. 2. A rare construction. — 847. *Attollens . . . lumina*; i. e. to look at the pretended *Phorbas*. — 848. *Sails*. See on I. 35. — 849. *Ignorare*; i. e. to act as if I did not know it. *Monstro*. The sea is so called because of its treacherous and dangerous character. — 850. *Credam*; sc. *a*

(*monstro*). *Auris* ; with *deceptus*. — 851. *Fraude* = by the treachery. — 853. *Nusquam* = *nunquam*. *Sub* = up toward. — 856. *Cunotanti* = to (him) resisting (it). *Solvit* = relaxes ; opposed to the unremitting tension that Palinurus had kept up. — 857. *Vix . . . et*. See on II. 172. *Primos* ; for *primum*. We should say, scarcely had sleep begun to relax his limbs. — 861. *Ipsae . . . ales* ; i. e. *Somnus*. — 863. *Promissis* = in accordance with the promise. — 864. *Jamque adeo*. See on II. 567. *Sirenum*. See on Hor. E. I. 2. 23. — 866. *Rauca* ; with *sonabant*. — 870, 871. These lines are the words of Aeneas, as we learn from the beginning of the next book. — 871. The loss of burial was a great misfortune, but to lie unburied on a foreign shore was sorrow upon sorrow.

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## THE AENEID. Book VI.

THE celebrity of the Sixth Book of the Aeneid is one of those broad and acknowledged facts before which minute criticism is almost powerless. There is indeed no part of the work which more completely exemplifies the characteristics of Virgil as a poetical artist. He appears not only to reproduce Homer, but to absorb him. Aeneas sees all, or nearly all, that Ulysses sees, — his parent, his friends, his enemies, and the heroes and heroines of previous legend : but he sees much more besides. Instead of a place of simply ghostly existence, where suffering and doing seem to be the exceptions, and dreary, objectless being the rule, we have a territory mapped out and sharply divided, — a neutral region for those who are unfortunate rather than blameworthy, a barred and bolted prison-house of torture for the bad, a heroic Valhalla for prowess, genius, and worth. All that later Greek religion and philosophy taught by legend, allegory, and symbol, is pressed into the service of poetry, and made to contribute to the production of a grand and impressive picture. As a climax to the whole, the Pythagorean doctrine of transmigration is invoked for the purpose of showing Aeneas the vision of the future, as he has already seen the vision of the past. He beholds the spirits that are to appear as actors in the great drama of Roman history, each even now wearing his historical form ; and the line of worthies ends with the young hope of the nation, whose untimely death was still fresh in the memory of his countrymen when the poet wrote.

## ARGUMENT.

**AENEAS** having landed at Cumae, immediately seeks the cave of the Sibyl, and consults the oracle: from it he learns some particulars of his dangers and further labors (1-155). He performs funeral rites to the body of Misenus; and while engaged in the preparations for this ceremony, discovers the golden bough, which, as a gift to Proserpina, would gain for him permission to pass to the Elysian shades, to meet and converse with his father Anchises. Provided with it and accompanied by the Sibyl, he reaches the entrance to the infernal regions (156-336). On the hither side of the Styx he meets with the shade of his quondam pilot Palinurus, and after receiving from him a detailed account of the circumstances attending his death, he promises to perform to him the due obsequies on his return to earth, and to erect a cenotaph (337-383). Crossing the Styx, he traverses the district occupied by the spirits of infants, and of those who had been unjustly put to death, and enters that where wander in solitude ill-requited lovers, — their own murderers. In this latter place he falls in with Dido, who, however, indignantly declines a conversation (384-476). In the region of slain warriors, Deiphobus, among others, presents himself, all mangled as he was (477-534). He passes Tartarus on the right, and is instructed by the Sibyl in all the varieties of punishment, which were inflicted on the grossly wicked in the abode set apart for them (535-627). He next reaches the palace of Dis, and, having fixed the golden bough on the entrance, directs his course to the habitations of the blessed, and, under the guidance of Musaeus, at length finds Anchises (628-678). Having fully discoursed on the nature of the soul, its purification, and the processes necessary to bring about final perfection, Anchises lays briefly before Aeneas the history of the Roman empire, which his posterity are to found (679-888). On the conclusion of the interview our hero and his guide ascend to earth again through the ivory gate, the Sibyl departing to her cave, and Aeneas to his fleet, which he moors at Caieta.

**1. Classique** — *habenas*; i. e. he spreads his sails to the wind. Cf. V. 662 and Ov. M. I. 280. — **2. Cumae**. See on III. 441. — **3.** In heroic times, ships were brought to land stern foremost, for convenience in putting to sea again. — **4. Fundabat**; i. e. *fundo alligatas tenebat*. — **7, 8. Venia**. Cf. G. I. 135. On the whole passage cf. A. I. 174 foll. **Parn** — *silvas* probably refers to scouring the woods for game, water, etc. Cf. I. 184 foll. Some understand it of getting fuel. **Tecta**, appositive of *silvas*. — **9-13.** The Sibyl's cave is the *adytum* of the temple of Apollo, which seems to have been on the slope of a hill (hence *arces*), with the sacred grove (*Trivius lucus*)

oth sides and in front. On *Trivia* = Hecate, cf. IV. 609. **Al-**  
 = majestic ; or it may refer either to *arces*, or to the size of the  
 ie, which Serv. says was fifteen feet high. **Horrendae** ; i. e.  
 1 inspired by the god. Cf. 47 foll., 77 foll. **Procul** ; at some  
 nce from the landing. **Cui** = into whom ; with *inspirat*. Some  
 e it = whose. Cf. I. 304. **Mentem** ; prophetic insight. **Ani-**  
**n** ; energy of expression. **Delius**. See on III. 162. — 14-17.  
 the story of Daedalus, see Ov. M. VIII. Introd. **Pennis** ; instru-  
 tal abl. **Coelo** ; dat. with *credere*. **Enavit**. Cf. IV. 245.  
 ton. See on Ov. M. I. 132, 171. **Chalcidica**. See on v. 2. —  
 Cf. I. 534. **Templa** ; also a votive offering. — 20-22. **Letum** ;  
 rat. **Androgeo**. Gr. 46. 3. 1). A. & S. 54. 1. He was the  
 of Minos, and (according to one of several legends) was killed by  
 who envied his success in the Panathenaic games. It was be-  
 of his death that Minos exacted of the Athenians (*Cecropidae*,  
 Cecrops, the founder of Athens) the tribute (*poenas*) here men-  
 d. **Tum** indicates the transition to a second sculpture. **Cor-**  
 l. Cf. II. 18. **Stat-urna** = *stat urna, et sortes inde ducuntur*.  
 l. **Contra** and **respondet** imply that the Cretan sculptures  
 a pendant to the Athenian. **Gnosia**. See on G. I. 222. On  
 a mari cf. *alta*, V. 588. — 24-26. **Crudelis** ; since the passion  
 re beautiful bull was a punishment from Venus, whom she had  
 ded. **Supposta** = substituted. **Furto** = *furtim*. **Mixtum**  
 is explained by *proles biformis*. **Veneris** = *amoris*. **Monu-**  
**ta** ; plu. for sing. referring only to the Minotaur. — 27-31.  
**rus** ; gen. with *labor*. Some make it an appositive of *labor*.  
 escription of the Labyrinth, V. 588 foll. **Reginae** ; not Pasi-  
 , but her daughter Ariadne. Cf. I. 273. **Sed enim**. See on  
 . **Amorem** ; i. e. for Theseus, to whom (not to *reginae*) *ves-*  
 . refers. **Ipsæ** ; even he, the framer of the maze. **Ioare**. See  
 v. M. VIII. Introd. **Sineret** ; sc. *si*. Gr. 510 ; 503. 1 ; 504. 2.  
 S. 261, R. 1 and R. 5. — 32, 33. **Conatus erat** ; sc. *Daedalus*,  
 ed in *patriæ* = the father's, as in I. 643. **Protinus** = suc-  
 rely. **Omnia** ; a dissyllable. See on *tenuia*, G. I. 397. — 34-  
**Perlegerent . . . afforent**. For the tense see on *sineret*, v.  
**Delphobe** ; one of several names given to the Cumaean Sibyl.  
 id = (the daughter) of Glaucus, perhaps the prophetic sea-god.  
 197. 1 (1). A. & S. 211, R. 7 (1). **Regi** ; Aeneas. — 37-39.  
 = these that you are gazing at. **Intacto** ; that have never been  
 l. **Praestiterit**. Gr. 485. A. & S. 260, R. 4. **Bidentea**.  
 n IV. 57. — 41. They had been standing before the gate, and  
 are summoned within. — 42-44. A description of the *adytum*,  
 1, as at Delphi, was a cavern in the rock. **Eubolcae rupis** ;  
 ill of Cumae. **Ingens** ; with *latus*. **Aditus . . . ostia** ; a sort

of hendiadys: *aditus per centum* (i. e. *multa*) *lata aetia*. They would seem to be the doors between the *adytum* and the temple. — 45. **Lamen**; sc. *antri*. **Poscere fata** is explained by vv 51, 52. The sacrifices had been performed, but prayer was still necessary to obtain the responses, and this was the time for prayer, since the god had manifested himself. For the construction see on G. I. 213. — 46. **Qui**. Gr. 398. 5. A. & S. 211, R. 5 (1). — 47. **Unus** = the same (as before). — 49, 50. **Rabie**; with **tument**. **Videri**; with **maje**. Cf. *nivens videri*, Hor. C. IV. 2. 59. Gr. 552. 3. A. & S. 270, R. 2. The Sibyl seems to increase in stature under the divine afflatus. — 51. **Mortale**. Cf. I. 328. — 51. **Cessare in vota**; i. e. *cessare vota facere* Forb. compares *audere in proelia*, II. 347. — 52. **Ante**, sc. *quam faceris vota*. — 53. **Attonitas**; referring to the spellbound silence which prevents the opening (Henry). — 54, 55. Cf. II. 120. — 56. Cf. I. 597. — 57. **Direxisti**. Gr. 234. 3. A. & S. 162. 7 (r). — 58. **Aeacidae**. See on I. 99. — 59. **Penitusque repositas** = *longe repositas*. Cf. III. 364. — 60. **Massylum**. See on IV. 132. **Syrtybus**; abl. Cf. IV. 172 (Con.). Many make it dat. like *sinus*, III. 692. — 62. **Hac . . . tonus**: tmesis. **Fuerit**. Gr. 487. A. & S. 260, R. 6. **Trojana fortuna** is said bitterly; Troy's usual fortune. — 66-68. **Venturi** = the future. Gr. 399. 2. 2). A. & S. 213, R. 1. **Non-fatis**; parenthetical. *Fatus*, dat., like *fatus debitus Arruns*, XI. 759 or abl., like *fatus mihi debita tellus*, VII. 120. **Da . . . considera**. Cf. V. 689. — 71-76. Aeneas promises the Sibyl that her oracular books (see on Hor. C. S. 5) shall be deposited in a temple. **Lectos viros**; i. e. the *quindecimviri*. **Alma**. See on G. I. 7. **Tantum** is common in adjurations. **Folius**, etc. Cf. III. 444. **Canas**; sc. *ut*. Cf. III. 457. — 77-80. **Phoebe nondum patiens** = not yet yielding to Phoebus; i. e. struggling against the divine possession, which is a painful strain upon her mortal nature. **Immanis**; adverbially with **baecchatur**. **Possit**. See on *recurras*, Hor. S. II. 6. 31, and cf. A. I. 181, etc. **Excussisse**; aoristic perf. So *patuerit*, v. 81. **Fatigat**, etc.; a metaphor taken from the use of the bit in managing a horse Cf. vv. 100, 101. The object of **figit** is the Sibyl herself, not *or*. Cf. G. II. 407. **Premendo**; by restraint. — 81, 82. Aeneas is in the temple, the Sibyl in the *adytum*, the cavern beyond. See on v. 43. — 83-87. **Sed — manent** is made a parenthesis by many critics, but, since **O — periculis** is in fact an announcement, the pointing here adopted seems better. **Terrae**; the limiting rather than the locative genitive. **Sed — volent** but they shall not wish that they had come; i. e. shall wish they had not come. **Thybrin**. Cf. II. 782. — 88-92. **Simois . . . Xanthus**. See on I. 100, 473. **Defuerint**. Gr. 473. 1. A. & S. 259, R. 1 (5). **Achilles**, i. e. **Turnus**. Cf. E. IV. 36. **Partus**. Cf. II. 784. **Latio** = in *Latium*.

**fatus** — **dea** = and he too born of a goddess (i. e. Venilia). **Addita** merely strengthens *nec usquam aberit*. **Quum** makes the transition from the declarative to the exclamatory form of sentence. — 93. **Lavinia** was to be the prize of the second war as Helen had been of the first. **Hospita**; i. e. *non Trojana*. — 95. **Contra**; sc. *mala*. **Audentior** = all the bolder (for opposition). — 96. **Quam** = as far as. — 97. **Urbe**; i. e. Pallanteum, the city of Evander, with whom Aeneas afterwards makes an alliance (Book VIII). — 99–101. **Remugit** is explained by **antro**; the cave echoing the voice of the Sibyl. **Obscuris** — **involvens** = wrapping truth in mystery. **Ea** has the force of *facta*. The metaphor is the same as in v. 77 foll. **Furenti**. Gr. 384. I. A. & S. 223. **Sub pectore**. See on I. 36. **Vertit** = plies. — 104. **Mi** = *mihi*. — 105. **Peregr.** Cf. *exigit*, IV. 476. — 107. **Dicitur** = said (to be). **Acheronte refuso** = of (from) overflowing Acheron: the abl. being either absolute or descriptive. See on G. II. 492. — 109. **Contingat**. Gr. 488. I. A. & S. 260, R. 6. So **doceas** and **audas**. — 110, 111. Cf. II. 721 foll. **Humeris**. Gr. 414. 4. A. & S. 247. 3. — 112–114. **Maria** — **ferebat**; i. e. he sailed on every sea with me, and bore all the dangers of wind and wave. **Invalidus**; c. *atri*. **Sortem** = the (usual) lot. — 116–118. **Gnati patrisque**. Gr. 406. I. A. & S. 215. **Potes omnia** = you are all-powerful. Gr. 380. 2. A. & S. 232 (3). **Hecate**. See on IV. 511. **Avernus**. Cf. vv. 237 foll. and Ov. M. V. 540. — 119–123. **Si potuit**, etc. The conclusion is implied, not expressed: If others have obtained his favor, why should not I, whose claims are as great? **Orpheus**. See Ov. M. X. Introd. and cf. M. XI. 2. **Cithara**. Gr. 419. IV. A. & S. 244. **Pollux**. See on Hor. C. I. 3. 2. Castor was mortal, Pollux immortal. The latter was allowed to share his immortality with his brother, the two dying on alternate days, or, according to another myth, for alternate half-years. **Thesea**... **Alciden**. Cf. v. 392, 393 and see on Hor. C. IV. 7. 27. **Memorem**. Gr. 486. II. A. & S. 260, R. 5. **Mi** = *mihi*: possessive dat. Cf. I. 380. — 124. Cf. IV. 219. — 126. **Averno**; dative for *in Avernum*: to the lower world. — 127. **Atri**. See on Ov. M. V. 404 and Hor. C. I. 24. 18. — 129–132. **Aequus** here = kind, partial. **Ardens**, etc. Cf. v. 394. **Inter** — **atro**; i. e. between the place where they are now standing and the shades a pathless forest and the river Cocytus intervene. **Annua** = winding. — 133. Cf. II. 10, 349. — 134. **Innare**. Gr. 563. 6. A. & S. 275. III. N. 1. **Lacus**; because a sluggish stream. Cf. v. 133. — 136. **Arbore**; poetic abl. of place. — 137. **Foljis**... **vimi-**  
**bus**. Gr. 429. A. & S. 250. 1. — 138. Proserpina is *Juno inferna*, Pluto is *Juppiter Stygius*, IV. 638. **Diotus sacer** = *dedicatus*. — 139. **Convallibus**; instr. abl. — 140, 141. **Sed**: but, hard as it is to find the bough, it is the only passport. **Qui**. The construction

is: *non ante datur quam (ei) qui*, etc. i. e. *non datur nisi ei qui*. — 144. *Simili* is virtually = *eodem*. *Metallo*; with frondant. — 145. *Ergo*; since it is so important. *Rite* = duly; with repertum, or, as most critics prefer, with *carpa*. — 149. *Jacet* = lies (unburied). See on II. 557. *Tibi*; *distans incommodi*. — 150. *Panera*. Cf. II. 539. — 151. *Consulta* = the decrees (of the gods, or of destiny). *Pendes* = delay, linger. — 152. *Sedibus*; i. e. the tomb. *Sepuloro*. Cf. III. 67. — 153. *Duo*; sc. *ad aras*. *Nigra*. Cf. v. 243. *Prima* = preliminary. — 156. *Lamina*. Gr. *gla*. A. & S. 234. II. — 158. *Cui*. See on II. 704. — 159. *Ventiga* *figit*; i. e. walks slowly, as one lost in thought. — 164, 165. *Aeoliden*; probably son of Aeolus, a noble Trojan, mentioned XII. 548. *Ciera*. See on E. V. 1. — 167. *Lituo*. See on Hor. C. I. 1. 49. Join with *insignis*. — 168. *Illum*; Hector. — 170. *Inferiorum*; a Grecism for *inferiorem*. — 171. *Personat*. See on I. 741 and II. VI. 417. *Concha*; Triton's own instrument. Cf. Ov. M. I. 333. — 173, 174. *Exceptum . . . immerserat* = *exceperat et immergerat*. Cf. III. 332. — 176-178. Cf. I. 220. *Jussa*; acc. with *festinant*. Cf. IV. 575. *Aram sepulcra*; i. e. a pyre piled up like an altar. *Coelo educere*. Cf. II. 186. — 179-182. *Itur*. Cf. IV. 151. *Cunela*, etc. Cf. G. I. 144. *Montibus*; sc. *de*. *Advolunt*; sc. *litori*, or *pyrae*. — 183, 184. *Primus*; like *praeceps*, v. 176. *Aeneas* takes up an axe like the rest. — 187-189. *Arbore* = the tree. *Ostendat*. Gr. 488. 1. A. & S. 263. 1. The sense is: Would that the first part of the Sibyl's words may prove as true as the second has done. — 190. *Forte* denotes the coincidence. — 193. *Maternas*. Cf. V. 72 and G. I. 28. — 194. *Est* = *est*; i. e. *est duces viae, si qua est*. *Cursum* = (your) flight. — 195. *Pinguem* = rich (as producing aught so rich). — 196. *Rebus*; dative. "For sake not our cause at this crisis." — 197. *Pressit*; i. e. *repressit*. — 198. *Ferant*. Gr. 525. A. & S. 265. Cf. II. 171. — 199, 200. They keep flying on and alighting to feed alternately. *Prodire*; historical infin. *Possent*. Gr. 500. A. & S. 264. 5. *Bervare*. Cf. v. 338. — 201. *Graveolentis*. Gr. 669. II. A. & S. 306 (1) and (2). — 203. *Sedibus optatis* having chosen their place to settle; or *optatis* may refer to Aeneas's wish to find the tree. *Super* = on the top of. — 204. *Aura* = *splendor*. — 206. *Non sua*; as in G. II. 82. *Seminat* = produces. — 211. *Cunctantem*; with reference to *avidus*, not = resisting. See vv. 147 foll. — 212. *Nec-interita*; a common form of transition in Virgil. — 213. *Cineri*; proleptic. *Ingrato* = *gratiam non sentienti*: unconscious. — 214-217. Join *taedis* with *pinguem*, *robore* with *ingentem* (Hart and Con.). Cf. IV. 505. *Atris*; i. e. from funeral trees. *Ante . . . constituunt* = place in front; i. e. as a facing to the pile. The

seems, on the whole, the simplest and most satisfactory of the various interpretations. **Decorantque — armis**; i. e. they throw upon the pile the arms of Misenus, or those of enemies despoiled by him. — **218, 219. Undantia**; with **flammis**, referring to the boiling. **Expediunt**. See on I. 178. — **220. Fit gemitus**. Cf. I. 725; II. 209. **Toro** = *feretro*, the bier being burnt on the pile. **Defleta**; like *flēs*, v. 481, the *de*, however, adding intensity. — **221. Nota**; i. e. which he had worn when alive. Some understand it to refer to the custom of wrapping the dead in purple robes at great Roman funerals. — **222. Feretro**; abl. probably, though it may be the dative. The acc. is more common with this sense of *subire*. — **223 – 225. Ministerium**; in apposition with the action of the preceding verb. A. & S. 204, R. 9. **Subjectam . . . tenere** = *subjecere et tenere*. Cf. II. 37. **Parentum** = *majorum*. **Dapes**; the victims. **Olivo**; for *oleo*, as in E. V. 68. Gr. 428. A. & S. 211, R. 6. — **228. Lecta**; collected from the pile. **Cado**; an urn. — **229 – 231**. The lustration is performed to purify the crews from the pollution caused by the dead body, v. 150. **Socios unda**; a variety for *circumtulit socios puram undam*. **Rore et ramo**: hendiadys. **Novissima verba**. Cf. IV. 650. — **233. Arma** must refer to *remumque tubamque*, if we understand that his arms were burnt on the pile, v. 217. Or we may adopt the explanation of Serv. that the arms were sculptured on the tomb. **Viro** explains *sua*, which would naturally refer to Aeneas. — **235**. It is still known as *Punta di Miseno*. — **237**. This cave is not the one mentioned in vv. 11, 42. — **238. Tuta** = sheltered: part. as in I. 571. — **242**. The genuineness of this verse is doubtful. **Aornon**; i. e. birdless. — **243**. See on v. 153, and cf. V. 97. — **244**. Cf. V. 237 and IV. 61. — **247**. Cf. IV. 510, 511. — **249**. The blood is caught in bowls that it may afterwards be poured out, apparently on the ground. Cf. III. 67; V. 78. **Ipsæ**: Aeneas also performs a sacrifice, in the Homeric fashion. — **250**. The mother of the Furies was Nox, and her great sister was Terra. See on Ov. M. X. 46. — **252. Stygio regi** = Pluto. Cf. IV. 638. Sacrifices to the infernal gods were performed by night. Cf. Hor. C. S. Introd. — **253. Solida** = *integra*. **Inchoat**. Cf. *instaurat*, IV. 73. — **254. Super . . . fundens**: tmesis. For *super* see on *puer*, E. IX. 66. — **256**. Cf. IV. 490. **Juga silvarum**; i. e. the ridges covered with woods. Cf. Hor. S. II. 6. 91. — **257. Canes**; infernal hounds accompanying Hecate. — **258. Profani**; the companions of Aeneas who were not to go with him. — **260**. Why Aeneas is told to draw his sword is not clear. Cf. vv. 290 foll. It might serve, from association, "to keep his courage up." — **261. Animis**. Gr. 419. V. A. & S. 243. — **264**. Cf. V. 235. **Umbræ** are the ghosts, the *silentes* of v. 432. — **265**. Cf. IV. 510. **Phlegethon**. Cf. vv. 550 foll. **Loca**; vocative, like *Umbræ*, *Chaos*, and *Phlegethon*.



—266. *Sit* — *fas* = let it be right for me. The second *sit* = *fiat*, or *fas* may be understood — 268. *Obscuri*. Cf. II. 135. — 269. *Inania regna*. Cf. *leves populos*, Ov. M. X. 14. — 270-272. Cf. II. 255, 340. *Incertam lunam*; "the struggling moonbeam's misty light." *Maligna*. See on G. II. 179. *Juppiter*; as the god of the sky. See on E. VII. 60. — 273. Cf. II. 469. — 274. *Ultrices Curae*; the stings of conscience (Serv.). — 276. *Maleuada* = which tempts to crime. *Turpis* = squalid. — 278-281. *Mala gaudia* = *malae mentis gaudia*, i. e. all evil pleasures. The Furies have their home here, though they are at work elsewhere, v. 563. *Ferretique*. Gr. 669. II. A. & S. 306. 1. *Crinem*. Gr. 366. A. & S. 234. II. — 282-284. *In medio*; sc. *vestibula*. *Vulgo*; with *tenere* rather than *ferunt*. *Vana*; fallacious as well as insubstantial. *Haerent*; sc. *sonnia*. — 285-289. *Monstra ferarum* = *monstruosae ferae*. *Scyllae*; rhetorical plural, like Milton's "Hydras and Chimæras dire." Cf. III. 420 foll. *Briareus*. See on *Gyas*, Hor. C. III. 4. 69. *Belua Lernaë*; the Lernaean Hydra slain by Hercules. *Gorgonea*. See on Ov. M. IV. 779. *Harpyiae*. See III. 211 foll. *Forma* — *umbræ*; i. e. the triple-bodied giant Geryon. Cf. Hor. C. II. 14. 8. — 293, 294. *Admoneat* *intrat*. See on I. 58, 59. *Diverberet*. Cf. V. 503. — 295-297. Virgil's conception of the four infernal rivers is very confused. Aeneas crosses but one, which, though called the Styx, v. 385, would seem to be the same as the Acheron or Cocytus here. *Eructat* = disgorges. — 299, 300. *Terribili squalore*; not with *horrendus*, but as a second epithet. *Stant* — *flamma*; i. e. his eyes are fixed orbs of fire. Cf. Hor. C. I. 9. 1. 302 304. *Ipse*; old as he was. *Velis*; either dat. (tends the sails) or abl. (manages the boat by means of the sails). *Ferruginea*; the same as *caeruleam*, v. 410. *Sed senectus* = but a god has a fresh and vigorous (lit. "green") old age. — 305. *Huc . . . ad ripas*. See on E. I. 54. — 310. *Lapas*; nearly — *decussa* (Dod.). *Ad terram*; i. e. to the shore of the warmer clime which they have sought beyond the sea. — 311. *Annus*. See on Hor. Ep. II. 29. — 313. *Primi* — *cursum* = *ut primi transirent*, to cross first. — 314. *Amore*; as in I. 171. — 316. *Submotos arcet*. See on *submersas obruit*, I. 69. — 318. *Quid vult* = what means. — 320. Cf. III. 668. — 322. *Deum*. See on E. IV. 49. — 323. See on v. 296. For *vides* cf. I. 338. — 324. Cf. Ov. M. II. 45. *Numen*. See on *undas*, Ov. M. II. 101. — 327, 328. *Datur*; sc. *Charenti*. *Transportare*; sc. *mortuos*. Gr. 374. 6. A. & S. 233 (1). *Sedibus*. See on v. 152. — 330. Cf. v. 316. *Stagna*; as in v. 323. — 331. Cf. v. 197 and V. 244. — 334. *Leucaspim*; not mentioned elsewhere by Virg. *Oronten*. See I. 113. — 335. *Simul*; with *obruit*. It is quite as well to join it, as Coa.

th *vector*, and to refer *simul* to Aeneas : who had been with  
ough all his wanderings. — 338. *Libyco*; i. e. from Libya,  
they had meanwhile visited Sicily. — 339. See V. 835 foll.

the abl. including the notion of the acc : *effusus in undas in  
vrsu*. So *medioque sub aequore*, v. 342. — 343–345. *Mihi*.

5. A. & S. 211, R. 5 (1). This prediction is not elsewhere  
ed by Virg. *Ponto* = on the sea. — 347. *Cortina*. See on  
— 348. *Deus* = any god. See v. 341. He knew nothing of

*mnus* had done. — 350. *Cui*; with either *datus* or *haere-*  
both. With *regebam* supply *quo* from *cui*. — 351. *Prae-*  
= in my fall : intrans. *Maria*. See on *numen*, v. 324.

*Undis*; abl. abs. — 356. *Aqua*; with *vexit*, like *pelagoque*  
X. 165, *fertur aqua*, VIII. 549. Many join it with *violentus*.

*Ab unda*; with *prospexi*, as in v. 385. — 358–361. Cf.  
IV. 613. *Tenebam . . . invasisset*. Gr. 512. 2. 2). A. & S.

4 (1) (a). *Uncis manibus*; as in G. II. 365. — 362. Cf. I.  
363. Cf. III. 600. *Quod*. See on II. 141. — 364. Cf. IV.

366. *Namque potes*; i. e. you can easily find my body. —  
X. v. 194. — 368. Cf. II. 777; V. 56. — 369. Cf. v. 134. —

*extram*; the hand of promise, not of help. Cf. III. 610.  
Cf. G. I. 37. — 376. Cf. II. 689; IV. 292. — 377. Cf. *tolle*

Hor. A. P. 367. — 380. Cf. V. 605; IV. 623. — 381. Cf. v.  
it is still called *Punta di Palinuro*. — 382. *Parumper* = for

— 383. *Cognomine*; adj. with *terra*. Some read *terrae*. —  
*ergo* indicates a resumption of the main subject. *Peragunt*;

early = *pergunt*. — 387. *Ultro*; as in II. 145. — 389. *Jam*  
with *fare*: speak from the place where you are, without com-

rer. — 392–394. *Neo vero* = nor indeed. *Alciden . . .*  
L. See on vv. 122, 123. *Pirithoum*; king of the Lapithae

v. 601). He and Theseus became close friends and aided  
her in every project. Each was ambitious in love, and re-

to wed a daughter of Zeus. Theseus fixed upon Helen, and  
friends succeeded in carrying her off. Pirithous determined

Persephone (Proserpina), the queen of Hades (Pluto), and  
s, who would not abandon his friend, went with him to the

world; but Pluto, knowing their design, seized them and fast-

em to a rock. Heracles (Hercules) afterwards freed Theseus,  
not rescue Pirithous. See also on Hor. C. IV. 7. 27, and cf.

4. 80. *Dis*: Theseus from Neptune, Pirithous from Jove.  
31. — 395, 396. Cf. Ov. M. X. 65 and note. See also below,

— 397. *Dominam* = our queen (or, my mistress). *Ditis*;  
ialamo. — 398. *Amphrysia*; from her association with

, who is called *Amphrysus* from the river Amphrysus in  
ly, on whose banks he fed the herds of Admetus. — 400–

Hor. C. II. 13. 34. — 418. **Imma**;  
 III. 631. — 423. Cf. I. 193. — 42  
**Continuo**; immediately on leaving  
*expertes*. — 430. **Mortis**; with d.  
 217, R. 3 (a). — 431. **Has . . . sed**  
 — 432, 433. **Minos**. See on I.  
 Hor. C. III. 1. 16. **Concilium**;  
 oft = learns what their lives have  
 against them. — 435. **Insontes**;  
 death. **Manu**; nearly = *spiri*. —  
 — 440. **Fusi** = spreading. — 441  
 444. **Curae**; as in IV. 1, etc. — 4  
 Minos and wife of Theseus. She  
 polytus, by whom she was repulsed  
**Procris**; the wife of Cephalus  
 killed. The legends concerning  
**Eriphylæ**. See on Hor. C. II  
 wife of Capaneus, who was struck  
 he had defied the god. While his  
 into the flames and destroyed he  
**Laodamia**; who voluntarily died  
 448. **Casneus**; one of the Lap  
 who was changed by Neptune into  
 form in the lower world. — 454. I  
 — 456. **Nuntius**; i. e. the breeze  
 as in Hor. C. I. 24. 5. — 457. **Et**  
 A. & S. 270, R. 1 (c). — 458. **Pe**  
 fit death that I brought upon you  
 Cf. II. 142. — 462. **Senta** = *hæ*  
 ready moving away. **Adspexit**

is a crag of Marpessa (a mountain of Paros). — 473. *Nemus*; the  
 woods of v. 443. *Ille*. See on *maei*, v. 343. — 474. "He answers all  
 her cares and equals all her love." Dryden. *Curis*; dative. Gossrau  
 makes it abl. — 475. Cf. V. 700, 869. — 477. *Datum*; i. e. *factum com-  
 mune* (Wz.). *Con*. makes it = *dictum a Sittilla*. *Molitur*. See  
 on G. I. 329. — 478. *Secreta*; set apart for them. — 479, 480.  
 He sees the heroes of the Theban war, the great event of the heroic  
 ages before the siege of Troy. — 481-485. *Ad superos* = *apud  
 superos*, v. 568. *Con*. thinks it means that the wail was raised to the  
 skies (cf. v. 561). *Caduci*. See on Hor. C. II. 13. 11. *Longo  
 ordine*, as in II. 766, is nearly = *ingenti multitudine*. The heroes  
 named are mentioned by Homer as among the most distinguished of  
 the Trojans. *Cereri sacrum*; consecrated to the service of Ceres,  
 perhaps her priest. *Idaeus*; in Hom. the charioteer of Priam. Here  
 he is armor-bearer also. Cf. II. 476. — 488. *Conferre gradum* =  
 to walk by his side. — 491-493. *Trepidare*; historical infin., so  
 called. So *vertere*, *tollere*. *Vocem*; the war-cry, not a cry of terror.  
 — 495-497. Cf. II. 310. *Ora*, etc. Gr. 380. A. & S. 234. II. —  
 498. *Adeo*. See on E. IV. 11. — 499. Cf. IV. 304. — 500. *Gemma  
 X*. V. 45. — 502, 503. *Cui* — *hucit* = who has had his will of you  
 so far? *Suprema nocte*; sc. *Trojae*. So in v. 513. — 505. Cf.  
 II. 108, 304. — 506. Cf. III. 68. — 507. *Locum*; i. e. the memory  
 of the place. Cf. vv. 235, 381. *Te*; thy body. Cf. v. 362. — 508.  
*Patria terra*; with *ponere*, not with *decedens*. — 509. *Tibi*. Gr.  
 88. 4. A. & S. 225. II. — 511. *Lacaenae* = the Spartan woman;  
 contemptuously for Helen. See on I. 650, and cf. II. 601. — 512.  
*Morsera*. Cf. vv. 429, 615. — 515, 516. See on II. 237, 238. —  
 516. *Peditem*. See on I. 564. — 517. *Evantes orgia* = cele-  
 brating the rites of Bacchus by shouting *Euan*; i. e. the name of  
 Bacchus. A Grecism. — 519. *Summa* — *vocabat*. From this  
 we learn that Helen from the top of the citadel gave the signal to  
 Agamemnon for the fleet to start. Cf. II. 254 foll. — 523. *Egregia*;  
 ironical. — 525. *Limina* = the chamber; unless we are to suppose  
 hysteron-proteron. — 526. *Amanti*; contemptuously of Menela-  
 us, as if he were a new lover whose heart Helen was anxious to  
 win. — 529. *Hortator scelerum*. Cf. II. 164. *Aeolides*; refer-  
 ring to the post-Homeric slander which made Ulysses the son of  
 Laërtyphus, who was son of Aeolus. See on II. 7. — 530. *Instaurare*  
 = repay. — 533. *Quae . . . fortuna*; i. e. *quae alia fortuna*. *Fati-  
 gat* = harasses. — 534. *Loca turbida* = a region of chaotic gloom.  
 — 535. *Hac vice sermonum* = during this interchange of dis-  
 course. Gr. 426. 1. A. & S. 253, N. 1. *Quadrigis*. Gr. 414. 4.  
 A. & S. 247. 3. — 536. *Cursu* = in her course. *Axem* = heaven.  
 — 537. *Traherent*. Gr. 486. 4. A. & S. 261, R. 4 and 5. — 538.

**Comes** = as a companion. — **541. Dextera quae** = which on the right. The antecedent of *quae* is *haec*. — **542. Iar Elysiatam**. See on III. 507. **Nobis** implies that they were not to visit Tartarus. **Laeva** — *mittit*; instead of saying it conducts them to Tartarus where they are punished. — **545. Replebo numerum** = I will fill up the number (of the shades); i. e. by rejoining them. — **546. Utere** = *habe*. — **547. In verbo** = even while he was speaking. — **548. Respicit**; often used of looking in another direction or at another object. Cf. II. 615; III. 593. — **549. Moenia** = fortification, stronghold. — **550. Torrentibus** suggests the notion of a torrent as well as that of scorching flame. — **551. Phlegethon** acts as a moat, apparently outside the walls. — **552. Adversa**; i. e. facing the beholder. — **554. Stat**; combining the notions of height and fixity. **Ad auras**; as if *nurget* or *se tollit* had preceded. So in v. 561. — **556. Tisiphone**. See on G. I. 278. — **557. Exaudiri**; historical truth. — **558. Ferri** is explained by *catenae*. **Tractas**. Gr. 380. A. & S. 174. R. 5 (a). — **561. Urgentur**; sc. *sternuntur facies*. — **563. Cuncto**. See on III. 409. **Insistens**; commonly with *dat.* — **564. Haec**. See on v. 118. — **566. Gnosius**. See on G. I. 122. **Rhadamanthus**. See on Hor. C. II. 13. 22. — **567. Castigatque**, etc.; hysteron-proteron. **Dolos** = crimes; conceived of as skulking from justice and pleading not guilty. — **568, 569. Quae . . . commissae peccula** = what expiations of wicked deeds committed. **Furto** = in concealment; called *furtum* as a fraud on justice. **Distulit in aeram . . . mortem** = has put off to (this) late death; meaning, not a death-bed confession, but a suppression of guilt till it is revealed in the lower world. — **570. Accincta** = armed. — **571. Quatit** = lashes. — **572. Sororum**. See on G. I. 278. — **574. Custodia** = *custa*; i. e. Tisiphone. — **577. Saevior**; i. e. than Tisiphone. — **578, 579. Cf. IV. 445; G. II. 292.** — **580. Genus Terrae**. See on G. I. 279. Hor. C. III. 4. 73 foll. — **582. Aloidas**. See on Hor. C. III. 4. 49 foll. — **585. Salmonea**; the son of Aeolus and brother of Sisyphus. For his arrogance in pretending to be equal to Jupiter and imitating his thunder and lightning, that god hurled him to Tartarus by a thunderbolt. — **588. Mediae** = *urbem* = through (his) city (i. e. Salmone) in the middle of Elis. — **590. Nimbo** = thunder. — **591. Simulare**. Gr. 591. A. & S. 264. 8 (1). — **593. Ille** is *sempleonastic*, as in I. 3; V. 458. — **594. Turbine**. See on I. 45. — **595. Tityon**. See on Ov. M. X. 43. — **598. Poenia**. Gr. 419. III. A. & S. 250. 2 (1). — **599. Epulis**. Gr. 384. A. & S. 223. — **600. Fibris**. See on G. I. 484. — **601. Ixiona**. See on Ov. M. X. 4. — **Pirithoum**. See on v. 393. **Lapithas** (a rude tribe of mountaineers in Thessaly) seems to stand for the whole nation, Ixion and Pirithous being mentioned only as specimens. — **602. Jam jam**. See

II. 701; IV. 371. **Cadentique**. The hypermeter has a rhetorical effect, the overlapping syllable expressing the just-falling stone. — 603. **Genialibus** = banqueting. — 604. **Toria**. Gr. 384 1. A. & S. 13. — 605. **Furlarum maxima**; Aleto or Megæra, Tisiphone being otherwise employed. See v. 555. — 607. **Exsurgitque**; as they were persisting in their attempt to eat, in spite of her prohibition. — 608. **Quibus invisit**. Gr. 388 4 A. & S. 225. II. The expression is general, though Virg. may have thought of special instances like Atreus and Thyestes, Eteocles and Polynices. — 609. **maxima**; metaphorical, as in IV. 51, but here of the web of trickery and wrong in which the patron is supposed to entangle his client. The laws of the Twelve Tables made the crime here mentioned capital. — 610. **Divitiis** — **reperitis** = brooded alone over treasures found; a type of all who are greedy of gain. — 611. **Posuere** = *dedere*. — 612. **Impia**. See on G. I. 511. **Fallere dextras**; i. e. to violate the pledge of fidelity given to their masters. — 615. **Quam poenam**; *expectant*; *quam* being relative, not interrogative, like *quæ* in next clause. *Poenam* must be supplied after *doceri*; likewise *formam* and *fortunam* in the next clause. **Forma** . . . **fortunave** = form or state (of penal suffering). The form itself is said *mergere*, as it receives them when they are engulfed in the abyss. — 616. **Que**. See on II. 87. — 618. **Theseus**. See on vv. 122, 393. **Phlegyas**, the son of Ixion and a king of the Lapithæ, set fire to the temple of Apollo, who killed him with his arrows. **Non temnere divos** is explanatory of *discite justitiam*, *justitia* being the rendering of their dues to all, gods as well as men. — 621. **Auro**. See on I. 484. — 622. **fixit** . . . **refixit**. See on Ov. M. I. 92. — 623. **Invasit**; with **thalassum** = invaded, with **hymenæos** = sought. — 625. **Sint**. See on G. II. 43. — 629. **Susceptum** — **munus** = finish the task you have undertaken; i. e. carrying the golden bough to Proserpina. — 630. **Cyclopum** — **caminis** = reared by the forges of the Cyclops; i. e. by Vulcan and his Cyclops. See on G. I. 471. Cf. Hor. C. I. 4 78. — 631. **Adverso** — **portas**; i. e. in the arched gateway fronting us. — 632. **Hæc** . . . **dona**; for the singular. **Præcepta**; sc. *deæ*. Cf. v. 142. — 633. **Opaca viarum**. See on I. 422. — 634. **Corripuit medium**. Cf. V. 316. — 635. **Corpus** = *aqua*; as was customary on entering a temple. **Recenti aqua**; emphatic, like *fluviis vivo*, II. 719. — 637. **Munere** = offering. **Divæ**; Proserpina. — 638. **Locos**. See on I. 365. — 638. **Vireta** = green retreats. — 639. **Fortunatorum**; i. e. in which the happy dwell. — 640. **Largior** — **purpureo** = here the ether clothes the fields more expansively, i. e. than in the gloomy regions of Tartarus) and with a dazzling light. *Largior* is a predicate, and so is coupled with *lumine purpureo*, both qualifying *vestit*. Cf. *Extremus galeaque ima*, V. 498. —

**641. Solem**—*norant*; i. e. they have a sun and stars of their own, distinct from those in the upper world. — **645. Threicius** . . . *sacerdos*. See on Ov. M. X. Introd. Cf. Ov. M. XI. 2; Hor. C. I. 24. 13; III. 1. 3. The long robe was characteristic of musicians. — **646. Obloquitur numeris** = sings responsive to the numbers; i. e. to the beat of the dancers. **Septem**—*vocum*; the seven notes of the seven strings of the lyre, but produced of course by the voice. — **647. Pectine** = *plectro*. — **649. Anna**. Gr. 426. A. & S. 213. — **650.** See on I. 284; III. 107, 108, 168. — **651. Virum**; with both *arma* and *currus*. **Inanes** = ghostly, shadowy. — **653. Grati** = love, fondness. **Currum**; for *curruum*. — **654. Nitentes**. See on III. 20. — **657. Vescentes** = feasting. **Choro** = in a band. — **658. Superne** = in the upper world. — **659. Plurimus** . . . *volvitur* = rolls full and strong; i. e. through the upper world. The legend was doubtless suggested by the fact that the Po, with which the Romans identified the Eridanos, not far from its source, flows underground for two miles. **Eridani**. See on G. I. 482. — **660. Manus**; sc. *sunt qui*. — **662. Vates** = poets. — **663. Vitam**; off their life, but life generally. **Per artes** = *artibus*. — **664. Merendo** = by their services. — **665. Vittæ** is the mark of consecration, being worn by the gods and by persons and things dedicated to them. — **667. Musæus** is the mythical father of poets, as Orpheus of singers. — **668. Humeris**. Gr. 418. A. & S. 256, R. 16. — **670. Ilia**. Gr. 411. 3. A. & S. 247, R. 2 (a). — **674. Rivia**. Gr. 414. 2. A. & S. 247. 1. — **675. Si**—*voluntas*—if such is your wish; i. e. to see Anchises. — **676. Jam** = at once. — **678. Dehinc**. See on I. 131. **Linquunt**; i. e. Aeneas and the Sibyl. — **679. Penitus**—*virenti* = deep in a verdant dale. — **681. Studio recolens** = earnestly contemplating. **Suorum**—of his progeny; explained by *caror nepotes*. — **682. Forte recensebat**; i. e. Anchises happened to be reviewing that part of the whole multitude when Aeneas appeared. — **683. Manus**—martial exploits. — **687. Parenti**. Gr. 388. 4. A. & S. 225. II. — **690. Futurum**; with *ducebam* as well as *rebar*. — **691. Tempora dinumerans**; i. e. counting the days till Aeneas might be expected to come. **Fefellit**; of disappointment and wasted labor. — **694. Quid**. Gr. 380. 2. A. & S. 232 (3). — **696. Limina**. Gr. 379. 4. A. & S. 237, R. 5 (c). **Tendere**. Gr. 553. V. A. & S. 273, N. 4 (b). — **699. Memorans**. See on II. 650. — **700. Colla**. Gr. 384. 1. A. & S. 224, R. 1 (b). — **703. Reducta** = retired. See on I. 161. — **704. Virgulta**—*silvis* = the shrubbery rustling with the woods. Cf. III. 442; XII. 522, *virgulta sonantia lauro*. — **705. Lethæum** . . . *amnem*; Lethe, a river of the lower world, the drinking of whose waters caused forgetfulness of the past. **Præstat** Cf. *præstat*, Hor. C. IV. 14. 26. — **707. Ac velut** = even as. Cf.

IV. 402. — 708. **Circum . . . funduntur** = swarm around. — 709. **Strepit** — campus; the apodosis of the sentence, and referring to the shades. — 710. **Subito**; adj. with *visu*, and explaining *horrescit*. — 711. **Ea flumina porro** = that river in the distance. — 715. **Securos latios** = care-dispelling draughts. — 717. **Jampridem . . . cupio** belong to the preceding line as well as to *enumerare*. Gr. 467. 2. A. & S. 145. I. 2. **Meorum** = of my descendants. — 719. **Ad coelum** = to the upper light. — 720. **Sublimes** = on high; with *ire*. Cf. I. 415. — 721. **Dira cupido**. See on G. I. 37. — 723. **Suscipit** = resumes, replies. — 724–751. Anchises explains that everything in nature is pervaded by one great spirit, that this in men is clogged by the body, and consequently that after death there has to be a longer or shorter purification, after which the souls are sent back into the world to animate other bodies. — 725. **Titani-que astra**; i. e. the sun: poetical plu. for sing. Cf. IV. 119. — 727. **Corpore**. Cf. G. II. 327. — 728. **Inde**, etc.; i. e. this union of mind and matter is the cause of individual life in animals, which consist of soul and body. — 730. **Igneus**; the pure ether of the divine soul being regarded as flame. Cf. v. 746. — 731, 732. **Seminibus** = seeds (of life). **Quantum** = so far as. **Tardant . . . hebetant**. Cf. V. 395, 396. **Moribunda**; stronger than *mortalia*. — 733, 734. **Hinc**; from this influence of the body. **Neque — oseeo** = their gaze cannot pierce the sky, imprisoned as they are in darkness and a blind fleshly dungeon. — 737, 738. **Penitusque**; where we should expect *sed penitus*. **Multa**; i. e. *multum vitii*. **Diu**; with *concreta*. **Modis miris**. Cf. I. 354. — 740–742. A threefold purification, by air, water, and fire, is described. **Inanes**; with *ventos*. **Infectum** = with which they are infected. — 743, 744. **Quisque — Manes** = each of us suffers his own Manes; i. e. each spirit has its individual discipline. The rest of the passage, which is one of the hardest in Virgil, seems to mean that all the shades are sent into Elysium after their purgation, but that while the greater part only pass through on their way to Lethe, a few, of whom Anchises is one, are allowed to remain there and complete a still higher purification. But this interpretation, the best that can be given, is not entirely satisfactory, and it may be, as Con. thinks, that this is one of the passages which Virg. left unfinished. — 745–747. **Longa dies**. Cf. V. 783. **Temporis orbe**. Cf. v. 748. **Concretam**. Cf. v. 738. **Sensum** = soul. **Aurai**. See on III. 354. **Ignem**. Cf. v. 730. — 749. Cf. vv. 714, 715. — 750. Cf. v. 241. — 754. **Posset**. Gr. 486. III. A. & S. 264. 5, R. 2. — 755. **Legere** = to scan. — 756. **Deinde** = hereafter. — 757. **Itala de gente** = of Italian birth; i. e. the descendants of Lavinia. Cf. v. 762. — 758. Cf. v. 680. — 759. Cf. III. 379. — 760. **Pura hasta** = a headless spear;



given to young men on their first military success. Gr. 419 II. A. & S. 245. II. 1. — **761, 762. Lucis loca**; a place in the upper world. **Auras aetherias**. Cf. I. 546. — **763. Silvius** became the regular cognomen of the Alban kings. **Postuma** = latest. — **764.** Cf. Livy I. 4: *casu quodam in silvis notus*. — **766. Unde** = a quo, as in V. 13, etc. **Longa Alba**. See on I. 271. — **767, 768. Proximus**, and loosely, as Procas was the twelfth (some say fourteenth) king of Alba. **Carys** was the sixth, eighth, or ninth; **Namitor** succeeded Procas — **769 — 770.** Aeneas Silvius was one of the earliest of the Alban kings. Serv. says that he was kept out of his kingdom fifty-three years by a usurping guardian. — **772. Atque eodem citius gerunt coronas, tam deducunt ciues in colonias** (Wr.). The civic wreath was originally given only to the soldier who saved the life of a comrade in battle. — **773 — 775.** The places named are old Latin towns. **Fidene** is more common than **Fidena**. **Collatina** = of **Collatia**. **Pometia**; see **Pometia** or **Suessa Pometia**. On **Gabii** and **Fidene** cf. Hor. E. I. 11. 7, 8. — **777.** The meaning is, that Romulus shall appear on earth to join his grandfather, whom, according to the story, he restored to his rights. **Mavortius**. Cf. I. 276. — **778. Assaraci**. See on I. 284. **Ida**. See on I. 274. — **779. Viden'**. Gr. 669. I. 3 and IV. **Stant**. See on E. V. 7. — **780. Et** — **honore**; i. e. Romulus is already marked as a child of the upper air (*superum*) by his father's token, the two-crested helmet (Con). Wr. makes *superum* gen. plu. with *pater*: the father of the gods already marks him with his own honor; i. e. with divine beauty and majesty. — **782. Animos**; her greatness of soul. — **783.** Cf. G. II. 535. — **784, 785.** See on Ov. M. XI. 16. **Turrita**; referring to the mural crown she wore. — **790. Magnum** — **axem**; i. e. destined to go to the upper world. — **792, 793. Aurea** — **saecula**. Cf. Hor. C. IV. 2. 39 and note. — **794. Saturno**. Gr. 388. 4. A. & S. 225. II. Cf. E. IV. 6. **Super** = beyond. **Garamantas**. See on IV. 198. **Indos**. See on Hor. C. I. 12. 51. On the whole passage, see on Hor. C. IV. 14. 39 foll. — **795 — 797. Extra sidera**, like **extra** — **vias**, refers to the zodiac. **Tellus**, Ethiopia. **Atlas**, etc. Cf. IV. 481, 482. — **799. Maeotis tellus**; i. e. the Scythians about the *Maeotis Palus*, the sea of Azov. — **800.** See on Ov. M. II. 254 and cf. *septemfuius*, M. I. 423, *septemplice*, M. V. 187, etc. **Turbast**, intrans. — **801.** Cf. vv. 123, 392 and Hor. C. I. 12. 25, etc. — **802. 803. Fixerit**. Gr. 515. I. A. & S. 263. 2 (1). Three of the labors of Hercules are mentioned: the killing of the Cerynithian stag, the Erymanthian boar, and the Lernean hydra. Cf. v. 287 and V. 448. — **805. Liber**. See on Ov. M. III. 636. **Nysa**, the legendary mountain on which Bacchus was brought up, was identified with various places in Europe, Asia, and Africa. — **809. Saora ferena**. See on G. II. 476. — **810, 811. Regia**; Numa Pompilius. **Pandabit**

*constituit et formabit.* Curibus; an ancient Sabine town. — 814. *Hostilius* (sc. *Hostilius*); the third king of Rome. — 815, 816. Cf. *Temp. Sabinus*: *Ancus Martius vivente Tullo aegre ferebat, quum e regis se jactaret, praelatum sibi Tullum. Itaque statuerat famam populari Tullum regem cum tota familia occidere.* — 817, 818. *Ing.* has not chosen to call Tarquin *superbus*, but has transferred the epithet to Brutus, the majestic and inflexible founder of Roman liberty. *Receptos*; i. e. transferred from the kings to the consuls. — 819. *Nova bella*; the conspiracy to restore the Tarquins. — 822, 823. The meaning is, that he will risk being called cruel by posterity, as long as he forces them to acknowledge that he is great. — 824, 825. *Decios*. See on G. II. 169. *Drusus*; referring especially to *Indus*, the conqueror of Hasdrubal. See on Hor. C. IV. 4. 37. *Torquatum*; T. Manlius Torquatus, who caused his own son to be beheaded (hence *sacrum securi*) for fighting contrary to orders. *Caecilium*. See on Hor. C. I. 12. 37 foll. He recovered the standards (*signa*) taken by the Gauls at the battle of the Allia. — 826. *urbis* . . . *armis*. Cf. G. I. 489. *Fulgere*; an older form than *fulgere*. Cf. G. I. 456. — 830. *Soer*; Caesar, whose daughter Julia Pompey married. *Monoei*; the port of Hercules Monoecus, the modern Monaco, where was a promontory and a temple, whence *arx*, in III. 531. — 831. *Adversis* — *Bois* = arrayed against him with an Eastern army; referring to the composition of Pompey's forces. — 832. *Animis* — *bella*; a variety for *adsuescite animos bellis*. — 833. Note the alliteration. — 837. *Ille*; L. Mummius. *Triumphata*; a poetical construction. Cf. Hor. C. III. 3. 43. *Capitolia*. See on Hor. C. IV. 3. 9. *Corintho*. Cf. Hor. E. II. 1. 193. Gr. *Il.* A. & S. 257. — 838. Cf. I. 284, 285. *Ille*; probably L. Aemilius Paullus. See on Hor. C. I. 12. 38. — 839. *Aeaciden*; probably Perseus, the Macedonian king, who is said to have been a descendant of Achilles. — 840. Cf. I. 41; II. 165, 403, etc. — 841. *Senex*; the Censor. See on Hor. C. I. 12. 34. *Cosse*; A. Cornelius Cossus, who won the *spolia opima*, B. C. 428. — 842 - 846. *Memmi* genus; Tiberius, who was general in the second Punic war; a second of the same name, who distinguished himself in the Spanish wars; and the brothers Tiberius and Caius, the tribunes, who died the death of martyrs in the protection of the oppressed plebeians. *Solpiadas*; not the Scipios who fell in Spain, but the elder and younger Africanus. *Potentem* = *opulentum*, as in Hor. . II. 18. 13. *Fabricium*. See on Hor. C. I. 12. 37 foll. *Serrane*; a *agnomen* of M. Atilius Regulus, said to have been given him because he was sowing when the news was brought him that he was elected consul. See on Hor. C. III. 5. 13. *Quo* — *rapitis*; alluding to the numbers and exploits of the Fabii, which tire him who tries to

tell them. **Maximus**; Q. Fabius Cunctator, famous for his "masterly inactivity" while dictator in the second Punic war. Verse 846 is taken almost verbally from Ennius. — **847-850**. **Alii** refers to the Greeks, the natural rivals of Rome. **Mollius** = more gracefully; with some reference, perhaps, to giving the soft appearance of fish. **Orabunt** — **melius**; i. e. excel in oratory. **Coeli meatus**. Cf. G. II. 477. **Radio**. See on E. III. 41. — **851-853**. **Romane**; an address to the nation. **Hae** — **artes** = these shall be your arts; i. e. shall stand to you in the place of sculpture, eloquence, and astronomy. **Pacisque** — **morem**; i. e. compel them to cultivate the arts of peace (Wr., Henry, and Con.). **Parcere**, etc. Cf. Hor. C. S. 51. — **855-859**. **Marcellus**; the elder. See on Hor. C. I. 12. 46. **Tumultu**; a Gallic war. **Poenos**; in the second Punic war. **Tertia arma**. The *spolia opima* were won only thrice in Roman history; by Romulus, Cossus (see on v. 841), and Marcellus. **Quirino**. See on I. 394. — **860-863**. **Una**; with Marcellus. **Frons** — **parum**; saddened with the presage of death. — **865**. **Quantum** — **ipso** = how commanding is his presence! — **866**. Cf. II. 360. — **868**. **Quale**. Wr. remarks that Virgil prefers the archaic spelling in solemn passages. — **870, 871**. The construction seems to be: *Romano propago visa (est) nimium potens (futura fuisse)*. **Propria**. Cf. E. VII. 31. — **872, 874**. **Mavortis**; with *urbem*, and perhaps with *Campus* also (Con.). See on I. 276. **Aget** = will send forth. **Tiberine**; sc. *pater*. **Tumulum**, the mausoleum of the Julian family in the Campus Martius, erected by Augustus five years before. — **876**. **Romula**; the form of the noun used as an adjective. Cf. I. 686; III. 602; IV. 552; and Hor. C. S. 47. — **878**. Cf. I. 292 and Hor. C. S. 57. — **879-881**. No one would have been his match in fight, had he been destined to live. — **883**. See *Life of Virgil*. **Tu** — **eris** = you shall be a true Marcellus; i. e. worthy of your ancestral renown. — **884**. **Spargam**. Gr. 493. 2. A. & S. 262, R. 4. Cf. V. 79. — **886**. **Munera**. Gr. 419. I. A. & S. 245. I. — **887**. **Aëris**; with *campos*, the shadowy plains. — **890**. **Deinde**. See on v. 756. — **891**. **Laurentes populos**; the *Latini*, from *Laurentum*, "the city of Latinus." — **892**. Cf. III. 459. — **893-896**. The gates of Sleep are from Ilom. Od. XIX. 562 foll. **Fertur** = is said (to be). **Veris Umbris**; real spirits which appear in sleep. **Candenti** — **elephanto** — gleaming with the polish of dazzling ivory. Cf. V. 267. — **898**. No good reason can be given why Aeneas should have been dismissed by one gate rather than the other — **900**. **Caletae**; the modern *Gaeta*. **Recto litore**; sailing straight along the shore (Wr., Forb., Con., et al.). *Limite* is found in three or four inferior MSS. — **901**. Cf. III. 277; and see on vv. 4, 5 below.

## THE LIFE OF HORACE.

HORACE is his own biographer. All the material facts of his per- history are to be gathered from allusions scattered throughout his poems. A memoir, attributed to Suetonius, of somewhat doubtful authenticity, furnishes a few additional details, but none of moment either as to his character or career.

Q. HORATIUS FLACCUS was born VI. Id. Dec. A. U. C. 693 (Dec. 8, B. C. 65), during the consulship of L. Aurelius Cotta and M. Manlius Torquatus. His father was a freedman of the gens of Venusia, the modern Venosa, the inhabitants of which belonged to the Horatian tribe, and had received his manumission before his son was born. He had acquired a moderate independence by his vocation of *coactor*, a name borne indifferently by the collectors of public revenue and of money at sales by public auction. To which of these classes he belonged is uncertain, but most probably to the latter. With the fruits of his industry he had purchased a small estate near Venusia, upon the banks of the Aufidus, the modern Ofanto, in the midst of the Apennines, upon the doubtful boundaries of Lucania and Apulia. Here the poet was born, and in this picturesque region of mountain, forest, and stream the boy became imbued with the love of nature, which distinguished him through

his poetry. He describes himself (C. III. 4. 9 foll.) as having lost his way, when he was a child, upon Mount Vultur, and being found asleep under a coverlet of laurel and myrtle leaves, which the wood-pigeons had spread over him. He held this favorite of the gods from snakes and wild animals. The story of the future poet said to have been drawn from the incident of his childhood time was probably an afterthought of Horace himself, who had imitated Anacreon and the bees; but whatever may be thought of the incident, the picture of the strayed child, asleep with his hands upon a bed of spring flowers, is pleasing. In his father's house, and in those of the Apulian peasantry around him, Horace had opportunities of becoming familiar with the simple virtues of the poor, — their independence, integrity, chastity, and humble worth, — which he loved to contrast with the luxury and vice of imperial Rome. Of his mother

no mention occurs, directly or indirectly, throughout his poems. This could scarcely have happened, had she not died while he was very young. He appears also to have been an only child. No doubt he had at an early age given evidence of superior powers; and to this it may have been in some measure owing, that his father resolved to give him a higher education than could be obtained under a provincial schoolmaster, and, although ill able to afford the expense, took him to Rome when about twelve years old, and gave him the best education which the capital could supply. No money was spared to enable the boy to keep his position among his fellow-scholars of the higher ranks. At the same time, he was not allowed to feel any shame for his own order, or to aspire to a position which he was unequal to maintain. His father taught him to look forward to filling some position akin to that in which he had himself acquired a competency, and to feel that in any sphere culture and self-respect must command influence, and afford the best guarantee for happiness. Under the stern tutorage of Orbilius Pupillus, a grammarian of high standing, richer in reputation than gold, whose undue exercise of the rod the poet has condemned to a bad immortality, he learned grammar, and became familiar with the earlier Latin writers and with Homer. He also acquired such other branches of instruction as were usually learned by the sons of Romans of the higher rank. But, what was of still more importance, during this critical period of his first introduction to the temptations of the capital, he enjoyed the advantage of his father's personal superintendence, and of a careful moral training. His father went with him to all his classes, and, being himself a man of shrewd observation and natural humor, he gave his son's studies a practical bearing, by directing his attention to the follies and vices of the luxurious and dissolute society around him, and showing their incompatibility with the dictates of reason and common sense. From this admirable father Horace appears to have gathered many of "the rugged maxims hewn from life" with which his works abound, and also to have inherited that manly independence for which he was remarkable, and which, while assigning to all ranks their due influence and respect, never either overestimates or compromises its own. Under the homely exterior of the Apulian freedman we recognize the soul of the gentleman. His influence on his son was manifestly great. In the full maturity of his powers Horace penned a tribute to his worth (S. I. 6. 65 foll.), in terms which prove how often and how deeply he had occasion in after life to be grateful for the bias thus early communicated. His father's character had given a tone and strength to his own which, in the midst of manifold temptations, had kept him true to himself and to his genius.

At what age Horace lost his father is uncertain, but probably be-

ore he left Rome for Athens, to complete his education in the Greek literature and philosophy, under native teachers. This he did some time between the age of seventeen and twenty. At Athens he found many young men of the leading Roman families, engaged in the same pursuits with himself. He was no careless student of the classics of Grecian literature, and, with a natural enthusiasm, he made his first poetical essays in their flexible and noble language. His usual good sense, however, soon caused him to abandon the hopeless task of emulating the Greek writers on their own ground, and he directed his efforts to transfusing into his own language some of the grace and melody of these masters of song. In the political lull between the battle of Pharsalia, A. U. C. 706 (B. C. 48), and the death of Julius Cæsar, A. U. C. 710 (B. C. 44), Horace was enabled to devote himself without interruption to the tranquil pursuits of the scholar. But then, after the latter event, Brutus came to Athens, and the patrician youth of Rome, fired with zeal for the cause of republican liberty, joined his standard, Horace, infected by the general enthusiasm, accepted a military command in the army which was destined to encounter the legions of Antony and Octavius. His rank was that of tribune, and his appointment excited jealousy among his brother officers, who considered that the command of a Roman legion should have been reserved for men of nobler blood. Here probably he first came into direct collision with the aristocratic prejudices which the training of his father had taught him to defy, and which, later in his life, ledged to the freedman's son the friendship of the emperor and of Mæcenas. At the same time he had manifestly a strong party of friends, who had learned to appreciate his genius and attractive qualities. It is certain that he secured the esteem of his commanders, and bore an active part in the perils and difficulties of the campaign, which terminated in the total defeat of the republican party at Philippi, A. U. C. 712 (B. C. 42). A playful allusion by himself to the events of that disastrous field (C. II. 7. 9 foll.) has been turned by many of his commentators into an admission of his own cowardice. This is absurd. Such a confession is the very last which any man, least of all a Roman, would make. The allusion could only have been dropped by one who felt that he had done his duty, and that it was known he had done it. It was no discredit to Horace to have despaired of a cause which its leaders had given up. After the suicide of Brutus and Cassius, the continuance of the contest was hopeless; and Horace may in his short military career have seen, in the jealousy and selfish ambition of many of his party, enough to make him suspicious of success, even if that had been attainable. Republicans who sneered at the freedman's son were not likely to found any system of liberty worthy of the name.

Horace reached home, only to find his paternal acres confiscated. His life was spared, but nothing was left him to sustain it but his pen and his good spirits. He had to write for bread (E. II. 2. 50 foll.), and in so doing he appeared to have acquired not only considerable repute, but also sufficient means to purchase the place of scribe in the Quæstor's office, a sort of sinecure clerkship of the Treasury, which he continued to hold for many years, if not, indeed, to the close of his life. It was upon his return to Rome that he made the acquaintance of Virgil and Varius, who were already famous, and to them he was indebted for his introduction to Mæcenas. The particulars of his first interview with his patron he has himself recorded (S. I. 6. 33 foll.). The acquaintance rapidly ripened into mutual esteem. It secured the position of the poet in society, and the generosity of the statesman placed him above the anxieties of a literary life. Throughout the intimate intercourse of thirty years which ensued there was no trace of condescension on the one hand, nor of servility on the other. Mæcenas gave the poet a place next his heart. He must have respected the man who never used his influence to obtain those favors which were at the disposal of the emperor's minister, who cherished an honest pride in his own station, and who could be grateful without being obsequious. Horace is never weary of acknowledging how much he owes to his friend. When he praises him, it is without flattery. When he soothes his anxieties or calms his fears, his words breathe an unmistakable sincerity. When he resists his patron's wishes, he is firm without being ungracious. When he sports with his foibles, he is familiar without the slightest shade of impertinence.

By Mæcenas Horace was introduced to Octavius, probably soon after the period just referred to. In A. U. C. 717, a year after Horace had been admitted into the circle of his friends, Mæcenas went to Brundisium, charged by Octavius to negotiate a treaty with Marcus Antonius. On this journey he was accompanied by Horace, who has left a graphic record of its incidents (S. I. 5). It is probable that on this occasion, or about this time, the poet was brought to the notice of the future emperor. Between the time of this journey and A. U. C. 722, Horace, who had in the mean time given to the world many of his poems, including the ten Satires of the first book, received from Mæcenas the gift of the Sabine farm, which at once afforded him a competence, and all the pleasures of a country life. The gift was a slight one for Mæcenas to bestow, but he no doubt made it as the freest and most welcome which he could offer to his friend. The farm was situated in the valley of Ustica, about twelve miles from Tibur (Tivoli), and, among its other charms, possessed the valuable attraction for Horace, that it was within an easy distance of Rome. Here

spent a considerable part of every year. Here he could entertain stray friend from town, — his patron Maecenas, upon occasion, — and the delights of this agreeable retreat were doubtless more than a compensation for the plain fare, or the thin home-grown wine with which its resources alone enabled him to regale them.

The life of Horace from the time of his intimacy with Maecenas appears to have been one of comparative ease and of great social enjoyment. He was soon admitted to the friendship of Augustus, and the close of his life his favor at court continued without a cloud. Augustus not only liked the man, but entertained a profound admiration for the poet. That Horace had fought with Brutus against him, did not operate to his prejudice. The poet was not ashamed of the fact, and Maecenas and Augustus were just the men to respect his dependence, and to like him the better for it. Their favor did not soil him. He was ever the same kindly, urbane, and simple man. In his letters he had originally been, never presuming upon his position, nor looking superciliously on others less favored than himself. At all times generous and genial, years only mellowed his wisdom and gave finer polish to his verse. The unaffected sincerity of his nature and the rich vein of his genius made him courted by the rich and noble (C. II. 18. 9 foll.). He mixed on easy terms with the choicest society of Rome; and what must that society have been which included Virgil, Varius, Plotius, Tibullus, Pollio, and a host of others who were not only ripe scholars, but had borne and were bearing a leading part in the great actions and events of that memorable epoch?

The health of Horace, never very vigorous, appears to have declined for some years before his death. He was doomed to see some of his dearest friends drop into the grave before him. This to him, who gave to friendship the ardor which other men give to love, was the severest wound that time could bring. "The shocks of Chance, the blows of Death" smote him heavily; and the failure of youth, and spirits, and health, in the inevitable decay of nature, saddened the thoughtful poet in his solitude, and tinged the gayest society with melancholy. Maecenas's health was a source of deep anxiety to him; and one of the most exquisite Odes (C. II. 17) addressed to that beloved friend, in answer to some outburst of despondency, while it expresses the depth of the poet's regard, bears in it the tone of a man somewhat weary of the world. He declares that, if untimely death shall snatch away his patron, he will not survive him; and the prophecy was fulfilled almost to the very letter. The same year (L. U. C. 746, B. C. 8) witnessed the death of both Horace and Maecenas. The latter died about the middle of the year, committing his friend, in almost his last words, to the care of Augustus: *heratij Flacci, ut mei, esto memor*. On the 27th of November,



when he was on the eve of completing his fifty-seventh year. Horace himself died, of an illness so short and sudden that he was unable to make his will in writing. He declared it verbally before witnesses, leaving to Augustus the little which he possessed. He was buried on the Esquiline Hill, near his patron and friend Mæcenas.

There are no authentic busts or medallions of Horace, and his descriptions of himself are vague. He was short in stature; his eyes and hair were dark, but the latter was early silvered with gray. He suffered at one time with an affection of the eyes, and seems to have been by no means robust in constitution. His habits were temperate and frugal, as a rule, although he was far from insensible to the charms of a good table and good wine, heightening and heightened by the rest of good company. But he seems to have had neither the stomach nor the taste for habitual indulgence in the pleasures of the table. Latterly he became corpulent and sensitive to the severity of the seasons, and sought at Baiae and Tiber the refreshment or shelter which his mountain retreat had ceased to yield to his delicate frame.

Of all his writings, Horace himself appears to have ascribed the greatest value to the *Odes*, and to have rested upon them his claims to posthumous fame. They were the result of great labor, as he himself indicates (C. IV. 2. 27 foll.); and yet they bear pre-eminently the charm of simplicity and ease. He was the first to mould the Latin tongue to the Greek lyric measures; and his success in this difficult task may be estimated from the fact that, as he was the first, so was he the greatest, of the Roman lyricists. Quintilian's criticism upon the Odes can scarcely be improved: *Lyricorum Horatius fere solus legi dignus. Nam et insurgit aliquando, et plenus est jucunditatis et gratiae, et variis figuris, et verbis felicissime audax.* In this airy and playful grace, in happy epithets, in variety of imagery, and exquisite felicity of expression, the Odes are still unsurpassed among the writings of any period or language. It is these qualities and a prevailing vein of genial and sober wisdom, which imbue them with a charm quite peculiar, and have given them a hold upon the minds of educated men which no change of taste has shaken.

Horace was not and could not have been a national poet. He wrote only for cultivated men, and under the shadow of a court. Beyond a very narrow circle his poems could not have been read. The very language in which he wrote must have been unintelligible to the people, and he had none of those popular sympathies which inspire the lyrics of Burns or Béranger. The Roman populace of his time was perhaps as little likely to command his respect as any which the world has ever seen, and there was no *people*, in the sense in which we understand the word, to appeal to. And yet Horace has many

points in common with Burns. "A man 's a man for a' that," in the whole vein of its sentiment is thoroughly Horatian. In their large and genial views of life they are closely akin; but the fiery glow of the peasant poet is subdued to a temperate heat in the gentler and physically less energetic nature of Horace.

In his amatory verses the same distinction is visible. Horace writes much about love, but he is never thoroughly in love. He seems to have known by experience just enough of the tender passion to write pretty verses about it, and to rally, not unsympathetically, such of his friends as had not escaped so lightly from its flame. The attempt to make out the Lydias and Lalages, the Lyces and Phrynes of his Odes as real objects of attachment is one of the many follies in which his commentators have wasted much dreary labor.

Horace's *Satires* and *Epistles* are less read, yet they are perhaps intrinsically more valuable than his lyric poetry. As reflecting "the age and body of the time," they possess the highest historical value. Through them the modern scholar is able to form a clearer idea in all probability of the state of society in Rome in the Augustan age, than of any other phase of social development in the history of nations. Horace's observation of character is subtle and exact, his knowledge of the heart is profound, his power of graphic delineation great. A genial humor plays over his verses, and a kindly wisdom dignifies them. As a living and brilliant commentary on life, as a storehouse of maxims of practical wisdom, couched in language the most apt and concise, as a picture of men and manners, which will be always fresh and always true, because it was true once, and because human nature will always reproduce itself under analogous circumstances, his *Satires*, and still more his *Epistles*, will have a permanent value for mankind. In these, as in his Odes, he inculcates what is fitting and decorous, and tends most to tranquillity of mind and body, rather than the severe virtues of a high standard of moral purity. To live at peace with the world, to shun the extremes of avarice, luxury, and ambition, to outrage none of the laws of nature, to enjoy life wisely, and not to load it with the cares which the lapse of a few brief years will demonstrate to be foolishness, is very nearly the sum of his philosophy. Of religion, as we understand it, he had little. Although himself little of a practical worshipper (C. I. 34. 1), he respected the sincerity of others in their belief in the old gods. But, in common with the more vigorous intellects of the time, he had outgrown the effete creed of his countrymen. He was content to use it for poetical purposes, but he could not accept as matter of belief the mythology about which the forms of the contemporary worship still clustered.

# NOTES

## ON THE

### SELECTIONS FROM HORACE.

#### THE ODES. Book I.

ODE I. — It is probable that the first three books of Odes were published together, with this as a preface, A. U. C. 730, B. C. 24. It is a graceful dedication to Maecenas of a work the composition of which had occupied and amused the poet at intervals for some years. It was probably at his patron's instigation that he arranged his fugitive pieces, and put them forth in this collected form.

1. **Atavis** — ancestors; properly, an ancestor in the fifth degree, thus: *pater, avus, proavus, abavus, atavus*. Maecenas belonged to the family of Cilnii, formerly Lucumones or princes of Etruria. — 2. Cf. Virg. G. II. 40. — 3. **Sunt quos** — *aliquos*. The indicative is used when particular persons are alluded to, as here the Greeks in opposition to the Romans. The subjunctive is used, as Dillenb. expresses it, *quum non tam esse aliquid ostenditur quam quale quid sit describitur*. Cf. Gr. 501. 2. A. & S. 26. 46 and R. 4. **Curriculo** = either the chariot (from *currere*, as *vehiculum* from *vehere*) or the course. On **Olympicum**, see on Ov. T. IV. 10. 95, and Virg. G. I. 59. — 4. **Collegisse**. Gr. 542. 2. A. & S. 268. 2, R. 2. The perfect instead of the present is used, like the Greek aorist, to express a complete action, or one frequently repeated, not a continuing course of action. Cf. C. I. 34. 16; III. 2. 30, etc. **Meta** = the goal; a conical pillar at the end of the course, round which the chariots turned on their way back to the starting-place. A skilful driver turned the goal as closely as possible without touching it; hence *evitata rotis*. **Fervida**. Cf. Milton: "then stayed the fervid wheels." — 5. **Palma**; i.e. the palm-branch which was presented with the crown to the victor in the games. — 6. **Terrarum** — **Deos** = exalts them, (as if they were) lords of the world, to the gods. The whole passage has been a very perplexing one to the critics. Some make *dominos* in apposition with *Deos*. Some put a period

after *nobilis*, and consider *euehit* as impersonal; translating: It exalts the lords of the earth (i. e. ironically, the Romans), to the gods — this one, if, etc. The chief difficulty with the punctuation and interpretation we have followed is, that it leaves *hunc* and *illum* to depend on *juvat*; a harsh construction (though not so bad as joining them with *dimoveas*, as some have done), but one which is adopted and defended by Dillenb. and others. On *euehit ad deos*, cf. C. IV. 2. 17, 18. — 8. **Tergeminis honoribus** is by most critics understood to refer to the three curule magistracies, those of the aedile, praetor, and consul; but some make it = *maximis honoribus*. The case is ablative; but a few of the commentators make it dative for *ad honores*. On *tollere*, see Gr. 553. V. A. & S. 271, N. 3; 274, R. 7 (b). The construction is a very common one in Horace. — 10. **Libyola**. The great bulk of the corn consumed at Rome was imported from Sicily and Libya. See C. III. 16. 26, 31. The *area* was a raised floor on which the corn was threshed; and after the wind had winnowed it the floor was swept, and the corn was thus collected. See Virg. G. I. 178 foll., where full directions are given for making an *area*. — 11. *Scindere* is the proper word for the plough; *findere* for the hoe or smaller instruments. **Attaliciis conditionibus**; i. e. the most extravagant terms. There were three kings of Pergamus of this name, which was proverbial for riches. The third left his great wealth to the Romans, B. C. 134. See C. II. 18. 5. — 13. **Dimoveas**. From the meaning of *de*, down from, *demoveo* is more properly used when the place from which the removal takes place is expressed, and *dimoveo*, when the sentence is absolute, as here. **Trabe**. Gr. 705. III. A. & S. 324. 3. Cf. *carina*, C. I. 35. 7. **Cypria**. See on Virg. A. I. 622. *Cypria*, *Myrtoum*, *Icariis*, *Africum*, are all particular names for general, used to give life to the description. — 14. The *Myrtoan* Sea, like the *Icarian* (see on Ov. M. VIII. 230), was a part of the Aegean. — 15. **Fluctibus**. Gr. 385 and 5. A. & S. 223, R. 2 (b). **Africum** = the west-southwest wind, which elsewhere Horace calls *praeceps*, *protervus*, etc. Cf. Virg. A. I. 85. — 16. **Otium** — **sui** = the peaceful fields about his native town. — 18. **Patl**. Gr. 552. 3. A. & S. 270, R. 1 (a). This is a Greek construction, and very frequent in Horace. **Pauperiem** is not extreme poverty (*egestas*), but narrow means. Cf. C. III. 29. 56. — 19. **Est qui**. See on *sunt quos*, v. 3. **Massici**. See on Virg. G. II. 143. — 20. **Solido** — **die**; i. e. to break in upon the hours of business. The *solidus dies* ended at the dinner hour, which, with industrious people, was the ninth in summer and tenth in winter. The luxurious dined earlier, the busy sometimes later. — 21. **Viridi** = evergreen. See on Ov. M. I. 104. **Membra**. Gr. 380. A. & S. 234. II. — 22. **Caput** = the source. **Sacrae**; i. e. to the nymphs of the stream. Cf. Virg.

E. I. 53. — 23. The *lituus* was curved in shape (but less so than the *cornu*) and sharp in tone, and used by cavalry; the *tuba* was straight and of deep tone, used by infantry. Cf. Ov. M. I. 98. For the construction, see Gr. 385. 5. A. & S. 245. II. 2 and R. 1. — 24. *Metribus*. Gr. 388. 4. A. & S. 225. II. So *calulus*, v. 27. — 25. *Detestata*; used passively. Gr. 221. 2. A. & S. 162. 17. *Manet = pernoctat*. *Jove = coelo*. Cf. Virg. E. VII. 60; G. I. 418; II. 325, 419. So Ennius: *Istuc est hic Jupiter quem dico, quoniam Graeci vocant aetrem*. — 28. *Teretes* = firmly twisted. *Plagas*; new of thick rope, used in hunting the larger beasts. Cf. Virg. A. IV. 131. *Marsus* (see on Virg. G. II. 167); for *Marsicus*, as in C. II. 20. 18. So *Bithynus*, C. I. 35. 7; *Colchus*, II. 13. 8; *Italus*, II. 13. 18; *Maurus*, I. 22. 2, etc. — 29. The ivy, sacred to Bacchus, made a fit garland for a lyric poet. — 31. *Cum Batyris* — *a satyrorum*. Cf. C. I. 12. 44, 24. 4, III. 1. 36; 3. 24; 18. 12, etc. — 33. *Entepe*, the Muse, was said to have invented the *tibia*, and she especially presided over music. *Polyhymnia*, or *Polymnia*, another Muse, invented the lyre. — 34. *Lesbicum*; i. e. of Sappho and Alcaeus, who were natives of Mytilene in the island of Lesbos. See on Ov. M. X. 55. *Tendere*. See on *tollere*, v. 8. — 36. Gr. 705. V. A. & S. 324. 5.

ODE II. — The prodigies described at the beginning of this justly celebrated Ode are those which were said to have followed the death of Julius Caesar. They are related also by Virgil, G. I. 466-489, which passage and the verses that follow it to the end of the book, should be read in connection with this Ode. It is very probable that Horace had this description in his mind when he wrote. He refers to these prodigies as evidences of the divine wrath for the guilt of the civil wars. He then invokes one god after another to come and restore the state, and finally fixes upon Mercury, whom he entreats to take upon himself the form of a man (i. e. Augustus), and not to leave the earth until he has accomplished his mission and conquered the enemies of Rome. The ode was probably written on the return of Augustus to Rome, after the taking of Alexandria, A. U. C. 725. B. C. 29.

1. *Terria*. Gr. 379. 5. A. & S. 225. IV. R. 2. *Dirae* belongs to both *nisus* and *grandinis*. This is very common in Horace. Cf. C. I. 31. 16, 34. 8; III. 2. 16; IV. 14. 4, etc. — 2. *Rubente* = red, i. e. with the reflected glare of the thunderbolt. — 3. *Dextera*. Gr. 148. 3. 1) A. & S. 106. *Jaculatus*; with the accus. of the thing struck, as in the only three instances in which Horace uses the word. In Virg. A. II. 276 the dative is used. *Arces*; the sacred buildings on the Capitoline Hill. — 5. *Terruit ne = terruit, ut metuerent ne* —

**6. Pyrrhae.** See on Ov. M. I. 260 foll. — **7. Proteus.** See on Ov. M. II. 9. — **8. Visere.** See on *tollere*, C. I. 8. — **11. Superjecto** (*sc. terris*) = poured over the earth. — **12. Damae** is both masc. and fem. See Gr. — **13. Flavum**; because of the sand washed down in its stream. Horace does not mean that he himself had seen these things, but that his generation had seen them. **Retortis — undis** = its waters driven violently back from the shore of the Etruscan sea; i. e. from its mouth. Some take *littore Etrusco* for the Etruscan or right bank of the river, as opposed to *sinistra ripa*, v. 18. — **15. Dejectum.** Gr. 569. A. & S. 276. II. **Monumenta regis**; i. e. the palace of Numa adjoining the temple of Vesta. See on Virg. G. I. 498. — **17. Nimium**; with *querenti*. Tiber is represented as taking upon himself, without the sanction of Jove, and in consequence of Ilia's complaints, to avenge the death of Julius Caesar, the descendant of Iulus, her ancestor. Ilia, or Rea (not Rhea) Silvia, is variously reported to have been married to the Tiber and the Anio, because into one of those streams she was thrown by order of Amulius. — **18. Sinistra ripa** (i. e. looking down stream); on which Rome was situated. — **21. Audiet — ferrum** = shall hear that citizens have sharpened the sword; i. e. *inter se*, for civil war. — **22. Quo — perirent** = by which it were better that the hostile Parthians should die. Persians, Medes, and Parthians are names freely interchanged by Horace. The Parthian Empire, at this time, extended nearly from the Indus to the Roman province of Syria, into which the Parthians often made incursions. See v. 51. The name of Augustus did something towards keeping them in check, but they were held by the Romans to be their most formidable enemies. — **23, 24. Vitio — juvenus** = our children thinned by the crimes of their fathers; not only by bloodshed, but by immorality. — **26. Imperi.** Gr. 45. 5. 1). A. & S. 52. **Rebus.** Gr. 384. II. A. & S. 223, N. — **27, 28. Virgines.** Vesta was the tutelary goddess of Rome. See on Virg. G. I. 499. She turns a deaf ear to the prayers of her virgins, because Caesar as Pontifex Maximus had particular charge of her temple and rites. **Carmina**, hymns, is opposed to *prece*, as a set formula to other prayers. — **29. Partes** = *munus, officium*. — **30. Venias.** Gr. 493. 2. A. & S. 262, R. 4. — **31. Humeros.** See on *membra*, C. I. 21. — **32. Augur**; as the god of divination. Cf. Virg. A. IV. 376. — **33. Mavis**; *sc. venire ad scelera nostra expianda*. **Erycina.** See on Ov. M. V. 363. Cf. Virg. A. V. 759. Apollo is invoked as the steadfast friend of Troy; Venus, as the mother of Aeneas and the Julian family; and Mars (**Auctor**), as the father of Romulus. — **34. Jocus** = Mirth. **Ciroum**; the prep. after the noun, as often in the poets. Cf. C. III. 3. 11; Virg. A. I. 32; II. 792, etc. — **36. Respicis** = thou regardest. — **38. Leves** = burnished.

—39. The order is, *et vultus Mauri pedibus acer in curatulum lectus*. **Peditis**; i.e. *equo defecti*. The troops of Mauritania were chiefly cavalry. —41. **Juvenem**; i.e. Augustus, who was forty years old at the time. Cf. Virg. G. I. 500. *Juvenis* and *adolescens* were used of any age between *pueritia* and *senectus*. Cicero speaks of himself as *adolescens* at the age of forty-four, and as *senex* at sixty-two. —42. **Alea**; with *filius*. See Virg. A. IV. 239 foll. Mercury is selected as the representative of Augustus, because he is the messenger of peace. —43. **Filium**. Gr. 369. 2. A. & S. 52. **Vocari**. See on *talare*, C. I. 1. 8. —45. **Seras**; adj. for adv., as often. Cf. C. I. 7. 17; 10. 3; 12. 57, etc. Gr. 443. 2. A. & S. 205, R. 15. **Redeas**. Gr. 488. L. A. & S. 260, R. 6. So *tollas*, *ames*, and *sinas*. —46. **Laetus** = propitious. **Quirini**. See on Virg. A. I. 292. —49. **Triumphos**; object of *ames*. Cf. C. I. 1. 19, 20. Augustus had just celebrated, or was about to celebrate, three triumphs on three successive days, for his victories, (1.) over the Gauls, Pannonians, and Dalmatians, (2.) at Actium, and (3.) at Alexandria. —50. **Pater**. The title of *pater patriae* was not assumed by Augustus till A. U. C. 752. It was the highest title of honor that could be given to a citizen, and was first given by the Senate to Cicero (the army had previously bestowed it on Camillus), on the suppression of Catiline's conspiracy. **Princeps** (sc. *senatus*), a title taken by Augustus, A. U. C. 726. —51. **Inuitos** = unpunished. See on v. 22. —52. **Caesar**. Maclean speaks of the unexpected introduction of the name of Caesar at the end of the ode, as "an instance of consummate art."

ODE III. — This Ode is addressed to the ship which was carrying Virgil the poet to Greece, perhaps on that voyage from which he only returned to die, A. U. C. 735, B. C. 19.

1. **Sic**, in this place, is — an emphatic *utnam*; the object of the wish being a means by which the desired end may be accomplished. It is not precisely like those passages in which *ut* follows the prayer on which it depends, where condition and consequence are clearly marked, and an opposite wish is implied, if the condition be not fulfilled. Cf. Virg. E. IX. 30. — **Divia**; i.e. Venus, who, as born of the sea, was supposed to have power over it. Cf. Virg. A. V. 800, 801. Hence she was sometimes called *marina*, had temples built for her in harbors, etc. **Cypri**. See on Virg. A. I. 622. Gr. 399. 3. A. & S. 213, R. 1 (3). — 2. **Fratres**; i.e. Castor and Pollux, who were worshipped as the protectors of travellers by sea. The Greeks called them *ἀρωγὸν αὐτῶν*, "sailor-helpers." They were placed by Jupiter in the constellation *Gemini*; but *lucida sidera* here is thought by some to refer to the electrical phenomena, now known among sailors as "St. Elmo's fire," which the ancients supposed to indicate the

presence of Castor and Pollux. — 3. **Pater**; i. e. Aeolus. See on Virg. A. I. 52 foll. — 4. The Iapygian or northwest wind, so called from Iapygia in Apulia whence it blows down the Adriatic, was favorable for a voyage from Brundisium, where Virgil would embark for Greece. — 5. **Finibus**; dative with *debes* and *reddas*. Maclean considers it the ablative of the place where the debt was to be paid. — 6. Cf. C. II. 17. 5. — 7. **Illi**. Gr. 398. 5. A. & S. 211, R. 5 (1). — 8. **Africum**. See on C. I. 1. 15. — 9. **Aquilonibus**; the north winds. See on *fluctibus*, C. I. 1. 15. — 10. **Hyadas**. See on Ov. M. III. 595; Virg. G. I. 138; A. I. 744. — 11. **Arbiter** = tyrant. Cf. C. III. 3. 5. **Hadriae** = the Adriatic. Gr. 44. A. & S. 42. 2. — 12. **Sen** (*sive*) is omitted before *tollere*. This is common in Horace. **Pondere** = to smooth. Cf. Virg. A. I. 66. — 13. **Gradum** = approach; i. e. what form of coming death should he fear, etc. — 14. Cf. Milton: "Sight so deform what heart of rock could long Dry-eyed behold?" The ancients wept more freely than men do now. Caesar, describing the effect of fear on his men, says: *Hi neque vultum fingere neque interdum lacrimas tenere potuerunt*. (B. G. I. 39). — 15. **Acrocerania**; a promontory in Epirus (now *Cape Linguetta*) the western end of the *Montes Ceraunii*. Cf. Virg. G. I. 332; A. III. 506. — 16. **Dissociabilli**; used actively, like *illacrimabilem*, C. II. 14. 16, which is used passively, C. IV. 9. 26. — 17. See on Ov. M. I. 134. — 18. **Andax** — *perpeti*; i. e. bold to endure all sufferings. *Perpeti* = to endure to the end. — 19. **Vetitum** with *nefas* is not altogether redundant. It expresses crimes which are obviously forbidden, as shown by the obstacles thrown in the way of their commission. — 20. **Genus** = *filius*; i. e. Prometheus, who stole fire from heaven and gave it to mortals. For this he was chained to a pillar, where an eagle fed upon his liver, which grew as fast as it was consumed; and Pandora was sent down to earth (for the various forms of the myth see any Classical Dictionary) with all the ills and diseases that have since been the lot of mortals. — 21. **Mala** = mischievous (in its consequences). — 22. The order is *tardaue necessitas leti, prius amoti, corripuit gradum*. — 23. **Daedalus**. See Ov. M. VIII. 183 and Virg. A. VI. 14 foll. — 24. **Perrupit**; last syllable lengthened by the arsis. **Acheronta**; put, as often, for the lower world. See on Virg. G. II. 492. **Herculeus**. Gr. 398. 2. A. & S. 211, R. 4 (a). The reference is to the twelfth labor of Hercules. See on Virg. A. VI. 395. — 25. **Ardui**. Gr. 396. III.; 441. A. & S. 212, R. 3, N. 3. — 26. **Iracunda ponere fulmina** = to lay aside his wrathful thunderbolts.

ODE IV. — L. Sestius, whose name is used in this Ode, served with Horace under Brutus, and they were no doubt on terms of inti-



may. The poem professes to be written at the beginning of spring, and its subject is the uncertainty of life and the duty of enjoying it.

1. **Solvitur.** Cf. the description of spring, Virg. G. I. 44 foll. **Favoni** = of Favonius; i. e. Zephyr, or the west wind. — 2. **Machinae**; the rollers used to launch vessels after they had been drawn up on shore during the winter. **Carinae.** See on *trabe*, C. I. 1. 13. — 3. **Neque . . . aut . . . nec.** The two first of these form one branch of the sentence, and the last the other. — 4. **Canis pruinæ** = the hoar frost. — 5. **Cytherea**; from the island *Cythera*. See on Virg. A. I. 680. — 6. **Gratiae** — the Graces; daughters of Jupiter and Eurynome, according to Hesiod (cf. Milton's *L'Allegro*), the personifications of grace and beauty, and usually, as here, the attendants of Venus. **Decentes** — comely. — 7. **Graves** = laborious. **Cyclopus.** See on Ov. M. I. 259. — 8. **Vulcanus.** See on Ov. M. II. 5. **Urit** = kindles up. Cf. *incendimus aras*, Virg. A. III. 279. Vulcan is hard at work, getting bolts ready for the thunderstorms of summer. — 9. **Nitidum**; i. e. with oil. Cf. C. II. 3. 13. **Impedire** = *vincire*. The myrtle was sacred to Venus. Cf. Virg. E. VII. 62. — 11, 12. **Fauno** = Faunus; the Latin god of fields and shepherds, worshipped also as an oracular divinity. From his varied manifestations, the idea arose of a plurality of Fauns. See on Ov. M. I. 193 and Virg. G. I. 10. The Faunalia took place on the Ides of December. But a lesser festival was observed on the Ides of February, at the advent of Faunus, or Pan, the two being identified by the later Romans. See on Ov. M. XI. 147 and Virg. G. I. 17. At that time the flocks and herds went out to graze, and the god was invoked for their protection. **Immolare** takes either the accusative or the ablative of the victim. Here the MSS. vary and many editors adopt *agna* and *hædo*. — 13. **Pulsat** — knocks at the door. Cf. Ov. Heroid. XXI. 46. *Persephone nostras pulsat acerba fores*. — 14. **Reges** — the rich; as often in Horace. Cf. C. II. 14. 11; C. II. 18. 34; E. I. 10. 33; A. P. 434, etc. — 15. **Longam** = far-reaching. — 16, 17. **Premet** belongs more properly to *nox*, but is joined, by *zeugma*, with **Manes** and **domus**. Gr. 704. I. 2. A. & S. 323 (A) (2). **Fabulae** = unreal, visionary. Cf. C. IV. 7. 16 and Persius, S. V. 152: *cuius et Manes et fabula fies*. **Exilis** = bare, or joyless. Some make it = shadowy. **Simul** = *simul ac*, as often in Horace. Cf. C. I. 9. 9; C. I. 12. 27; C. II. 16. 2; C. III. 4. 37; C. IV. 7. 10, etc. — 18. **Regna vini.** It was usual at feasts for one to be chosen by lot or by throw of dice, as president, called by the Greeks *συνπροσάπυς*, and by the Romans *rex bibendi* or *magister bibendi*, his office being principally to regulate the quantity and quality of wine to be drunk. **Talis** = dice; not the adjective with *vini*, as a few of the editors have made it. — 19. **Quo.** Gr. 414. 2. A. & S. 247. 1. (2).



and son of Telamon, king of Salamis, the island on the southern coast of Attica where Themistocles defeated the forces of Xerxes. When he returned from Troy his father refused to receive him, because he came without his brother, whereupon he went with his followers to Cyprus, and built a city there which he called after his native place, Salamis. *Quum fingeret tamen* is an imitation of the Greek *καὶ φέρων ὅπως*. But this use of *tamen* is not uncommon in Cicero. Teucer selected Hercules as his protector, and wore a crown of poplar, which was sacred to that hero. See Virg. *E.* VII. 61. — 22. *Lyseo*. See on Ov. *M.* XI. 67. Cf. Virg. *G.* II. 239; A. I. 686, etc. — 25. *Mellor* — *parente* = Fortune, kinder than my father. — 27. *Duce et auspicio*. Horace here puts into Teucer's lips technical distinctions of which he could know nothing. The commander-in-chief of a Roman army had a power called *imperium* given him, in virtue of which his acts in the war in which he was engaged, were done on behalf of the state. He alone had the power of taking the auspices under which the war was carried on. The difference between *dux* and *auspex* was the difference between a commander, who had the *imperium* (and therefore the *auspicium*) and one who had not. If an *imperator* commanded in person, the war was said to be carried on under his *ductus* as well as his *auspicia*, otherwise only under his *auspicia*, his *legatus* being the *dux*. — 29. *Ambiguum* = of doubtful name; i. e. liable to be confounded with the old Salamis. *Tellure*; i. e. in Cyprus. — 30. Cf. Virg. *A.* I. 198 foll.

ODE IX. — This is a drinking song for the winter, imitated from an Ode of Alcæus. A party is supposed to be assembled in the city, and one calls on the master of the feast to bring out his best wine, and make the fire burn bright, that they may banish care and all thought of the future, since youth is the time for innocent enjoyment.

1. 2. *Stet* = stands out; i. e. having a fixed and prominent appearance. Cf. Virg. *A.* VI. 300. See on *Adiphe ut*, Virg. *E.* V. 6. *Soracte* was one of the Faliscan range of hills, about 2,200 feet high, and twenty-four miles from Rome. It is seen very clearly from the northern part of the city. — 4. *Laborantes*. Cf. *C.* II. 9. 7. — 5. *Constiterint* = have ceased flowing. *Acuto* is applied to cold, like our words *sharp*, *keen*. Horace applies it to heat also. See *E.* I. 10. 17. — 7. *Deprome* = draw out; i. e. from the *diota* (so called from its having two ears, *diota*, or handles), or *amphora*, *testa*, or *cadus*; all which were names for the vessels of earthenware or glass in which the wine was kept, as we keep it in bottles. The name of the wine is applied, by metonymy, to the vessel containing it. — 8. *Thaliarche* = feast-master. See on *C.* I. 4. 18. Some critics have

thought it a proper name by which the poet addresses one of his friends; *C. Proculus*, Ritter thinks, because the quantity of the syllables of the two names is the same (as was customary in fictitious names, it is said), and for some minor reasons. — 9. **Permitte divia**. Cf. Milton: "Live well; how long or short permit to Heaven." **Simul**. See on C. I. 4. 17. — 10. **Fervido** = boiling. Cf. Virg. G. I. 327. — 13. **Sit futurum**. Gr. 525. A. & S. 265. **Fuge** = *meli*. Gr. 552. 1. A. & S. 271, N. 3. — 14. **Quem dierum cumque** = *quemcumque diem*. Gr. 187. 5; 396. III. A. & S. 136, R. 3; 212, R. 2. **Dabit**. Gr. 475. 3. A. & S. 259, R. 4 (3). — 16. **Puer** = while you are young. Gr. 363. 3. A. & S. 204, R. 1 (a). — 17. **Virenti**; sc. *tibi*. Gr. 386. 2. A. & S. 224, R. 1. — 18. **Campus**; sc. *Martius*. See on Virg. A. VI. 873. **Areae** were open places about the temples and elsewhere, used as promenades and for games. — 20. **Composita** = appointed, agreed upon. **Repetantur**. Gr. 488. II. A. & S. 260, R. 6. — 21, 22. The order is, *Et nunc gratus risus (repetatur) ab intimo angulo, proditor latentis puellae*. — 24. **Male pertinaei** = mischievously obstinate, or (since *male* may be taken in either sense) not obstinate; that "yieldingly resists," as an old English ballad has it. Cf. Virg. E. III. 65 and Thomson's "maid, On purpose guardless, or affecting sleep."

ODE X. — In this Ode, which is a translation or close adaptation of one written by Alcaeus, the attributes and legends belonging to Hermes, the Greek divinity, are applied to Mercurius, the Latin, who was properly the god presiding over commerce.

1. See on Virg. A. IV. 247 foll. — 2. **Feros** — **recentum** = the rude manners of the early race of men. **Voce**. Hermes was the herald of Zeus and the god of eloquence. **Decorae** = graceful; i. e. giving grace to the limbs. — 6. **Lyrae**. Hermes was said, when a child, to have taken the shell of a tortoise and put strings to it, making the lyre. — 7. Hermes, as the god of gain, was the patron of thieves. — 9. Translate in the following order: *Olim Apollo, dum te puerum terret (terrebat) minaci voce, nisi reddidisses boves per dolum amotas, risit viduus (spoliatus) pharetra*. Hermes is also said to have stolen, when a child, some cows of Apollo's. After some time, that god discovered the thief, and, when threatening to punish him if he did not restore them, he turned and found his bow and arrows gone; and Horace says he smiled at the expertness of the theft. This story is said to have been invented by Alcaeus. — 13. **Atridas**. See on Virg. A. I. 458. — 14. **Ilio**; here neuter, from *Ilion*, or *Ilium*. See feminine form, C. IV. 9. 18. **Priamus**. Cf. Virg. A. I. 483-487. — 15. **Thessalos ignes**; i. e. the watch-fires of the Thessalian troops of Achilles. **Trojae**; dative with *iniqua*.

—17-19. Cf. Virg. A. IV. 242-244, where also we have a description of his *virga*, or *caduceus*. On *levem* cf. Ov. M. X. 14. *Deorum*; partitive genitive.

ODE XI.—The swarms of impostors from the East, who pretended to tell fortunes at Rome, in the time of the Empire, became a public nuisance, and laws were passed against them, but without the effect of putting them down. Horace here warns a friend, whom he calls Leuconoe, not to give heed to them.

1. *Quaesieris*. Gr. 488. II. A. & S. 260, R. 6. So *Sapies*, etc., vv. 6, 7. On *scire nefas*, cf. C. III. 29. 29-32.—2. For *neq* with the imperative (or subjunctive=imperative) cf. C. I. 9. 15; C. III. 29, 6, etc. *Babylonios numeros*—the calculations of the Chaldeans.—3. *Ut*—*quanto*.—4. *Hiemes* = *annos*.—5, 7. *Spatio*—*resoces*; i. e. cut down far-reaching hopes and confine them within a narrow compass. Cf. C. I. 4. 15.—8. *Carpe diem* = seize the (present) day.

ODE XII.—The object of this Ode is to celebrate the popular divinities and heroes of Rome; but the design is so worked out as to draw the chief attention to Augustus.

1. This opening is taken from the beginning of the second Olympic Ode of Pindar:—

ἀναξιδόρυγες ὕμνοι  
τίνα θεῶν, τίνα ἥρωα, τίνα δ' ἄνδρα κελαιόχορον;

2. *Celebrare*. See on C. I. 1. 8. Horace invokes the Muses without much discrimination; but Clio is not improperly invoked here, as the Muse of history. Calliope, the Epic Muse, is invoked C. III. 4. 2; Melpomene, the tragic, is asked for a dirge, I. 24. 3, and is invoked by Horace as his patroness in C. IV. 3, Euterpe and Polymnia, the proper lyric Muses, occur C. I. 1. 33.—3, 4. *Jocosa imago*—the sportive echo.—5, 6. *Helicon*. See on Ov. M. II. 219. *Pindo*. Ov. M. II. 225. *Haemo*. Virg. G. I. 492; II. 488, where the same epithet is used.—7-10. *Temere* = involuntarily, not knowing why. See on Ov. M. XI. 1. Calliope was the mother of Orpheus. Cf. Virg. E. IV. 55-57.—11, 12. *Auritas* = listening, attentive. *Ducera*. See on C. I. 1. 18.—13-16. *Parentis* = Jupiter. Cf. Virg. E. III. 60; A. I. 229, 230. *Variis horis* = the changing seasons. *Mundum*—the sky; as in Virg. G. 1. 240.—17-20. *Unde* = from whom. Cf. C. I. 12, 17. Even Cicero uses it of persons. *Nec*—*secundum*. Cf. Milton: "for none I know, Second to me or like, equal much less", and again: "no far to thine Equivalent or second." Cf. Virg. A. V. 320. *Pallas* is said to be next to Jupiter, not absolutely, but among those *qui generantur*

*ἵππο*, and only these are mentioned. — **21 - 24. Proellis** refers to the war of Bacchus with the giants, and his Indian conquest. See on Ov. M. IV. 605. **Te.** Gr. 371. 3. 1). A. & S. 232 (2) and N. 1. **Liber.** See on Ov. M. III. 636. **Virgo** = Diana. Cf. the Greek *Κόρη*, *Πάρθενος*. Homer calls her *θηροκτόνος*, the slayer of wild beasts. So Apollo is *ἐκπηβόλος*, the far-shooter, and *κλυτότοξος*, famed with the bow. — **25 - 28. Alciden** = Hercules, who was the reputed grandson of Alcaeus. **Pueros**; i. e. the Dioscuri, Castor and Pollux, the sons of Jupiter and Leda. See on C. I. 3. 2. **Pugnans**; ablative from *pugnus*. Pollux was a pugilist; *πύξ ἀγαθόν*, as Homer says, of which *pugnus nobilem* is a translation. Castor was *ἵπποδάμων*, the horse-tamer. For syntax of *superare*, see on C. I. 1. 18. **Simul**; sc. *ac.* **Alba stella** = *lucida sidera*, C. I. 3. 2. — **31. Voluere**; i. e. the Dioscuri. **Ponto.** Dillenb. says that the poets use the dative with *recumbere*, as with *incumbere* in prose. Cf. Virg. G. I. 401. — **34 - 36. Pompili** = Numa Pompilius. Cf. Virg. A. VI. 810. **Tarquini.** It has been much disputed whether this refers to Tarquinius Priscus or Superbus. Ritter, Dillenburg, and others make it the latter; Maclean favors the former, taking *superbos* in a good sense (= *splendidos*) as in C. I. 35. 3. **Catonis** = M. Cato Uticensis, who put himself to death rather than fall into the hands of Julius Caesar. Cf. Virg. A. VI. 841. On *memorem*, see Gr. 525. A. & S. 265. The order is, *dubito (utrum) prius post hos memorem Romulum, an quietum Pompili regnum*, etc. — **37 - 44. In Scauros** the plural is used for the singular, and M. Aemilius Scaurus is meant, who was consul B. C. 115. The story of M. Atilius Regulus, who as consul commanded the Roman army in the first Punic war, and was taken by the Carthaginians, is told in C. III. 5. L. Aemilius Paullus commanded with Varro, his colleague in the consulship, at the battle of Cannae, when the Romans were defeated by Hannibal, and Paullus lost his life by refusing to fly when he might have done so. C. Fabricius Luscinius (cf. Virg. A. VI. 844) was consul and commanded in the war with Pyrrhus B. C. 278, three years after which M. Curius Dentatus was consul and commander in the same war. Both of these consuls were celebrated for the simplicity of their habits, and for rejecting the bribes of the Samnites. The older Romans wore their hair and beards long. L. Furius Camillus is he who was said to have forced the Gauls to raise the siege of the Capitol, B. C. 390. Cf. Virg. A. VI. 825. **Insigni Camena** = in lofty song. **Baeva** does not necessarily bear a bad sense, nor is it so used in C. III. 16. 16. **Apto cum lare** = with a suitable house; i. e. of a size proportionate to the small ancestral farm. The *lar*, or household god is put for the house. See on Virg. A. V. 744 and cf. the similar use of *penates*. — **45 - 48. Occulto . . . aevo** = "in the impercep-

tible lapse of time." **Marcelli** = M. Claudius Marcellus, who took Syracuse in the second Punic war, B. C. 212. His name stands also for his descendants, and particularly the young Marcellus, who married Julia, the daughter of Augustus, B. C. 25, and died in less than two years after. Cf. Virg. VI. 855 foll. The star of Julius Caesar and the lesser lights of that family are meant by what follows. At the death of Caesar, a comet is said to have appeared, which was supposed to be his spirit translated to the skies. — **51, 52. Tu regnes** = Thou shalt reign, with Caesar thy vicegerent (on earth). — **53-56. Parthos.** See on C. I. 2. 22. **Latia** is put for the Roman Empire. **Iusto** = legitimate, complete. **Orae.** Gr. 386. A. & S. 224. The **Seres** and **Indi** are not much distinguished by Horace, and, when he is speaking of the East, their names are used indefinitely for the farthest nations known to the Romans in that direction. They are often, as here, associated with the Parthians. Cf. Virg. G. II. 121. — **59, 60. Parum castis** = *pollutis*, polluted, profaned. **Luca.** See on *terris*, C. I. 2. 1. Cf. C. I. 3. 40.

**ODE XIV.** — During the troubles in Mitylene, his native city Alcæus wrote an Ode, of which this seems to be a close imitation. It was written most probably during the civil wars, that is, between B. C. 41 and 30 (when Horace returned to Rome). The state is likened to a ship drifting out to sea with its rigging crippled, and in danger of destruction.

**4. Remigio.** Gr. 393. 5. 3). A. & S. 250. 2 (1). — **5. Africo.** See on C. I. 1. 15. — **6. Gemant.** See on *Adspice ut*, Virg. E. V. 6. So *possint*. Cf. C. I. 9. 1. **Sine funibus** — without rigging. Some make it = without girding-ropes, referring to Acts xxvii. 16. — **7, 8. Carinae;** poetic plural. Cf. C. I. 35. 7 and see on *trabe*, C. I. 1. 13. **Imperiosius** = too violent. Gr. 441. 1. A. & S. 122, R. 3. — **10. Di.** There was usually a niche in the stern of a ship where the image of the tutelary god was kept. **Pressa** = *oppressa*. **Voces** = you may invoke. Gr. 501. 1. A. & S. 264. 1. — **11-13.** The best ship timber came from Pontus. See on Virg. G. I. 58. **Pinus** is in apposition with the subject of *jactes*, and *nobilis* agrees with *silvas*. — **14-16. Pictis.** Cf. Virg. A. V. 663. **Nial** — *Indubium* = if you are not fated to be the sport of the winds. Gr. 508 and 2. A. & S. 261, R. 1. — **17-20.** Taking the Ode as an address to the state, we can only understand Horace to mean, that while he was attached to Brutus, or before he had received pardon, he had no other feelings than fear for his own safety and disgust with the state of the country; but now, under Augustus, he watches its fate with the affection and anxiety of a friend. The order is, (*Tu*) *quod nuper eras mihi sollicitum tacidum (et quæ) nunc (es) dederunt*

*curaque non levis, vites acquora interfusa (inter) nitentes Cycladas.*  
**Nitentes** = shining; as cliffs do in the sun. The Cyclades abound in white marble. See on Virg. A. III. 127.

ODE XVI. — Horace appears to have written some severe verses against some woman or other, and this seems to be written in mock penitence for that offence. He represents the evils of anger, and begs her to destroy his verses and forgive him.

**2, 3. Quem — iambis** = Put what end you will to those abusive verses. On **pones** see Gr. 470. 1. A. & S. 259. 4. **Flamma**. Gr. 414. 4. A. & S. 247. 3. — **3. Hadriano**. Cf. C. I. 3. 15. — **5-8. Dindymene** = Cybele, the mother of the gods; so called from Mount Dindymus, in Galatia, where she had a temple. Her priests were called Galli (from this locality) and Corybantes. Her rites were celebrated by these priests in a very mad fashion, as were those of Bacchus. Cf. Virg. A. III. 111 and Ov. M. XI. 16. **Sacerdotum** limits both **mentem** and **incola**. For a description of the Pythian *possession*, or inspiration, see Virg. A. VI. 77 foll. On the Bacchic *fray* cf. Virg. A. IV. 301 foll. and Ov. M. XI. 3 foll. **Acuta gemmant aera** = redouble the blows on the shrill brass; i. e. the cymbals. **Non sic** = *non tanto cum impetu*. — **9-12. Noricum**. The best steel for sword-blades came from Noricum, on the Danube. **Ruens** = rushing down, descending. — **13-16**. This story is not found elsewhere. It would seem to be a merry invention of Horace, to add to the ironical extravagance of the poem. **Principi limo** = the primary clay; i. e. the raw material with which he began. — **17-20. Irae — stravere**; referring to the quarrel between Atreus and Thyestes which ruined the royal house of the Pelopidae. **Et — perirent** = and has ever been the final cause of the fall of lofty cities. **Urbibus**. Gr. 398. 5. A. & S. 211, R. 5 and N. **Stetere**, expressing “a fixed fact,” is more forcible than *fuere* would be. — **22. Composce mentem** = be appeased. — **23. Celeres iambos** = hasty iambics. Cf. A. P. 251. — **25. Mitibus**. Gr. 416. 2. A. & S. 252, R. 5. — **26-28. Flas**. Gr. 503. I.; 505. A. & S. 263. 2. So **reddas**. — **Opprobria**. Gr. 431. A. & S. 257.

ODE XXII. — Aristius Fuscus was an intimate friend of Horace. See S. I. 9. 61 and E. I. 10. He is said to have been a grammarian and a writer of plays. The subject of the Ode is the security and happiness of the upright man. He is safe wherever he may go; even the wild beasts will not harm him.

**1, 2. Integer vitae**. Gr. 399 and 3. 4). A. & S. 213 and R. i (s). So *amens animi*, Virg. A. IV. 203. Cf. Milton: “from sin and blame entire.” **Mauris** = *Mauritanicis*. The Mauritians



were famous for their skill in the use of the javelin. On *jaculis* see Gr. 419. III. A. & S. 250. 2 (2). — 5-8. *Syrtes*; i. e. along the burning coast bordering on the Syrtis. See on Virg. A. I. 146; IV. 41. Cf. C. I. 31. 5. *Caucasum*. See on Virg. G. II. 440; A. IV. 367. *Fabulosus* = famed in fable; not, fabulous. *Hydaspes*; one of the tributaries of the Indus, now the *Behat*, or the *Jelum*, or (Macleane) the *Vistara*. — 10, 11. *Canto*. Gr. 467. 4. A. & S. 259 (1) (c). *Cura expeditis* = with cares forgotten. Some read *curs expeditus*, free from care. — 13-16. *Portentum* = monster. *Daunias* (sc. *terra*) = Daunia; the ancient name of northern Apulia; derived from Daunus, a native king, the father-in-law of Diomed. *Militaris* = famed for its soldiers. *Aesculetis*; a word not found elsewhere. The Apulian slopes of the Apennines were thickly wooded. *Jubae tellus*. Juba, the son of Hiempsal, was king of Numidia. His son, by favor of Augustus, was restored to that kingdom, but afterwards received in exchange for it Mauretania and parts of Gaetulia. It is uncertain which of the two kings Horace had in mind, or whether he means generally the northern parts of Africa, which were famous for lions. — 17-20. *Pona*. Gr. 135. 2. *Pigris* = torpid, unfruitful. *Juppiter*. See on C. I. 1. 25. *Urget* = broods heavily over. — 21, 22. These verses describe the torrid zone, as vv. 17-20, the frigid. *Domibus negata* = uninhabitable; literally, denied to dwellings. — 24. *Dulce*. Gr. 335. 4. 1). A. & S. 205, R. 10.

ODE XXIV. — Quinctilius Varus was born at Cremona, and was a neighbor and friend of Virgil, through whom it is probable Horace made his acquaintance. He is referred to in the *Ars Poetica*, v. 438 foll., as a discerning critic. He died young, B. C. 24, and this Ode is intended to console Virgil for the loss of his friend.

1-3. *Desiderio*; dative, instead of the genitive. Gr. 398. 5. A. & S. 211, R. 5 and N. *Capitis*. The Greek and Latin poets use the head for the whole person, especially in expressing affection. *Melpomene*. See on C. I. 12. 2. — 5. *Ergo* = can it be that? — 7, 8. Cf. C. S. 57 foll. — 9. *Bonia*. Gr. 391. A. & S. 222. 3, R. 1 and (c). So *nulli* and *tibi*. — 11, 12. *Tu — deos* = It is vain, alas! that with pious prayers thou dost ask the gods to restore Quinctilius, whom thou didst intrust to their keeping, but not on these terms (i. e. that they should take him away). — 13. *Quodsi*. Horace never uses *si*, which Virgil uses as often and in the same way as Horace uses *quodsi* — but cf. *Orpheo*. See on C. I. 12. 8. Cf. Ov. M. XI. 2, 92. — 15-18. *Imagini* = shade; the unsubstantial body in which the soul dwelt after death. Cf. Virg. A. VI. 292 foll. *Virga*. See on C. I. 10. 18. *Non — recludere* = not in-

indulgent enough to our prayers to undo the door of fate; i.e. the door of Hades when Fate has closed it. **Precibus** is the dative, depending either on *lenis* (Ritter) or on *recludere*. **Nigro** = dark, gloomy; like everything in the lower world. Even Proserpina is called *furva* in C. II. 13. 21. See on Ov. M. V. 404. **Gregi** = *ad gregem*. Gr. 384. 2. 1). A. & S. 225. IV. R. 2. — 19, 20. **Durum**: — **nefas** = 't is hard to bear; but patience makes that lighter which no power can change. Donatus says that Virgil was much in the habit of commending this virtue of patience, saying that the hardest fortunes might be overcome by a wise endurance of them. Cf. Virg. A. V. 710. Therefore, says Fabricius, Horace consoles Virgil with his own philosophy.

ODE XXVI. — This Ode is an invocation of the Muse, praying her to do honor to L. Aelius Lamia, a Roman of noble family, who distinguished himself in the war with the Cantabri. It would appear that, at the time it was written, the affairs of the Parthians were occupying a good deal of attention at Rome, since Horace speaks of himself as the only one who gave no heed to them. The circumstances that may be supposed to be referred to are to be gathered from the following account. In the year B. C. 30, Phraates (Arsaces XV.) being on the Parthian throne, and having by his cruelties made himself obnoxious to his subjects, Tiridates, likewise one of the family of Arsacidae, was set up as a rival to Phraates, but was defeated in his attempt to dethrone him, and fled for protection to Augustus, who was then in Syria, after the death of M. Antonius. Shortly afterwards, however, the Parthians succeeded in getting rid of their king, and Tiridates was called to the throne. In B. C. 25, Phraates, having obtained assistance from the Scythians, returned and recovered his kingdom; and Tiridates fled to Augustus once more for protection. He was then in Spain. The assembling of the Scythian force and the alarm of Tiridates are evidently referred to here, and the two seem to be associated. It is natural to infer, therefore, that it was just before Tiridates fled from his kingdom, in B. C. 25, that the Ode was composed.

1. Cf. C. III. 4. 25. — 2. **Mare Creticum** = the Cretan Sea; lying north of Crete, here put for the sea in general. See on C. I. 1. 13. — 3 — 5. **Portare**. Gr. 553. V. A. & S. 274, R. 7 (b). Cf. C. I. 1. 8. **Quis** = *queis* = *quibus*. Gr. 388. 3. A. & S. 225. II. Some make it nominative with *rex*. **Arcto**. See on Virg. G. I. 246 and Ov. M. II. 129, 171. **Tiridaten**. Cf. Virg. G. II. 496. — 6. **Integris** = pure. — 9. **Pimplea** = Muse; from Pimplea, a hill and fountain in Thrace, sacred to the Muses. — 10, 11. **Fidibus novis** = lyric strains new (to the Romans). Cf. C. III. 30. 13. See also C. I. 1. 34 and note.

temple. — 2. *Novum*. New wine.  
 Sardinia, like Sicily, was famed for  
 applied to the soil; here to the *cr*  
*epimas . . . feracis*. Calabria, in  
 its pastures. *Esur Indicum*. (C  
 167. *Liris*. This river, now called  
 country of the Aequi, and, passing  
 them, emptied itself below Minturn  
 of the stream is much broken by  
 applies only to the lower part, wh  
 flows quietly through Latium. — §  
 157. *Calena* is transferred from  
 C. I. 9. 7. *Cales* was in Campa  
*Vitum* is governed by both *pram*  
 wine taken in exchange for Syri  
 costly merchandise of the East,  
 ports. A *mercator* was a dealer  
 travelled into foreign parts. Th  
 class, and penetrated into barbar  
 gerous seas. The mention of th  
 immediately after *Syris merce*; bu  
 ally, and does not aim at strict ac  
 his verse. The travelling merch  
 son. See C. I. 1. 15; C. III. 24  
 elsewhere. — 15–20. *Leves* —  
 Ep. 2. 58. *Frui — menta*. Th  
*miki, et valido et integra cum men*  
*sia*, R. 4. *Latos* (*ἀετός*); i. e.  
*— et non*, etc. This is the second  
 and no degenerate old age, nor d

conscience, which told him that he had been too careless of that sovereign power which governs all things. He seems to express more than mere poetical feeling ; and the power acknowledged is not the conventional Fortune of the next Ode, but the Supreme Being, who declares his existence by the voice of conscience, through sudden impressions and startling signs, such as, under some form or other, we may believe Horace was struck with.

**2. Insanientis sapientiae** = a mad philosophy ; the Greek σοφία ἀσοφος. It is an example of *oxymoron*, the rhetorical figure which "unites words of contrary significations, thus producing a seeming contradiction." — **3. Consultus** = versed in, learned in. — **4. Iterare** = retrace, return to. — **5-8. Diespiter** = Jupiter. It is said to be compounded of *dies*, an old form for *dici*, and *pater*. **Purum** ; sc. *coelum*. See on Virg. G. I. 487. **Volucrem**. See on *dirae*, C. I. 2. 1. — **10, 11. Taenari**. See on Ov. M. X. 13. **Atlantæus finis**. Atlas was supposed to be the boundary of the world in that direction. See on Virg. A. IV. 247. — **12-16. Valet — mutare**. Cf. Luke i. 52, Psalms lxxv. 6, 7, etc. For the construction, see on C. I. 16. 25. **Valere** with the infinitive is not used by prose writers till after the Augustan age. **Apicem** ; properly the tuft on the top of the Flamen's cap, but applied to the cap itself, and figuratively, as here, to the royal crown. **Stridore** = whirring (of her wings). **Sustulit**. Gr. 471. 3. On *posuisse* cf. *collegisse*, C. I. 1. 4 and note.

ODE XXXV. — When Augustus was meditating an expedition against the Britons, and another for the East (A. U. C. 727, B. C. 27), Horace commended him to the care of Fortune the Preserver, to whom this Ode is addressed. The goddess Fortuna, under different characters, had many temples at Rome ; but her worship was most solemnly maintained, when Horace wrote, at Praeneste and at Antium, where she had an oracle, and was worshipped under a double form as *prospera* and *adversa*. She was represented on Roman coins with a double ship's rudder in one hand and a cornucopie in the other, which may furnish a clew to the allusions in the second stanza. There are passages which may have been drawn from paintings in the temple at Antium.

**1. Antium** was a maritime town of Latium, now Porto d' Anzo. — **2-4. Praesens** = *potens*, as often. It expresses the presence of the gods as shown by their power. Cf. Psalms xlv. 1. See Ov. M. III. 658. There is no other instance of *praesens* with an infinitive. See on C. I. 1. 18. **Funeribus** is ablative of means, used with *vertere* after the analogy of *mutare*. See on C. I. 16. 23, and cf. A. P. 226, the only other instance of the construction. — **6-8. Ruris limits**



means is, that tyrants are afraid power, represented figuratively. The repetition of these words **quens**, the thronging people. — 17-20. The several things holding are emblems of tenacity the clamp, and the molten leature, as many have supposed. **trabales**; nails of the largest houses. There is one in the of Tuscany, at Florence, which *Clavi trabales* had passed into a Cicero (in Verr. Act. II. 5. 2 *dicitur, trabali clavo figeret*). On the nails of Fate, see C. III. 2 28. The picture in these lines rich man in adversity, going to breast, and accompanied by a those who only cared for his welfare, is represented the man with in that of Fidelity, the small Fortune is represented in the and Fides in a white veil, emblem on their heads men offer Virgil (A. I. 292) *Cana Fides, Nec — abnegat* (sc. se) = n. **Ferre — dolosus** = too faithless share his adversity. *Dolosus* is per See Introduction. **Britannos** a metaphor taken from the sw:

no author but Horace, who uses it here and in C. III. 29. 47. The **Massagetae** are said by Herodotus (I. 204) to have inhabited the great plain east of the Caspian; but the Romans had no distinct knowledge of them, and the name is used for the unknown regions of Northern Asia, like the name of the Scythians.

ODE XXXVII. — The occasion that gave rise to this Ode, and the time therefore of its composition, are sufficiently clear. Intelligence of the deaths of M. Antonius and Cleopatra was brought to Rome in the autumn of B. C. 30, and on this occasion Horace wrote the following Ode, which is directed chiefly against Cleopatra.

2-4. **Saliaribus**. A Saliaric banquet is a rich banquet, fit for the **Salii**, the priests of Mars. The feasts of the Pontifices were proverbial for profusion. On great occasions a banquet was set out, in place of a sacrifice, and the images of the gods were placed on couches, as if to partake of it. This was called a *lectisternium*. The imperfect *erat* seems to mean that this was the time the Fates had intended for such festivities. The Greeks used the imperfect *ἔρχην* in the same way. — 5-8. **Antehao** is a dissyllable. Cf. C. I. 35. 17. **Nefas**; *sc. erat*. **Caecubum** = the Caecuban wine; here put for choice wines in general. **Cellis**. The *cella* was, properly speaking, a chamber, partly above and partly under ground, in which the *dolia* were kept. That in which the *amphorae* were stored was called *apotheca*, and was in the upper part of the house: hence the terms *depromere*, *deripere*, *descendere*. **Capitolio** = *urbi*. See C. III. 3. 42; III. 30. 8. **Dementes**. Gr. 704. III. A. & S. 323. 3. Cf. Virg. A. II. 576: *sceleratas poenas*. **Imperio** is used for the sovereign power of Rome, as in C. III. 5. 4. — 10, 11. **Virorum** is ironical. **Quidlibet** — **sperare** = wild enough to expect anything. See on *perpeti*, C. I. 1. 18. So *tractare*, v. 27. **Impotens** here expresses want of self-control. — 12-15. Cleopatra's fleet escaped from the battle of Actium, but M. Antonius saved no more than his own ship, in which he fled to Egypt. On **lymphatam**, see note on Ov. M. XI. 3. **Mareotic** wine came from the shores of Lake Mareotis, near Alexandria. Cleopatra's fleet fled from Actium, before a blow was struck, under the influence of a panic; but Horace chooses to say it was a *verus timor*. The historical facts are not accurately represented in this Ode. Though it is said that Cleopatra meditated a descent upon Italy, if she had been successful at Actium, she fled from that place to Egypt, and never went near Italy, whither Augustus returned after the battle; and it was not till the next year, A. U. C. 724, that he went to Alexandria, and the deaths of M. Antonius and Cleopatra occurred. — 20. **Haemoniae** = Thessaly, of which it was the ancient name. — 21. **Quae**. Gr. 445. 5. A. & S. 206 (11). — 23, 24. **Latentes reparavit oras**

= (literally) took in exchange for her own kingdom shores out of the sight of men. Cf. C. I. 31. 12. It is said that Cleopatra contemplated quitting Egypt, to escape from Augustus, and that she transported vessels across the desert to the Red Sea; but they were destroyed by the Arabs, and she abandoned her design. — 25. *Jaculentem* is to be taken figuratively, not literally. — 26-29. *Asperum* = venomous. *Atrum* = deadly. *Corpora*; instrumental ablative. *Deliberata* — *ferocior* = growing bolder when she had resolved to die. — 30-32. *Liburnis*; sc. *navibus*. These were light ships, taking their name from the Liburni, a piratical tribe on the Myrian coast. Augustus employed them in his expeditions against Sea Pompeius, and they were of great service at Actium. *Invidens* = disdainful. *Privata*. Gr. 547. A. & S. 271, N. 5. *Triumphis*. Gr. 384. 2. 1). A. & S. 225. IV. R. 2.

ODE XXXVIII. — This little Ode is either a translation or an imitation of the Greek, probably the latter.

1. *Persicorum*. The luxury of the Persians was proverbial. *Apparatus* is a rare word in poetry. — 2. *Philyra* was the Greek name of the linden-tree, the thin inner bark of which was used in making chaplets. — 3. *Mitte*. Gr. 552. 1. A. & S. 271, N. 3. — 5-8. *Allabores* — that you labor to add. The word occurs in no other writer. Gr. 493. 2. A. & S. 262, R. 4. *Sedulus* belongs to the subject of *allabores*. *Arta* = thick, close-leaved.

## THE ODES. Book II.

ODE II. — This Ode on the moderate desire and use of wealth is dedicated to C. Sallustius Crispus, grand-nephew of the historian and inheritor of his property.

1. *Argento*; dative of possessor. *Color* = beauty, or lustre. — 2-4. *Laminae*; for *laminae* = money. *Nisi splendeat*. The conclusion (*apodosis*) is implied in *inimice*. — 5-8. *Proculus*. C. Proculus is stated by the Scholiasts to have assisted his brothers, who had lost their property in the civil wars. *Animi limits nota*. Gr. 399. 3. 4). A. & S. 213, R. 1 (a). *Metuente*. Cf. Virg. G. I. 246. — 9-12. Cf. Proverbs xvi. 32. *Gadibus*. Gades (Cadix) was taken poetically for the western limit of the world. It was originally, like Carthage, a Phœnician settlement, of which there were many in

Spain, whence Horace says *uterque Poenus*, the Phoenicians in Africa and those in Hispania. *Uni*; sc. *tibi*. — 17-23. Phraates was restored to the Parthian throne B. C. 25. It is called the throne of Cyrus, because the Parthians succeeded to the greater part of the empire founded by Cyrus the Great. See on C. I. 2. 22. *Plebi*. Gr. 385. 4. A. & S. 224, R. 3. The final syllable of *beatorum* is elided. *Populumque* — *vocibus* = and teaches men not to use wrong names for things. *Tutum* and *propriam* mean that the crown and the laurel are indisputably his by right. *Oculo irretorto* = with steady eye; not with the sidelong glance of envy.

ODE III. — The person to whom this Ode is addressed is generally supposed to be Q. Dellius, who, from being a follower, first of Dolabella, and then of Brutus and Cassius, became a devoted adherent of M. Antonius, till shortly before the battle of Actium, when he quarrelled with Cleopatra and joined Augustus, who received him with favor. Dellius was called *desultor bellorum civilium*, in allusion to the *desultor* of the circus, who rode two horses at the same time. The subjects of the Ode are moderation, the enjoyment of the present moment, and the certainty of death.

2. *Non secus* = as well as. *Non secus ac* is the usual phrase. — 4. *Moriture* = who art doomed to die; or, since you must die. The conditional clauses which follow depend on this word, not on *memento arvere*. — 6. *Remoto gramine* = in a secluded grassy spot. — 8. *Interiore* — *Falerni* = with old Falernian (wine). The cork of the *amphora* was stamped with the name of the consul in whose year it was filled, or a label with that inscription was fastened to the vessel, and the *amphorae* being placed in the *apotheca* as they were filled, the oldest would be the innermost. — 9. *Quo* = to what purpose? The idea is: What were the shade and the cool stream given for, if not to be enjoyed? *Populus*. The Greeks had two names for the poplar, — *λευκή*, which was white, and *αἴγυρος*, which was dark. Virgil calls the white *bicolor*. *Amant*, as in C. III. 16. 10, is used like the Greek *φιλοῦσι*, are wont. — 11, 12. *Quid* — *rivo* = To what purpose does the flying stream struggle to haste down its winding channel? The stream is represented as striving to hurry on, in spite of the obstructions offered by its winding banks. — 14, 15. *Flores*; for the garlands which they wore at feasts. *Res* = circumstances, opportunities; or, as some give it, wealth. *Sororum* = the Fates. See on Ov. M. I. 256 and X. 31. — 17-20. Cf. C. II. 14. 31 foll. Horace uses *lavit*, not *lavat*, the usual prose form. *Divitia*. Gr. 419. I. A. & S. 245. I. — 21-24. *Inacho* = Inachus, the earliest mythical king of Argos. Gr. 425. 3. 1). A. & S. 246, R. 2. The order is, *Nil interest divesne natus ab Inacha, an pauper et de infima gente, sub*



*divo materis*, etc.; i. e. it matters not whether rich and noble, or poor and of humble birth, etc. Gr. 526. II. A. & S. 265, R. 2. **Victima** — **Orci** = (since you must be) the victim of pitiless Pluto. Nil. Gr. 380 and 2. A. & S. 232 (3). — 25 - 28. **Cogimur** = we are driven (like sheep). Cf. Virg. E. III. 20. **Urna**. Cf. C. III. 1. 16. The notion is that of Fate standing with an urn, into which every man's lot is cast. She shakes it, and he whose lot comes out must die. Ovid has imitated this passage, Met. X. 32. **Cumbae**; i. e. Charon's boat. Cf. Virg. A. VI. 298 foll. The word is in the dative (= *in cumbam*) and is the form usually found in inscriptions for *cymbae*.

ODE IX. — C. Valgius Rufus was a poet of much merit, and appears to have been sad for the loss of a young slave, not of his son, as some critics have supposed. At a time of public rejoicing (probably at the closing of the gates of Janus, B. C. 24) Valgius is called upon to cease from writing mournful verses on Mystes, and to turn his thoughts to the praises of Augustus.

1-6. **Nubibus**. Gr. 422. 2. A. & S. 255, R. 3 (4). **Inaqualis** varying, fitful. Macleane makes it = *informis* (rough), C. II. 10. 15. The table-lands of Armenia are intensely cold in winter, and covered with snow and ice. The summers are hot and dry. — 7-12. **Gargani** = of Garganus, an Apulian range terminating in the bold promontory of the same name. It is still covered with woods. **Laborant**. See on C. I. 9. 4. **Mensas per omnes** corresponds to *semper* and *usque* above. **Tu** — **ademptum** — but thou art ever dwelling in doleful strains upon the loss of Mystes. Tibl. Gr. 385. 4. A. & S. 224, R. 1. **Vespero surgente** refers to Venus as the evening star and **fugiente** as the morning star. Dillenburger calls attention to the fact that Venus is not morning and evening star on the same day; but, as he adds, *non tenentur poetae certis immutabilibusque mathematicorum legibus*. Longfellow, alluding to a similar poetic liberty in his "Occultation of Orion," says that his observation is taken "from the hill of song, not that of science." — 13-16. **Ter** — **functus** = who had thrice completed the (usual) age of man. Cicero (de Senect. 10) says: *Nestor tertiam jam aetatem hominum vivebat*. But the length of an "age" cannot now be determined. Antilochus, the son of Nestor and friend of Achilles, was killed by Memnon. He was famed for his beauty and manliness, as well as for his filial piety. On the death of Troilus, see Virg. A. I. 474 — 17-20. **Mollium** weak, unmanly. **Querelarum**. Gr. 409. 4. A. & S. 220. 2. **Cantemus**. Gr. 488. II. A. & S. 260, R. 6. **Rigidum Niphates** ice-bound Niphates; a mountain range east of the Tigris. — 21-24. **Flumen** = the Euphrates. It is the sub-

ject of *volvere*, which verb depends on *cantemus*. So *equitare*. **Vertices** = waves. Some read *vortices*, which is merely another form of the same word. Quintilian explains how *vertex* passed into its applied meanings, thus: "*Vertex est contorta in se aqua, vel quicquid aliud similiter vertitur. Inde propter flexum capillorum pars est summa capitis, et ex hoc quod est in montibus eminentissimum. Recte inquam dixeris haec omnia vertices; proprie tamen, unde initium est.*" (VIII. 2.) **Gelonos**. This was one of the tribes on the north bank of the Danube. **Intra praescriptum**; i. e. within limits that Caesar should prescribe them.

ODE X. — Licinius Murena, or A. Terentius Varro Murena, as he was called after his adoption by A. Terentius Varro, was a man of restless and ambitious character, and finally paid the penalty of his rashness with his life. It is very probable that Horace wrote this Ode to his friend to warn him of the tendencies of his disposition, and to recommend to him the virtue of moderation. All else that we learn from Horace's poems respecting Murena is, that he was of the college of augurs, and that he had a house at Formiae, where he received Maccenas and his party on their way to Brundisium (S. I. 5. 37 foll.).

2-4. **Procellas**. Gr. 371. 3. 1). A. & S. 232 (2). **Iniquum** = perilous. — 5-8. **Auream mediocritatem** = the golden mean. **Obsoleti** = gone out of use; hence, old, dilapidated. **Invidenda aula** = an envied palace; perhaps, "the envy of a palace." Cf. C. III. 1. 45. — 9-12. **Ingens, celsae**, and **summos** are emphatic. It is the *lofty* pine, that is oftenest shaken by the winds, etc. **Summos** = the highest; not the *tops*, as some give it. **Fulgura** = *fulmina*, as in Virg. G. I. 488. — 13-15. **Sortem** is the object of **metuit** and **sperat**. **Informes**. See on v. 3 of the preceding Ode. — 17-20. **Olim** = by and by. The word being derived from the demonstrative pronoun *ill-*, of which the older form is *ōl-*, or *oll-*, and which only indicates the remoter object, signifies some time more or less distant either in the past or future. So likewise *quondam*, which is akin to *quum*, an adverb relating to all parts of time, signifies any time not present; here = at times. Cf. Virg. A. II. 367. **Apollo** is almost always represented with a bow and arrows, or a lyre, or both. Homer has many epithets describing him with his bow. The ancients believed him to be the punisher of the wicked and the author of all sudden deaths among men, as Diana (Artemis) was among women. — 22. **Appare** = show thyself. **Idem**. Gr. 451. 3. A. & S. 207, R. 27 (a). Cf. v. 16.

ODE XIII. — The accident referred to in this Ode probably hap-

ing impression on the Romans. *Catenas et Italum robur* = the bonds and the prowess of the Roman. Some critics understand *robur* = *Tullianum robur*, the famous prison in Rome, described by Sallust (Catil. 55), and mentioned by Livy, Tacitus, Festus, *et al.* It is not easy to decide between the renderings, but "the strength of Italy" seems the simpler. Among the things which the Roman soldier carried to settle with him (an axe, a saw, etc.) was a chain to secure any prisoner he might take. To this Horace perhaps refers in *catenas*. Cf. C. III. l. 22. — 21-28. *Furvae*. See on C. I. 24. 18 and cf. Virg. VI. 134. *bedesque* — *piorum*. According to the notions of the ancient poets, the great divisions of Orcus were three: 1st, Erebus, the region of darkness and mourning, but not of torment, which lay on the banks of the Styx, and extended thence over a considerable tract towards the other two; 2d, Tartarus, the place of punishment; and 3d, Elysium, the place of happiness. In the first of these Minos presided, in the second, Rhadamanthus, and in the third, Aeacus. In the Homeric times Elysium was upon earth in the *μακάρες νῆσοι*, 'the Islands of the Blest.' *Aeolis* — *popularibus* = Sappho complaining on the Aeolian lyre of the maidens of her country. Some of Sappho's poetry, of which fragments remain, is addressed to her young female friends, and complains with jealousy of their transferring their affections to others. Horace alludes to this. The Aeolians settled in Lesbos, Sappho's native island (C. I. 1. 34), wherefore her lyre is called Aeolian. *Plenus* = in grander strains. Alcaeus took an active part in the civil struggles in Mitylene, and was banished by the victorious party. He could sing, therefore, from experience, of the perils of the sea, and of exile, and of war. — 29-32. *Utrumque*; i. e. Sappho and Alcaeus. *Mirantur . . . dicere* = *mirantur licentem*; a Grecism. *Magis* modifies *bibit*. *Densum humeris* = crowded together. On *bibit aure*, cf. Virg. A. IV. 359 and 661. Shakespeare (*Othello*): "with greedy ear devoured up my discourse." Pope also: "Such the pleased ear will drink with silent joy." Lincoln quotes Wordsworth: — "his spirit drank the spectacle." It would be easy to multiply examples of this poetical illustration of one of the five senses by another. — 33-36. *Carminibus*; ablative of cause. *Belua* = Cerberus; usually described as having three heads (Virg. A. VI. 421; Ov. M. X. 65, etc.), but sometimes with fifty, sometimes a hundred. *Eumenidum*. See Ov. M. X. 45, 46 and note. — 37-40. *Quin et* = moreover; nay, even. *Quin* (= *qui ne*) is strictly an interrogative, and = why not? but like the Greek *οὐκοῦν*, it is used in direct affirmations, as here and often. *Prometheus*. See on C. I. 3. 27. *Pelopis parens* = *Tantalus*. See on Ov. M. X. 41. *Laborum*. Gr. 409. 2. A. & S. 320. l. *Orion*. See on Ov. M. VIII. 207; Virg. A. I. 535. *Lynceus* is

elsewhere only of the feminine gender. Homer represents the heroes as following in Elysium the favorite pursuits of their lives on earth. Cf. Virg. A. VI. 651 foll.

ODE XIV. The subject of this Ode is the certainty of death for all men. The tone is rather more melancholy than is usual with Horace.

5-8. Quotquot — dies = *quotidie*. Ritter thinks this makes the expression a ridiculous hyperbole, and prefers to render it, *oder wie viele Tage (im Jahre) ablaufen mogen*, that is, *or as many as there are days in the year*! Illacrimabilem = the tearless; i. e. pitiless. Geryonen = Geryon. See on Virg. A. VI. 289. On Tityon, see Virg. A. VI. 596 and Ov. M. X. 43. — 9-12. Unda; i. e. of the Styx. Cf. Virg. A. VI. 438, 439. Scilicet = assuredly. Omnibus. Gr. 382. I. A. & S. 225. III. Munera. Gr. 419. I. A. & S. 245. I. Reges. See on C. I. 4. 14. Coloni. See on C. I. 35. 6. Inops is used by Horace, sometimes in an extreme, sometimes in a qualified sense of want, but generally the latter, like *pauper*. See on C. I. 1. 12. On the whole passage cf. C. II. 3. 21 foll. and Job iii. 19. — 16-22. Hadriae. See on C. I. 3. 15. Corporibus; dative with nocentem. Dillenb. thinks it might be governed by *metuemus*; but, as Maclean remarks, "Horace would not put the participle absolutely for *noxium*, especially with a dative immediately following and depending on another word." Austrum. See on S. II. 6. 18. Coccytos. See on Virg. A. VI. 297. Danae genus = the Danaides. See on Ov. M. X. 44; and also for Sisyphus. Laboris. Gr. 410. 5. 1). A. & S. 217, R. 3. — 23-28. Cupressos. The cypress was sacred to Pluto. It was planted at graves, and branches of it were used in connection with funeral rites. Brevem dominum ("cypus dominum breve est") — "their sometime lord" (Martin), like the Greek *θεσπότην ὀλιγοχρόνιον*. It is nearly, but not precisely = "their short lived master," as usually rendered. Caecuba (sc. *vina*) = Caecuban wine; which took its name from the *Caecubus ager*, a district in Latium, bordering on the gulf of Amyclae. Clavibus. Gr. 705. V. A. & S. 324. 5. Superbo agrees with *mero*. This reading is supported by better MSS. than *superbum*, *superbus*, and *superbis*, each of which has its defenders among the critics. The pride of the heir is transferred to the wine. Pontificum — *coenis* = better than (that drunk at) the banquets of the pontiffs. See on C. I. 37. 2.

ODE XV. — When Augustus had brought the civil wars to an end, B. C. 29, he applied himself to the reformation of manners, and Horace probably wrote this and other Odes (II. 18; III. 1-5) to promote

the reforms of Augustus ; perhaps by his desire, or that of Maecenas. They should be read together, and with C. I. 2. From the reference to the temples in the last stanza, it may be assumed perhaps that this Ode was written B. C. 28, when Augustus set himself particularly to restore the public buildings, which had fallen into neglect during the civil wars.

Augustus passed several sumptuary laws to keep down the expensive habits of the rich citizens, regulating in particular the cost of festivals and banquets. But they soon fell into disuse and contempt, as Tiberius, writing to the Senate fifty years afterwards, declared : "*Tot a majoribus refertae leges, tot quas divus Augustus tulit, illae oblivione, hae, quod flagitiosius est, contemptu abolitae securiorem luxum fecere* (Tac. Ann. III. 54). Horace in this Ode complains that the rich are wasting their means on fine houses and luxurious living, contrary to the example of their forefathers, who were content to live in huts while they built handsome temples for the gods.

**1-4.** **Jam** = soon. **Regiae moles** = regal piles ; i. e. the villas of the rich. See on C. I. 4. 14. **Undique** — **lacu** = on every side fish-ponds will be seen spread out more widely than the Lucrine lake. See on Virg. G. II. 161. Cicero (ad Att. I. 18, 19, 20) complains that some of his contemporaries (*piscinarii* he calls them) were so devoted to their fish-ponds that they cared more for them than for all the interests of the state, as if this might fall and they still keep their play-things. *Ita sunt stulti ut amissa republica piscinas suas fore salvas sperare videantur* (18). Elsewhere he calls them *piscinarum Tritones* (II. 9). **Platanus caelebs** = the unwedded plane-tree ; so called because the vine was not trained upon it. The elm, on the other hand (cf. Virg. G. I. 2), is called by Quintilian *maritam ulmum*. — **6-12** **Narium** = perfumes ; used contemptuously, Ritter thinks. **Myrtus** is here of the fourth declension, plural. Gr. 117. 2. A. & S. 89 (b). **Iotus** ; sc. *solis*. In Ov. M. V. 389, some editors read *ictus* for *ignes*. **Catonis** ; i. e. M. Porcius Cato, called the Censor from the stern way in which he exercised the duties of that office, B. C. 184, doing all he could to put down luxurious and expensive habits. Cf. C. I. 12. 41. — **13-20.** A man's property was called his **census**, because it was rated by the *censors* once in five years. **Commune** = the public revenue. **Privatis** agrees with **decempedis** ; but some excellent authorities make *privatis* = for private citizens. Horace complains that the verandas of these private houses were so large as to be measured with a ten-foot rule. Here they dined in the hot weather, and caught the cool breezes of the north. This practice was called *coenatio ad Boream*. **Opacam excipiebat Aroton** is like Virgil's *Frigus captabis opacum* (E. I. 53). **Metata** is used passively by no other writer. **Fortuitum caespitem** = the chance turf ; i. e.

the turf that lies at hand, and therefore cheap. The reference is to cottages roofed with turf. Cf. Virg. E. I. 69. Dillenb., Ritter, and others take it to mean couches of turf.

ODE XVI. — The person to whom this Ode is addressed, Pompeius Grosphus, is said to have been of the equestrian order. He was possessed of large property in Sicily, of which island he was probably a native. He appears, from the latter part of the Ode, to have been in Sicily when it was written. Perhaps he had written Horace a letter which called up the particular train of thought that runs through the Ode, or had qualities which made it applicable to him. The object of the Ode is to reprove the craving for happiness which has been bestowed upon others.

2. *Simul*; sc. *ac*. The storms of the Aegean are mentioned, C. III. 29. 63. — 5-8. *Thrace*; Greek form for *Thracia*, put, by metonymy, for *Thracæ*. *Medi* = the Parthians. *Vanale* (sc. *otium*) = to be bought. — 9-12. The idea is, that neither riches nor honor can drive away care. *Stammovet* is the proper word to express the licitor's duty of clearing the way. *Laqueata* = panelled; i. e. splendid. — 13-16. *Vivitur* — *bene* — he lives well with little. Gr. 301 3. A. & S. 142. 1. *Cui* goes with both *splendet* and *aufert*. Gr. 385 and 4. A. & S. 223 and 224, R. 2. The saltcellar, except among the very poorest people, was usually of silver, and an heir-loom. It stood in the middle of the table, and had a sacred character. *Cupido* is always masculine in Horace. — 17-20. *Quid* — *multa* — why do we with all our might aim at so many things in our brief life? *Fortes* — "*tanto cum nisu*." On *jaculamur*, cf. C. I. 2. 3. *Quid mutamus* — why do we seek in exchange (for our own)? Cf. C. I. 16. 25. *Patriæ* limits *exsul*; a Grecism = *παριδὸς φύγῃς*. — 21. *Aeratas* = brazen, or brazen-beaked; a common epithet of ships of war, because their *rostra* were ornamented and strengthened with bronze. *Vitiosa* = morbid. — 25. *Laetus in praesens* = contented with the present. — 26. *Lento* = quiet. — 29-32. *Cita* = early. *Tithonum*. See on Virg. G. I. 447. *Et* — *hora* = and Time may perhaps give me what it denies thee. — 33-36. *Siculae*. See Introduction. *Hinnitum*. See on *beatorum*, C. II. 2. 18. *Equa*. See on Virg. G. I. 59. *Bis* — *tinctae*. These garments were called *δισαφα*. The purple dyes most prized were the Tynan, the Sidonian (E. I. 10. 26), the Laconian (C. II. 18. 8), and African (E. II. 2. 181). The garment dyed with this color (which was very costly) was the *lacerna*, an outer cloak worn over the *toga*. What these garments gained in appearance by their dye, they lost in savor; for Martial reckons among the worst smelling objects *bis murice velles inquinatum*. — 38-40. *Spiritum* — *Camenae* = a slight inspire-

tion of the Grecian Muse; a modest way of speaking of himself as a follower of the lyric poets of Greece. *Parca non mendax*. Cf. C. S. 25. The *Parcae*, the Greek *Μοῖραι*, attended men at their birth, and foretold their character and fortunes, and so Horace says *Parca* gave him the gifts he mentions. The original conception, which Homer adopts, supposed but one *Μοῖρα*; but according to the later notions there were three. See next Ode, v. 16, and cf. C. II. 3. 16.

ODE XVII. — *Maccenas* was an invalid for years; and it would appear that Horace had to listen to his complaints and apprehensions of death, his fear of which is said to have been great. Horace remonstrates with his friend in an affectionate way about his complaints and apprehensions.

2. *Amicum est* is a translation of the Greek *φίλον ἐστί*, and = *placet*. — 4. Cf. C. I. 1. 2. — 5. Cf. C. I. 3. 8. — 6. *Altera* = I, the other part. Two definitions of friendship by Pythagoras are worth preserving. One is, *σώματα μὲν δύο ψύχη δὲ μία*, and the other, *ἐστὶ γὰρ ὅς φαμεν ὁ φίλος δεύτερος ἐγώ*. — 7. *Carus* = dear; i. e. to myself. — 11. *Utrumque* = *quandocumque*. — 13-16. *Chimærae* and *Gyas*. See on Virg. A. VI. 287, 288. *Iustitia* (*Δίκη*) was the sister of the *Parcae*. The idea may be, that the decrees of Fate are just as well as unerring. Cf. v. 39 of the preceding Ode. — 16-22. What Horace thought of astrology may be gathered from C. I. 11. He introduces a little of it here to entertain his friends, showing at the same time but little knowledge of the subject, and rather a contempt for it. *Capricornus*, which the sun enters in the winter, is charged with the storms of that season, and is called the tyrant of the Western wave, as *Notus* is called lord of the Adriatic, C. I. 3. 15. *Utrumque* — *astrum*; i. e. our stars (and our destinies) coincide. *Implo* = malignant. — 23-26. *Saturno* may be governed by *refulgens* (= shining in opposition) or *eripuit*; or better, perhaps, as Dillenb. suggests, by both. See on *cui*, C. II. 16. 13. *Quum* — *sonum* refers to the applause with which *Maccenas* was greeted on his first appearance in public after his recovery from fever, "when thrice with glad acclaim the teeming theatre was heard to ring" (Martin). — 27-30. See C. II. 13. *Sustulerat*. Gr. 511. II. 2. A. & S. 259, R. 4 (b). Cf. Virg. A. II. 55. *Faunus*. See on C. I. 4. 11. Cf. C. III. 4. 27 and C. III. 8. 7. *Mercurialium virorum*; i. e. of poets, who were under the protection of Mercury, *curvae lyrae parens* (C. I. 10. 6). *Faunus* was the son of Mercury.

ODE XVIII. — This Ode deals with Horace's favorite themes, the levelling power of death, and the vanity of wealth and the schemes of the wealthy. It is like C. III. 24.

**2-6. Laconiar.** Cf. C. II. 16. 11. *Trabes* = blocks; i. e. the architrave resting on the columns. The marble from Mount Hymettus in Attica was white. The Numidian (*ultima reciaas Africa*) was yellowish and variegated. On *Attali*, see C. I. 1. 12 and note. The meaning is: I have not had the luck to receive an unexpected legacy, as the Romans got the property of Attalus. — **7, 8. Laconicas.** See on C. II. 16. 36. *Trahunt* = spin. *Honestas* = nobility; i. e. not of the lowest rank. Martin translates: "Client dames of high degree." — **9-14. Fides — vena** = integrity and a genial vein of talent. *Nihil . . . deos*; with *lucasso*, after the analogy of *flagito*, etc. Gr. 374. A. & S. 231. *Amicum*; i. e. Maecenas. *Sabinis* (*ag. praedus*) = my Sabine farm. See *Life of Horace*. — **16. Interire** = to wane. — **17, 18. Tu — locas** = you (i. e. any luxurious old man) enter into contracts for the hewing of marble, to ornament your houses. *Locare* may be said either of one who receives *ut of one who pays money*; *locare rem faciendam* or *utendam*, to let out *work* to be done, or to let a thing (as a house, etc.) to be used. In the former case the *locator* pays, in the latter he receives payment. Here the former is meant. The correlative terms are *redemptor* and *conductor*. See C. III. 1. 35 and note. — **20-22. Baiae** = Baiae; a town in Campania, the favorite watering-place of the Romans. The whole region was studded with the palaces of the nobility, which covered the shores from Baiae to Puteoli. *Urbes* = *litora*. Cf. C. III. 1. 33. Many of the palaces were built out into the sea. *Parum — ripa terrae fastidiosus*, C. III. 1. 36. — **23-28. Quid quod.** See on Ov. M. V. 527. *Revellis — terminos*. A law of the twelve tables provided against this wrong: *Patronus si clienti fraudem fecerit, sacer esto*. Cf. Proverbs, xxiii. 10, 11. *Salis*, from *salire*. *Sordidos* = squalid. — **29-32. Nulla — herum** = and yet no surer home awaits the rich lord than the fated bourn of greedy Orcus. Some critics join *destinata* and *aula*; but we prefer, with Dillenb. and others, to join it with *fine*, which is sometimes feminine. See Virg. A. II. 554. — **33-36.** Cf. C. I. 4. 13; C. II. 14. 9, etc. *Satelles Orci*, i. e. Charon. This story of Prometheus trying to bribe Charon is not found elsewhere. *Hic*; i. e. Orcus, *non exorabilis auro* (E. II. 2. 179). — **37-40. Tantaligenus**; i. e. Pelops, Atreus, Thyestes, etc. *Levare* depends on *vocatus*. Gr. 553. V. A. & S. 271, N. 3. *Laboribus*. Gr. 419. I. A. & S. 245. I. *Non vocatus audit* is an instance of *oxymoron*. See on C. I. 34. 2.

ODE XX. — This Ode appears to have been written impromptu, in reply to an invitation of Maecenas (v. 6). The poet says that he whom Maecenas delights to honor cannot fail to live forever, and that he already feels his immortality, and that wings have been given him



with which he shall soar to heaven, and fly to the farthest corners of the earth.

**1, 2. Non — ferar** = on no common or mean wing shall I be borne. **Biformis**; i. e. as swan and poet. — **6, 7. Sanguis** = *filius*, as often in poetry. Cf. A. P. 292; Virg. A. VI. 835, etc. **Quem vocas** = whom thou dost invite (to visit thee). Cf. C. III. 18, 19, where he may allude to such invitations. Some critics join **dilecte** with **vocas**, and translate: whom thou callest "dear," O Maecenas! On the one hand, **vocas**, as we have translated it, is peculiar; on the other, the separation of the two vocatives is unnatural, and does violence to the measure. Orelli and Dillenb. adopt the former, which seems to us the less harsh of the two; while Ritter defends the latter. — **9, 10. Asperae pelles**; i. e. like the skin on a swan's legs. — **13-16. Ioaro. Bospori.** See Ov. M. VIII. 183 foll. and Virg. A. VI. 14-33. **Syrtesque Gaetulas.** See on C. I. 22. 5, and cf. Virg. A. V. 51. **Hyperboreosque campos** = the Hyperborean plains; i. e. the most northerly regions, without any reference to the fabulous *Hyperborci*, whom Pindar calls Ἀπόλλωνος ἑρπύρες, worshippers of Apollo. — **17-20. Colchus** = the Colchian; living in Asia, east of the Euxine. The Marsi were one of the hardiest of the Italian tribes, and supplied the best foot-soldiers for the Roman army, which is here called **Marsae cohortis**. Cf. C. III. 5. 9 and Virg. G. II. 167. **Dacus.** See on C. I. 35. 9. **Geloni.** See on C. II. 9. 23. **Hiber** = Spaniard; though some refer it to the Caucasian people of that name. **Peritus** = learned; either in comparison with the barbarous nations mentioned, or because of the cultivation of Roman letters in Spain. Seneca, Lucan, and Martial were Spaniards. Some understand *peritus* to be used "by anticipation," and that the meaning is: the Iberian will become versed in my writings. **Rhodanique potor**; i. e. the Gaul. Cf. Virg. E. I. 63 and A. VII. 715: *Qui Tiberim Fabarimque bibunt*. — **21-24. Absint.** Gr. 488. II. A. & S. 260, R. 6. **Turpes** = unmanly. **Supervacuos** = superfluous.

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## THE ODES. Book III.

ODE I. — This and the four following Odes, written about the time when Augustus set himself the task of social reformation, after the close of the civil wars, are among the finest specimens of Horace's manner. In this, the first of the series, the poet exhorts to moderate living and desires.

1-4. The first stanza is an imitation of the language used by the priests at the mysteries, requiring "the multitude profane," that is, all but the initiated, or those who were to be initiated, to stand aloof. *Fovere linguas*, like *εὐφραίνω*, in its first meaning signifies the speaking words of good omen. But it came as commonly to signify total silence, as here. Horace speaks as if he despaired of impressing his precepts on any but the young, and bids the rest stand aside, as incapable of being initiated in the true wisdom of life. *Musarum sacerdos*. So Ovid, *Amor.* III. 8. 23: *Ille ego Musarum puer Phoebique sacerdos*. — 5-8. He begins by saying that even kings, though they are above their people, are themselves inferior to Jove, and goes on to say that, though one man may be richer or nobler than another, all must die, that the rich have no exemption from care, but much more of it than the humble. *Giganteo triumpho*. See *de Virg. G. I.* 280-283 and *Ov. M. I.* 151-155. *Supercilio* = with his nod. — 9-16. *Hæc ut* = it may be that. *Latius*; i. e. over a broader estate; or, as some say, farther apart. *On ordinet*, see *Virg. G. II.* 277. The meaning of the sentence is, that one man may own more land than another. *Generosior* is more noble by birth, as another is more distinguished for his character and deeds, and a third for the number of his clients. *Clientes* were free persons under the protection of rich and noble citizens, who in their relation to their *clientes* were called *patroni*. *Campum*; sc. *Martium*, where the election of magistrates took place. *Contendat* = strives for office. *Aequa* = impartial. *Omne* = nomen. Cf. *C. I.* 4. 13; *C. II.* 3. 26; *C. II.* 18. 32. — 17-20. The Sicilians were at one time proverbial for good living. The story alluded to is that of Damocles (*Cicero, Tusc. Disp. V.* 21), who was invited by Dionysius of Syracuse to a feast, and was set in the midst of luxuries, but with a sword hanging by a single hair over his head; by which the king meant him to understand the character of his own happiness, which had excited the admiration of Damocles. Horace says generally, that the rich cannot enjoy their riches, since they have ever a sword, in the shape of danger, hanging over them. *Cul.* *Gr.* 398. 5. *A. & S.* 211, *R.* 5 (1). *Dulcem* = *saporem* = shall force sweet appetite. — 22-24. *Vivorum* limits *domos*. *Tempe* is plural, τὰ Τέμνη. This charming valley was in Thessaly, between Olympus and Ossa. Cf. *Virg. G. II.* 469. — 27, 28. *Arcturi*. See on *Ov. M. II.* 176 and *Virg. G. I.* 67. *Haedi* = the Kid, or the Goat; in the constellation Auriga. See on *Ov. M. III.* 594. — 29. Cf. *Virg. G. I.* 448, 449. — 30-32. *Mendax*. Cf. *Ov. M. V.* 479: *arvumque jussit fallere depositum*. *Arbore nunc*, etc. = while the tree (the olive) complains, now of the excessive rains, now, etc. — 33-37. Cf. *C. II.* 18. 20. The walls were faced on either side with stone, and loose stones (*caementa*)

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Cf. Virg. A. VI. 817. — 22. Cf. Virg. A. VI. 130. *Negata* = denied (to others). — 25 - 32. *Est* — *marces* is a translation of

ἐστὶ καὶ στυγᾶς ἀκινδυνον γέρας,

which words of Simonides it appears Augustus was acquainted with and approved. Plutarch tells this story. When Athenodorus was about to leave Augustus's camp, he embraced the emperor, and said, "O Caesar, whenever thou art wroth, say nothing, do nothing, all thou hast gone over in thy mind the twenty-four letters of the alphabet." Whereupon the emperor took him by the hand, and said, "I have need of thee still"; and he detained him a whole year, saying, "Silence, too, hath its safe reward." Horace's indignation is levelled against the breaking of faith generally, and the divulging of the secrets of Ceres (whose rites, however, it appears, were attended by none but women) is only mentioned by way of illustration. *Solvat* (sc. *de litore*) = to unmoor. *Diespiter*. See on C. I. 34. 5. The meaning is, that Jupiter often punishes the innocent with the guilty. *Pede claudo* = though lame of foot. Justice, though often slow, is sure.

ODE III. — This Ode commends the virtue of perseverance by the example of heroes who had secured divine honors by it. Juno is introduced as making a long speech to the gods, when it was proposed to admit Romulus among them. This speech is contrived to introduce the glory and extent of the Roman empire and the praises of Augustus. It also contains indirect exhortations to abstinence and contentment, and so bears on the general scope of these Odes.

1 - 6. *Iustum* — *propositi* just and firm of will, *Iubere* occasionally takes an accusative, as here. Cf. E. II. 2. 63. *Instantia* menacing. *Mente* — *solida* = shakes him from his fixed purpose. *Hadriae*. See on C. I. 3. 15. *Fulminantis* is a word not used in prose in Horace's day. So *triumphatus*, v. 43. — 7 - 12. *Si* — *ruinae* = Though the arch (of heaven) break and fall on (him), the wreck will strike a fearless man. *Orbis* is used for the sky, as the Greek poets used κύκλος with or without οὐρανοῦ. *Placatur*. Gr. 511. II. and I. A. & S. 261. 2 and R. 1. *Arte*, i. e. *constantia*. *Pollux*. Cf. C. I. 3. 2 and C. I. 12. 25 foll., where Hercules and the Dioscuri are associated, as here. *Enisus* — *igneas* = struggling upward gained the fiery heights, "those far celestial citadels", "the starry eminences" (Martin). *Enisus* is better than *innisus* = relying upon, the reading of some editions. Cf. Virg. G. II. 360, where *enit*, climb, is more forcible than *innit*, the other reading. *Quos inter*; a transposition not uncommon in poetry, upon the force, beauty, and harmony of which Dillenb. eloquently expatiates.

Cf. C. I. 2. 34; Ep. II. 38, VII. 3, XVI. 40; S. I. 1. 47; E. II. 1. 43; Virg. A. I. 32, II. 792, etc. On the apotheosis of Augustus, cf. Virg. G. I. 24 foll. **Purpureo** is applied to ore in its sense of *lip*. Cf. Virg. A. I. 590 and II. 593, and the πορφυρέου ἀπὸ στόματος of Simonides. Some have thought it = stained with the purple nectar. — 13–16. **Hao**; sc. *arte*. **Tigrea**. Cf. Ov. M. III. 668 and note. **Martis equia**. This appears to have been the genuine old legend of the disappearance of Romulus. Ovid also uses it, M. XIV. 820 foll. and Fast. II. 495 foll. **Acheronta**. See on C. I. 3. 36. — 17–24. **Elocuta** . . . **Junone** = after Juno had spoken; i. e. at the instance of Juno, who thus addressed the assembled gods. **Ilion** — **fraudento**. The order is: *Fatalis incestusque iudex et peregrina mulier vertit in pulverem Ilion, Ilion, damnatum mihi castaeque Minervae, cum populo et fraudento duce, ex quo Laomedon destituit deos pacta mercede*. **Ilion**. See on C. I. 10. 14. **Judex** = Paris. Cf. Virg. A. I. 27. **Mulier peregrina**; contemptuously for Helen. **Hx quo** (sc. *tempore*) = ever since. This signifies that the fall of Troy was determined from the time of Laomedon's crime, and that the crime of Paris and Helen caused its accomplishment. In the *Iliad* (XXI. 441 foll.) Poseidon relates how he built the walls of Troy, while Apollo kept sheep for Laomedon, father of Priam, and how they were cheated of their pay and dismissed with threats, when their work was done. The same king cheated Hercules out of some horses he had promised him, and he lost his life for his pains. Juno and Minerva had their own quarrel with Troy for the judgment of Paris, which gave Venus the prize of beauty; but Juno here makes out a different case against the city. The ablative with **destituit** is unusual. **Damnatum** = doomed; given over for punishment. **Duce** = Laomedon, not Priam. — 25–32. **Lacaenae**. Cf. Virg. A. II. 601. Critics are not agreed whether **adulterae** is genitive with **hospes**, or dative with **splendet**. We prefer the former construction, taking **splendet** absolutely = "*floret, superbit*." (Dillenb.) **Refringit** = *repellit*. **Hectoreis**. Gr. 441. 5. A. & S. 211, R. 4. **Nostris**; referring to the gods. **Ductum** = *productum*. **Nepotem**; i. e. Romulus, her grandson through Mars. **Troica sacerdos**; i. e. Rea Silvia, or Ilia, daughter of Numitor, and descended from Aeneas. Cf. C. I. 2. 17 and Virg. A. I. 273, 274. — 33–36. **Marti** = for the sake of Mars. **Redonabo** = *condonabo*. **Lucidas sedes**; like *igneas arces*, v. 10. **Ducero** = to quaff. Many MSS. have *disceve* = to become accustomed to (the flavor of the nectar); and Dillenb. and others adopt that reading. **Quietis**. Cf. S. I. 5. 101 and Virg. A. IV. 379. — 37–44. **Dum** = provided that. It is said that Julius Caesar had meant to transfer the seat of government from Rome to Ilium. There were probably some, at the time this Ode was written,

*sublimis ianua*: i. e. the *far* *poet*. "the 'far' 'poet' of bespeare; under whose influence the poet already hears the Muse sounding to his call and is transported to the sacred groves she is to haunt" (Lincoln). Martin translates, "mighty's pleasing m." On *hucos* — *aurae*. cf. Virg. A. VI. 628 foll. — 9-16. *silosae* belongs to *palmabea*. "the storied doves." (Martin), *fabulosus Hydaspes*. C. I. 22. 5. The range of the Apennines bore the name *Tiber* was partly in Apulia and partly in Latium. It is still called Monte Vulture. Venusia. Horace's birthplace, was near the boundary of those provinces, whence he calls *his* his nurse. Doves, which were sacred to Venus, have their in sundry tales. Here Horace intimates they were sent to cover with laurel and myrtle in token of his future fame, and that he left his safety to the Muses. In *Apulo*, *a* is long, *u* short; in *ellae*, *a* short, *u* long. Such variations in proper names are not usual in the Latin poets. The word *Siculus* is used as three different feet. *Italus* has the first syllable long or short, and so with other names. *Ludo fatigatumque somno*. It is clear that some other word, like *oppressum*, must be understood for *somno*. It is a translation of *καπνὸν ἀδδῆκότες ἦδὲ καὶ ὕπνον* (Il. x. 98). Acherontia, Ardea, and Forentum were neighboring towns, and still retain their names under the forms Accerenzia, Vancii, Forentia. Stories similar to these are told of Stesichorus, Pindar, Aeschylus, Plato. — 17-20. . . *dormirem* = how I slept; depending on *mirum*. Gr. 556, A. & S. 262, R. 3, N. 3. *Non sine dis*; i. e. under the protection of the Muses. — 22-28. The Sabine hills were part of the Apennines, which Horace had to climb when he went to his farm. *moeste* (Palestrina) was in Latium, about twenty-three miles due east of Rome, on the edge of the Apennines. It was a favorite summer-retreat in Horace's day. *Tibur*. See on C. I. 7. 13. *Supinum* sleeping; because built on the side of a hill rising from the right of the Anio. *Baiae*. See on C. II. 18. 20. *Liquidae* probably refers to the clearness and purity of the atmosphere. *Vestris libus*. All retired streams and shady groves were held sacred to the Muses. Parnassus had its fountain, Castalia; and Helicon two, Clio and Aganippe. *Philippia*. See *Life*. *Arbos*. See C. I. 3. *Palinurus*. See Virg. A. VI. 381. Horace's escape from wreck off Cape Palinurus is nowhere else related; and it is doubtful when it happened. *Sioula unda* here means the Tuscan Sea, not the *Mare Siculum*, which was on the other side of Sicily. — 36. *Utrumque*. See on C. I. 35. 23. *Bosporum*. See on C. I. 13. 14. *Assyrii* = Syrian. The poets confounded Syria and Assyria, as did the prose writers sometimes. Cicero speaks of *reges Persarum ac Syrorum*, for the kings of Persia and Assyria (in *Verr.*

II. 3. 33). **Britannos**. The stories of the human sacrifices of the ancient Britons are too authentic to be doubted. The *Concussus* were a Cantabrian tribe. Virgil (G. III. 463) says that the *Geloni* (C. II. 9. 23) ate cheese dipped in horse's blood. **Annem**; i. e. the Tassal, or Don. — 37-40. **Simul**; sc. *ac*. **Addidit** = assigned. After the conquest of the Salassi B. C. 25, Augustus assigned their territory to some of the praetorian troops, and there they built *Augusta Praetoria* (Aosta); and lands were assigned to others in Lusitania, on which they built *Augusta Emerita* (Merida). Tacitus uses *addere* in the same sense (Ann. XIII. 31). Some editors prefer the reading *abdedit*, as more poetical, and conveying the idea of repose after long service in war. Another reading is *reddidit*, which also has good MSS. authority. **Pierio antro**. See Ov. M. V. Introduction (p. 403), and on Virg. E. III. 85. Suetonius says that Augustus devoted himself to literary pursuits with great zeal, and even dabbled in poetry. — 41-48. **Vos — almae** = Ye give peaceful counsel, and rejoice in giving it, (because ye are) gentle. **Consilium** is here a trisyllable. Cf. *consulatio*, Virg. A. I. 73. The wars of the Titans (with Uranus), the Gigantes, the Aloidae, and Typhon, or Typhoeus, (with Zeus), are all mixed up in the description which follows. Cf. Virg. G. I. 279 foll. But neither poet was writing a mythological history. There is great power in the description here. Milton mixes up myths in much the same way when it answers his purpose to do so; as in *Lycidas* (where he speaks of Atropos as "the blind Fury"), in *L'Allegro* and *Il Penseroso* (in the genealogies of Mirth and Melancholy), in *Comus*, the *Hymn on the Nativity*, and elsewhere. **Ut** The accusative with the infinitive would express merely the *fact*, *ut* with the subjunctive tells *how* it all happened (Dillenb.). **Caduco** = swift-descending; like *καταβάρης* in Aeschylus. **Inertem** motionless; like *bruta*, C. I. 34. 9. **Regna tristia** — the gloomy realms (of Pluto). — 49-56. **Juventus** refers to the Gigantes. **Brachia** limits **fidens**; the *χεῖρες πεποιθότες* of Homer. **Fratres**; i. e. Otus and Ephialtes, the sons of Alocus, whose exploit of piling Pelion on Ossa in their attack upon Olympus (Olympus, Ossa, and Pelion formed a continuous range, running down the coast of Thessaly), is first mentioned by Homer, Od. XI. 314. See Virg. G. I. 280, where *frondosum* explains Horace's *opaco*. Ovid, *Fasti*, III. 441, inverts the order, and puts Pelion uppermost, as Horace does. In *Fasti*, V. 35, he attributes to the hundred-handed giants (v. 69) the exploit which the oldest legend assigns to the Aloidae. These variations are only worth noticing as they help to show that the Romans set little value by these stories, and only used them as ornaments of poetry; and to prevent students from wasting their time in attempting to reconcile statements which are not reconcilable. — Typhoeus

(*Typhœus*) warred with Zeus on his own account. He belonged neither to the Titanes nor the Gigantes. Mimas and Rhoetus were of the Gigantes. Porphyrius and Enceladus were of the same family. Cf. Virg. A. III. 578. On *imposuisse*, cf. *collegisse*, C. I. 1. 4. — 57–64. *Aegida* = the aegis; the skin of the goat Amalthea, the nurse of Zeus, said to have been worn by him first in these wars with the Gigantes. It is occasionally found in ancient representations of Jupiter, but more commonly of Minerva. To account for the epithet *sonantem*, we must understand that the *aegis* was taken to represent, not only the goat-skin folded over the breast, but also a shield and a metal breastplate, either of which it may signify here. Homer represents both Apollo and Pallas as wearing their father's *aegis*. *Avidus* = eager (for the battle). In enumerating the principal gods who assisted Zeus in the battle, Horace means to say that, although they were present, it was Pallas to whom the victory was mainly owing. The Greek Here was commonly represented naked, or partly so. The Roman Juno was always clad as a matron from head to foot. Her favorite character was *Juno Matrona* or *Romana*, which meant the same thing. Her introduction, therefore, under this title, is meant as a compliment to Rome. The description of Apollo combines his various places of abode. *Castalia* was a fountain on Parnassus. *Lyciæ dumeta* are woods about Patara, a town in Lycia, where Apollo passed six months of the year, as he passed the other six at Delos, which place Horace means by *natalem silvam*; i. e. the woods on Mount Cynthus. Cf. Virg. A. III. 73 foll. and A. IV. 143 foll. — 65–72. *Vis — sua* = "unreasoning strength by its own weight must fall." (Martin.) *Temperatam* = governed, controlled; i. e. by reason. *Idem* = and yet they. See on C. II. 10. 22. *Vires* = brute force. *Gyas*. See on C. II. 17. 14. He belonged to another family consisting of three brothers, Gyas, Cottus, and Briareus or Aegæon, distinguished from the rest by having each of them a hundred arms. Most accounts represent these brothers as helping Zeus. Horace follows a different legend. *Integræ* (like *intactæ*, which has the same root) = chaste. See on C. I. 7. 5 and C. III. 2. 18. Cf. Virg. A. I. 345. *Orion*. See on C. II. 13. 39. *Virginea* = *virginis*; adjective for limiting genitive, as often. — 73–80. These monsters, with the exception of the Aloidæ, were said to be the offspring of Terra (cf. Virg. A. VI. 580; A. IV. 178; Ov. M. I. 157, etc.); and they are often represented as buried under islands and mountains for their punishment. The one under Aetna is variously spoken of as Typhœus, Enceladus, and Briareus. Cf. Ov. M. V. 346 foll. and Virg. A. III. 578 foll. *Tityl*. See on C. II. 14. 8. *Nequitiae* (= *nequam*, the abstract for the concrete), is dative with *additua*. *Amatorem*; sc. *Proserpinae*. *Pirithoum*. See on C. IV. 7. 28 and on Virg. A. VI. 601.



ODE V. — In the year B. C. 53, M. Licinius Crassus, as consul, marched an army into Mesopotamia against the Parthians, and was disastrously defeated, losing his own life, with twenty thousand men killed and ten thousand prisoners. Again, in the year B. C. 36, M. Antonius attacked the Parthians, and was repulsed with great loss.

It was Horace's purpose in this Ode to allay the prevalent feeling of soreness and impatience under the disgrace of these reverses, so long unredeemed; and to discourage any hope or desire for the return of the Parthian prisoners. This desire he seems to impute to a degenerate spirit, and the story of Regulus is introduced to call back men's minds to the feeling of a former generation.

1-4. *Coelo* — *regnare* — We believe that Jove the Thunderer reigns in heaven. Jupiter Tonans had a temple on the Capitoline hill. *Oredidimus*. See on *collegasse*, C. I. i. 4. *Præsens*; sc. *in Arvis*, as opposed to *coelo*. *Adjectis* — when he shall have added. He had not done it, nor did he ever do it. *Gravibus*. Cf. C. I. s. 22. — 5-7. It was about twenty-eight years since the disastrous campaign of Crassus. Orelli says Horace does not allude to M. Antonius's losses in the same quarter eighteen years afterwards, partly because it would have been indelicate towards Augustus, and partly because of his affection for his son, L. Antonius. *Vixit* is emphatic, since they married to save their lives. The disgrace lay in their intermarrying with those who not only had not *connubium* with Rome, but were her enemies. *Pro* — *mores*! Alas for our senate and our altered manners! *Pro* expresses vehemence varying in kind according to circumstances. It is followed by the nominative or accusative. In the common exclamation, *Pro deum hominumque fidem*, the accusative is always used. The *Curia* (called Hostilia, because it was said to have been built by Tullus Hostilius) was the senate-house. — 8-12. *In armis*; for the prisoners may have served in the Parthian armies. *Marsus et Apulus*. See on C. II. 20. 18. It does not appear that the Apulians were particularly good soldiers, but the states of Italy all furnished troops (*socii*), and the Roman army is here referred to. Perhaps Horace added the Apulians to the Marsi through affection for his native state. *Anciliorum*. Gr. 136. 3. A. & S. 93. 2. The *ancilia* were twelve shields, of which, according to tradition, eleven were made by order of Numa after the pattern of one that was found in his house, and was supposed to have come down from heaven. It was prophesied that, while the *ancile* was preserved, Rome should survive. The *ancilia* were kept by the priests of Mars (*Sali*) in his temple. By *togæ* is meant his citizenship, since none but Roman citizens wore the toga. Horace collects the most distinguished objects of a Roman's reverence, his name, his citizenship, the shield of Mars, only to be lost, and the fire of Vesta,

only to be extinguished, when Rome should perish. **Incolumi Jovi** = while Jove is safe ; i. e. while the Capitol is safe, where was Jove's temple. — 13 - 16. **Hoc — aevum** = This the far-seeing mind of Regulus guarded against, when he refused to agree to dishonorable conditions, and drew from such a precedent a presage of ruin upon generations to come ; i. e. Regulus had foreseen the danger to posterity of a precedent which should sanction the purchase of life upon dishonorable terms. In the year B. C. 256, during the first Punic war, M. Atilius Regulus, being consul, invaded Africa, and after many successes, taking many towns and laying waste the country, he was terribly defeated and taken prisoner with 500 others. After he had been five years a prisoner, the Carthaginians sent him to Rome to negotiate peace, which, at his own instigation, was refused. He returned, and, it is said, was put to death with torture. On **condicionibus**, see Gr. 385. 4. A. & S. 224, R. 3. — 17 - 24. **Si — pubes** = if the prisoners were not left to die unpitied. **Affixa**. See on Virg. A. III. 287. **Militibus**. Gr. 385. 4. A. & S. 224, R. 2. **Tergo** is dative for *in tergum*. **Portasque non clausas** = the gates (of Carthage) wide open. Cf. A. P. 199. **Marte populata nostro** = devastated by our army. Gr. 705. II. A. & S. 324. 2. — 25 - 30. **Repensus** = ransomed ; a sense not found elsewhere. **Scilicet** marks the irony. Gr. 705. IV. A. & S. 324. 4. **Flagitio — damnum** = you are adding mischief to disgrace ; the mischief of a bad precedent, as Dillenb. suggests. Ritter refers *damnum* to the waste of money in ransoming those who were worthless. Maclean thinks, from what follows, that the mischief would arise from having among them again those who had sunk so low. The *flagitium* was in the defeat and surrender. **Fuco** = dye ; a marine plant of some kind which yielded a red juice used in coloring. From some accounts it would seem to be a *mordant* rather than a dye. **Neo — deterioribus** = true virtue, when it has once been lost, does not care to be restored to the degenerate. Horace does not seem to consider that he is making Regulus speak bitter things against himself. The argument of Regulus is not worth much, and is an invention of Horace's. There is an opposite statement in Virgil, A. II. 367. *Deterioribus* is dative ; not ablative, as some make it, translating : "does not suffer itself to be replaced by false virtue, or virtue of a lower sort." — 34 - 40. **Marte** = *proelio*. See on v. 24, and cf. Virg. A. II. 335. **Hic — miscuit** = He (i. e. the coward), not considering to what he ought to owe his life (i. e. to his own sword, *una salus victis*, Virg. A. II. 354), confounded peace with war ; i. e. made peace for himself on the field of battle. **Duello** ; old form for *bello*. See on Ov. M. V. 555. **Probrois — ruinis** = the higher (prouder) for the disgraceful downfall of Italy. **Ruinis** ; abl. of cause. — 42 - 44.

hasten the ripening of the wine and to improve its flavor, just as Madeira wine is improved by being kept in a warm temperature. The *amphora* being lined with pitch or plaster, and the cork being also covered with pitch, the smoke could not penetrate if these were properly attended to. *Amphoræ* is the dative. Gr. 385. 4. A. & S. 222, R. 2. **Consule Tullo.** L. Volcatius Tullus was consul B. C. 66, the year before Horace was born. This wine, therefore, had probably been in the amphora upwards of forty years. Sulla once treated the Romans with some wine more than forty years old. — 13-15. **Amici sospitis** = for (on account of) the safety of thy friend; a Greek construction. **Centum**; a hyperbole. **Vigiles — lucem**; i. e. keep up the feast till daybreak. — 17-24. **Mitte** = dismiss. **Cotiso** was king of the Daci, a tribe on the Danube. **Sibi**; with *infestum*, though it may depend on *luctuosus* or *discidet*. On the quarrels of the Parthians among themselves, see *Introduction* to C. I. 26. The *Cantabri*, in Spain, were a fierce and warlike people, and were subdued by Augustus only after a struggle of several years. Hence **sera — extenua**. The **Scythæ** may be the Scythians who helped Phraates; or, as some think, the Geloni and other tribes beyond the Danube. Horace means, in general terms, that the enemies of Rome were no longer troubling her. — 25-28. **Negligens — labore** = not anxious lest in aught the people suffer; i. e. since you have no cause to be anxious about public affairs. **Privatus**, according to Dillenb. and Ritter, is = *cum privatus sis*, but the explanatory remarks of the former make it quite the same as Maclean's "Be here the private gentleman," which seems to express the meaning. **Severa**; i. e. *civiles curas* (v. 17).

ODE XVI. — Horace here dwells on his favorite theme, contentment and moderation, which he is able to illustrate by the example of Maecenas (v. 20), as well as his own.

1-4. **Danaën.** See on Ov. M. IV. 611. **Tristes** = strict. **Mulierant.** See on *sustulerat*, C. II. 17. 28. **Adulteris** = lovers. — 7, 8. **Fore** is dependent on the *verbum sentiendi* implied in *risissent*. **Pretium** = a bribe. The fable of the shower of gold has here its simplest explanation. — 10-16. **Amat.** See on *amant*, C. II. 3. 10. **Auguris**; i. e. Amphiaraus. His wife Eriphyle, (see on Virg. A. VI. 445) bribed by her brother Polyneices, induced her husband to join the expedition against Thebes, where he fell, enjoining upon his sons to put their mother to death. This Alcmaeon did, and, like Orestes, was pursued by the Furies, and finally lost his life in attempting to get possession of the gold necklace with which Eriphyle had been bribed. **Vir Macedo**; i. e. Philip, who used to say that he could take any town into which an ass could climb laden with gold.

Juvenal (S. XII. 47) calls him *callidus emptor Olynthi*, and Valerius Maximus (VII. 2. 10), *maiores ex parte mercator Graecias quoniam victor*. The oracle of Apollo had told him, it is said, to fight with *rhoe* spears (*ἀργυρέαις λόγχαισι*) and he should always conquer. **MENAS** — **duces** is supposed to refer to Menas, otherwise called Menodorus, the commander of Sex. Pompeius's fleet, who deserted from him to Augustus, and back to Pompeius, and then to Augustus again. He was rewarded beyond his merits. **SÆVON** = "rough"; or, perhaps, brave, as in Virg. A. I. 99. — **18. Majorum** is neuter, and objective genitive with **fames**. **Jure** = with good reason, then; referring to what precedes. — **20. Decus**; because he preferred to remain an *eques*, when higher rank was in his power. — **21-22. Quanto — feret**. This sentiment approaches as near as possible to the fundamental rule of Christian morals. The accuracy of the picture in the next verses must not be insisted on too closely. It would imply that Horace, a wealthy Epicurean, had thrown up his riches in contempt, and gone over to the ranks of the Stoics. But as Horace never was rich, he could not have acted the deserter on these terms, though he changed his opinions. Horace may sometimes be supposed to put general maxims in the first person, without strict application to himself. **Nudus** signifies one who has left everything he had behind him. By **contemptae** he means, not that for which he had a contempt, as some explain it, but despised by others, i. e. the rich. **Apulus**. Apulia, with the exception of a comparatively small tract which was productive, was occupied with forests or pasture lands, or tracts of barren hills. But Horace likes to speak of his own country with respect. See on C. III. 5. 9. **Arat**; first syllable lengthened by the *cacura*. **Occultare** = to hoard, i. e. in order to raise the price. **Meis** is emphatic, as *proprio horreo*, C. I. 1. 9. — **29-32. Rivus**; i. e. the Digentia. **Certa fides**. See C. III. 1. 30 and note. **Fallit beator** is a Greek construction, *λαθάνει δαριωτέρον ὄν*. The meaning is: Mine is a happier lot than his who has all Africa for his own, though he knows not that it is so. Cf. *sensit medios delapsus in hostes, for se delapsus esse*, Virg. A. II. 377. — **33-36. Calabrae apes**. Tarentum in Calabria was famous for its honey. **Laestrygonia amphora**; i. e. a jar of Formian wine. Cf. *Sabina diota*, C. I. 9. 7. The inhabitants of Formiae in Latium supposed it to be the same as the Laestrygonia mentioned by Homer, Od. X. 81. **Languescit** ripens, mellow. **Gallicis pascuis**; i. e. the rich pastures in the basin of the Po. The wood from that region was famous. — **39-44. Cupidina**. See on C. II. 16. 15. There was a Mygdonia in Mesopotamia, and Bithynia is said to have been called by that name of old. The Mygdonia of Asia Minor was not very clearly defined. **Alyattei** = of Alyattes, or

**Alyattes.** See Gr. 46. 3. 5) and 92. 2. A. & S. 54. 5 and 73. 1, R. **Bene est**; sc. *ei* = it is well with him; happy is he. Gr. 392 and 2. A. & S. 228. 1.

ODE XXIV. — This Ode is of the same class, and was probably written about the same time as the early ones of Book III. It deals with the licentious abuses of the times, and points indirectly to Augustus as the real reformer of them, as in C. I. 2. The variety of images and illustrations in this Ode is very remarkable, and they are particularly well chosen and original. There is no one of the Odes that more completely exhibits Horace's peculiar style.

**1-4. Intactis.** Cn. Pompeius, Marcellus, and others had entered Arabia Petraea; but Arabia Felix, which is here referred to, had not yet been invaded. **Caementis.** See on C. II. 18. 20 and C. III. 1. 35. **Oocupes.** Gr. 515. A. & S. 263. 2. **Mare Apulicium** would apply to the bay on which Tarentum is situated, and there the Romans had handsome villas. Horace, however, had the other sea more in mind, perhaps with reference to Baiae in particular, that place being situated on the northern projection of the *Sinus Cumanus*. — **5-8. Si — clavos.** Some take this to mean: when Fate drives in the nails up to the heads. Others: when Fate has driven her adamantine nails into thy head; i. e. to kill thee. Others: when Fate, by driving her nails (C. I. 35. 18) into the roof of the house, puts an end to the work. On the whole, this last seems the most satisfactory interpretation. It is adopted by Orelli, Dillenb., Lincoln, and others. Macleane prefers the second. Ritter suggests yet another explanation; that of Fate nailing a man to the top of his house, as Prometheus was fastened. **Mortis laqueis.** Cf. Psalm cxvi. 3. — **9-16. Campestres — vivunt** = The nomadic Scythians live happier, whose wagons, as their custom is, carry their wandering homes. **Getae.** See *Life of Ovid*, and Trist. IV. 10. 110. The habits of the Suevi, as described by Caesar (B. G. IV. 10), are here assigned to the Getae. **Immetata** does not occur elsewhere. Virgil (G. I. 125, 126) and Ovid (M. I. 135, 136) make this freedom from enclosures a feature of the golden age. **Fruges et Cererem** = *Cereris fruges*. Gr. 704. II. 1. A. & S. 323. 2 (3). **Defunctumque laboribus** is applied to death, C. II. 18. 38; here it means one who has finished his work. **Aequali — vicarius** = a substitute relieves him with an equal share (of toil). — **17-24. Illic — innocens** = there the guiltless wife is kind to her motherless step-children. **Adultero.** Gr. 419. II. and 4. 2). A. & S. 245. II. and R. 1. **Dos — castitas**, i. e. an ample portion for wives is their virtue and that chastity which, living in unbroken bonds, shrinks from any other man (than the husband). **Parentium.** Gr. 89. II. 2, foot-note. A. & S. 82. II. 4. With **Et**

**peccare** repeat *ibi*. **Aut** = *alioquin*. *Peccare* refers to violation of *castitas*. — 25-32. **Quisquis** = *si quis*. **Pater Urbium** a title not found elsewhere, but is analogous to *Pater Patrum*, C. I. 2. 39. The phrase is the subject of *subscribi*. *Postgenitis* does not occur elsewhere. **Quantus** = *quandoquidem*, since. Cf. S. I. 1. 64. **In-columem**; i. e. of the living. The sentiment is repeated and illustrated, E. II. 1. 10 foll. — 33-44. **Quid** — *reciditur*; i. e. what is the use of complaining so sadly, if crime is to go unpunished? There were many perhaps who complained, as Horace did, of the state of society, but he says active measures are wanted for the suppression of crime, and these Augustus resorted to, by the enactment of laws regulating expense, marriage, etc. Cf. E. II. 1. 3. **Quid** — *pro-ficiunt*. "But then," he goes on, "laws are of little use, unless the character of the age supports them, for there are vices which the law cannot reach, such as the spirit of avarice," which he goes on to speak of. Tacitus has echoed Horace's words: *Bona leges minus valent quam boni mores* (Germ. 19). On the description of the torrid and frigid zones, cf. C. I. 22. 17 foll. and III. 3. 55, 56. On *mor-tuorum* see on C. I. 31. 12. Cf. *Caec.* B. G. I. 1, where the enterprise of these men and the effects their visits had on uncivilized people, are noticed. **Horrida** — *navitae*. Cf. C. I. 3. 9 foll. **Magnum** — *opprobrium*. (If) poverty (esteemed) a great disgrace. — 45-50. He recommends that the rich should take their wealth and offer it to the gods in the Capitol, or throw it into the sea; for multitudes would applaud such a sacrifice, and accompany those who made it to the temple. **Lapides**, Dillenb. says, are pearls. He quotes *Or. Met.* Fac. 20, 21: *conspiciam gemmis vultus habere manum, Inductis collo lapides oriente paratos*. Many similar examples might be given; as Catullus, 68. 3: *pelluciduli delictus lapidis*; Seneca, in Hippol. 391: *naveus lapis*. . . *Indici donum maris*, also, in Herc. Oct. 661: *lapis Eoa lectus in unda*. Martial, XI. 50. 4: *gemma vel a digito, vel cadit aure lapis*, etc. **Scelerum**. Gr. 410. III. A. & S. 215. **Poenitet**; sc. nos. — 54-58. **Formandae**. The word occurs in the same sense, C. I. 10. 3; E. II. 1. 128, etc. **Ludere**. See on *pat.* C. I. 1. 18. The **trochus** was a hoop of metal, and it was guided by a rod with a hook at the end, such as boys use now. Horace means to say that the young are brought up in idle, dissipated habits, and instead of manly exercises they amuse themselves with the childish Greek sports and gambling, while their fathers are employed in making money by fraud. **Malis**; from *malle*. There were laws at Rome, as there are with us, against gaming, which practice was nevertheless very prevalent among all classes, in the degenerate times of the republic and the empire. Juvenal complains that young children learnt it from their fathers (XIV. 4). Cicero charges M. Antonius with

being a great gambler, and with pardoning a certain condemned gambler with whom he had been in the habit of playing (Phil. II. 43). — 59 – 64. **Perjura patris fides**; i. e. his perjured and faithless father. **Consortem socium** means the partner whose capital (*sors*) was embarked with his own. The Romans held it to be a very serious offence for a man to cheat his partner. Cicero (pro Rosc. Am. C. 40) says: *in rebus minoribus fallere socium turpissimum est*. Horace couples the crimes of cheating a partner and a ward in E. II. l. 123. **Properet** = hastens (to heap up). **Sollicit** — **rei** = of course, vile wealth increases; still something is ever lacking to (what seems) the incomplete fortune. *Improbis* is one of the most difficult words to which to assign its proper meaning. Orelli has quoted instances in which it is applied to labor, a jackdaw, a man, a mountain, a tiger, winter, and the Hadriatic Sea. He might have added others, as self-love, an old woman, an angry man, etc. It implies “excess,” and that excess must be expressed according to the subject described.

ODE XXIX. — This is an invitation from the poet to his patron, pressing him to pay him a visit at his farm. He bids him throw off the cares of the state, and live for the enjoyment of the hour. The time is the dog-days. The year is uncertain.

1–4. **Tyrrhena — progenies**. Cf. C. I. i. 1. **Leno**; like *malle*, C. I. 7. 19. **Verso** = broached. **Cado**. Gr. 422. i. 2). A. & S. 254, R. 3. The **balanus** was an oleaginous nut, here put for the oil obtained from it. — 5–8. **Morae**. Gr. 385. 4. A. & S. 224, R. 2. **Ne** is more abrupt, and therefore more spirited than *nec*, which some editors prefer; but either is well enough. **Udum** is an epithet commonly applied to Tibur, which stood on the banks of the Anio. The town itself was built on the side of a hill (C. III. 4. 23), but the fields below seem to have been damp (see C. I. 7. 14) from a number of small streams which watered them. It appears that Maecenas was sighing for the country all the time he was detained at Rome. **Telegonus**, son of Ulysses and Circe, was the reputed founder of Tusculum and Praeneste. One of the legends of the death of Ulysses attributes it to this son. **Aesula** was probably a town between Praeneste and Tibur, but no traces of its site remain, and Pliny says that it no longer existed in his time (III. 5). On **contempleris** see Gr. 483. II. A. & S. 260, R. 6. — 10. **Molem** refers to the palace of Maecenas on the Esquiline hill. — 11. **Omitte**. This is the only instance in this book of an iambus at the beginning of the third verse. It occurs four times in the First book, and twice in the Second. It does not occur in the Fourth. On **mirari**, see on *sectari*, C. I. 38. 3. — 14–16. **Lare**. See on C. I. 12. 43. On **aulaeis** and **ostro**, see on Virg. A. I. 697, 700. **Sollicitam — frontem** = have smoothed

ogue to the first three books, as C. I. 1. was the prologue. It expresses the conviction, which time has justified, that, through his Odes, Horace had achieved an immortal name. The same just pride had been shown by poets before him; as by Sappho, in a poem of which the first line only has been preserved, *μνάσασθαί τινά φάμεναι ὑστερον ἀμμίων* (16 Bergk.); and by Ennius, in the lines:

Nemo me lacrimis decoret nec funera fletu  
Faxit. Cur? voluto vivu' per ora virum,

which words Virgil has made his own (G. III. 9). Propertius (III. 1), David (Met. XV. 871 foll. quoted on Ov. Trist. IV. 10. 130, page 426), and Martial (X. 2. 7 foll.) have all imitated Horace very closely.

1-3. **Aere**; i. e. bronze statues or memorial tablets. **Regalique** — **altius** = and loftier than the regal pile of the pyramids. **Situ** for **velis** is unusual. **Impotens** (sc. *sui*) = uncontrolled, violent. — 4-9. **Libitinam**; one of the oldest Roman deities, her worship dating back to the days of Numa, who identified her with Venus. She presided over funerals and all things pertaining to the dead. In her temple all things required at funerals were kept for purchase or hire. **Usque** = continually; a sense in which it occurs only in poetry, and always joined to a verb. — 8. 9. **Dum** — **pontifex**; i. e. while the Pontifex Maximus shall, on the Ides of every month, go up to the Capitol to offer sacrifice, the Vestal virgins walking silently in the procession, the boys at the same time singing hymns. With a Roman this was equivalent to saying "forever." — 10-16. **Dicar** — **modos**. The meaning is: It will be said on the banks of my native river (i. e. the **Aufidus**. See *Life*), that I, a humble man made great, was the first to fit the Grecian strain to the Italian lyre. The *laurea qua* — *populorum* seems naturally connected with *dicar*, but Brelli and others make it depend on *ibi natus* understood, and some on *deduxisse*, etc. **Daunus** was an ancient king of Apulia, which was badly watered; hence **pauper aquae**, the epithet being transferred from the country to the king. **Populorum**. Gr. 409. 3. L. & S. 220. 4. **Aeolium carmen**. See on C. II. 13. 24, and cf. L. & S. IV. 3. 12. See also Virg. G. II. 176. **Quaesitam meritis** = earned by thy merits; i. e. justly thy due. **Mihi**. Gr. 398. 5. A. & S. II, R. 5 (1). **Delphica lauro** is the same as *laurea Apollinari*, L. & S. IV. 2. 9. **Volens** = propitious. **Melpomene**. See on C. I. 2. 2, and cf. C. I. 24. 3.



ary limits of poetic license" (Lincoln). Osborne translates : " Pindar  
 oams and rolls on, unconfined, with his mighty depth of expression."  
 Martin : " So deep-mouthed Pindar lifts his voice, and pours His  
 fierce tumultuous song." — 10 — 12. The **dithyrambus**, of which  
 word the etymology is uncertain, was a song in honor of Bacchus,  
 and sung at his festivals. It was wild and enthusiastic in its charac-  
 ter. **Nova verba** signifies words coined for the occasion, as was  
 common, and to be expected from the nature of the poetry, of which the  
 metre seemed to a Roman irregular and arbitrary (**lege solutis**). A  
 few fragments remain of dithyrambic poems by Pindar. — 13 — 16.  
 These verses refer to Pindar's hymns in honor of gods and heroes.  
 See on v. 1. He may have written on the victory of Pirithous (see  
 on Virg. A. VI. 393, 601, and cf. C. III. 4. 80) over the Centaurs,  
 and that of Bellerophon over the Chimaera. See on Virg. A. VI. 288.  
 On **sanguinem**, cf. C. II. 20. 6. **Justa**; because the Centaurs had  
 carried off Hippodamia, the bride of Pirithous. — 17 — 20. This  
 stanza refers to the **ἐπιίκια**. See on v. 1. **Elea — ooelestea**. See on  
 L. I. 5, 6 and Virg. G. I. 59. The chariot-race and boxing were  
 the chief features of these games. **Signis** = statues. Gr. 417. 2. 3).  
 A. & S. 256, R. 5 (b), where for "never" read "very rarely." — 21 —  
 24. This stanza refers to the **θρήνοι**, or dirges, of Pindar. On **flebili**,  
 were used actively, cf. C. I. 24. 9, where it is used passively. **Spon-**  
**sa**. Gr. 385. 4. A. & S. 224, R. 2. **Moresque aureos** = and  
 his golden virtues. Cf. *auream mediocritatem*, C. II. 10. 5. The  
 metaphor is a familiar one in all languages. So **educit in astra** =  
 extols to the stars. Cf. Virg. E. V. 51, 52; A. III. 158; A. IV. 322,  
 etc. **Nigroque — Orco**; i. e. saves his name from oblivion. See on  
 L. I. 24. 18. — 25 — 32. **Multa cyonum** = a strong breeze lifts the  
 swan of Dirce; i. e. Pindar. Dirce was a fountain near Thebes. Cf.  
 Ov. M. II. 239. On the swan as a bird of song, cf. C. IV. 3. 20;  
 Ov. M. V. 387; Virg. E. IX. 29; A. I. 398. For this reason it was  
 sacred to Apollo (Cicero, Tusc. I. 30). Ritter gives *cygnus* when the  
 exult is long, as here; *cynus* when it is short, as in the next Ode.  
**Mons Alatinus** was in Apulia. On **uvidi**, cf. C. III. 29. 6. **Ripas**;  
 the banks (of the Anio). **Plurimum**; with **laborem**. **Operosa**.  
 See remarks on the Odes, in *Life*. **Fingo** corresponds to **πλάττω**,  
 which the Greeks applied especially to the making of honey. — 33 —  
 36. **Majore — plectro**; i. e. a poet of higher strain. "But thou  
 . . with bolder hand the echoing strings shalt sweep" (Martin).  
**Feroces**; because they had hanged the Roman officers who came to  
 collect their tribute. The **olivus saeuer** was a declivity between the  
 Via Sacra and the Forum, down which the triumphal processions  
 passed. A certain number of prisoners usually walked behind the  
 victor, and when the procession reached a certain point in the Forum,

they were carried off to prison and strangled. Cf. Ep. VII. 1. **Fronda**; i. e. laurel. The **Sygambri** (*Sug-, Sig-, Syc-, or Sirembri*) were a powerful tribe in Germany, between the Rhine and the Luppia, now the *Lippe*. — 39, 40. In **aurum priscum** = to their ancient gold; i. e. the golden age. See on Ov. M. I. 89 foll. Cf. Milton: "Time will run back, and fetch the age of gold." — 44 A **justitium** had been ordered by the senate; i. e. a suspension of the courts and of business generally. **Litibus**. Gr. 419. III. A. & S. 213, R. 5 (4). — 46-48. **Sol** = *die*. **Felix** may refer either to *sol* or to the subject of *canam*. — 49-51. **Triumphus** is addressed as a divinity. Horace says: As thou marchest, we will shout thus thy name, Io Triumphe! and again, Io Triumphe! **Civitas omnis** = the whole city (of us); all we citizens. — 53-60. **Te**. *Iulus* was rich. **Me** = *vitulus*. Cf. C. II. 17. 32. **Juvenescit** = *juvenescit fit*. **Vota**; sc. *solvenda*. **Fronte** — **ortum** = imitating with its forehead the crescent fires of the moon when she brings back her third rising; i. e. its young horns curved like the new moon. **Duxit** = contracted, received. **Videri**. Cf. *major videri*, Virg. A. VI. 46. **Cetera**. Gr. 380. 2. A. & S. 234. II. R. 3.

ODE III. — The publication of his three books of Odes had doubtless established Horace in the high position he here asserts as *Romanæ fiducien lyrae*; and when, after several years' silence, he produced the *Carmen Seculare* in B. C. 17, it was received probably with so much favor as to draw forth this Ode. It is an address to the Muse, gratefully attributing to her all his success.

1-4. **Melpomene**. See on C. I. 12. 2. **Nascentem** = at his birth. The *Isthmian* games were celebrated every third year, on the Isthmus of Corinth, and, like the Olympian games, were attended by all the Greek states. **Clarabit** = shall make famous; a sense not found elsewhere. — 5-8. **Curru** — **Achaico** may refer to the Olympian chariot-races (cf. C. I. 1. 3), or the Greek games generally may be meant. *Achaico* is often *Graeco*. **Dellis foliis** is like *Delfus lauro*, C. III. 30. 15 and *laurea Apollinari*, C. IV. 2. 9. Cf. v. 35, preceding Ode. **Quod contuderit** = because he has crushed. Gr. 520. II. A. & S. 266. 3. **Capitolio** — the Capitol; where the triumphal procession ended, and the victor returned thanks to Jove in his temple. — 10-12. **Aquae**; i. e. the Anio. He says the waters that flow past Tibur and the leafy groves shall make him glorious with the song of Lesbos, which he practices by the stream and in the grove. Cf. C. I. 1. 34; III. 30. 13, etc. **Comae**. Ovid, Virgil, Tibullus, and other poets use the same metaphor. — 16. See Introd. and *Lyci*. Cf. C. II. 20. 4. — 17-20. **Testudinis aureae** = *χρυσέας φάμυγας* (Pindar, Pyth. I. 1). See on C. I. 10. 6. **Pieri**. The singular is not

common. See on Ov. M. V. Introd. **Donatura** = *quae donare tales*. **Cygni**. See on v. 25, preceding Ode. — **21–24. Muneris**. Gr. 402. 1. A. & S. 211, R. 8 (3). **Fidicen**; predicate nominative with *monstror*. **Spiro**; i. e. am inspired as a poet. **Tuum**. Gr. 404. 1. A. & S. 211, R. 8 (3) (a).

**ODE IV.** — The Vindelici were a tribe whose territories lay between the Danube and the Lake of Constanx, comprising the greater part of modern Bavaria and Suabia, and some part of the Tyrol. The Raeti lay to the south of the Vindelici, and reached to Lake Como on the south. These tribes, whom the historians describe as very fierce and warlike, commenced a system of predatory incursions into Cisalpine Gaul, in which they appear to have practised the greatest atrocities. Augustus was at this time (B. C. 16–15) in Transalpine Gaul, and Tiberius was with him. Drusus, his step-son, and younger brother of Tiberius, was Quaestor at Rome, and in his twenty-third year. He was required by Augustus to take the field against the offending tribes, whom he met under the Tridentine Alps and defeated signally. But, though driven from Italy, they continued their attacks upon Gaul, and Tiberius was accordingly sent by Augustus with more troops to his brother's assistance, and they between them effectually humbled the tribes, whose territories were constituted a Roman province. From C. IV. 14. 34–38, we infer that the war was brought to an end in August, B. C. 15, on the anniversary of the capture of Alexandria by Augustus, B. C. 30 (see C. I. 37. Introd.). In honor of these victories Horace wrote this Ode and Ode XIV., the one more expressly to celebrate the name of Drusus, the other of Tiberius.

**1. Qualem**. This comparison extends through v. 16. The correlative *talem* is understood with *Drusum*, v. 18. The order of translation is: *Qualem olim juvenas et patrius vigor propulit nido inscium laborum alitem ministrum fulminis, cui Juppiter, rex deorum, permisit regnum in vagas aves, expertus (eum) fidelem in fluvo Ganymede, vernique venti, nimbis jam remotis, docuere paventem insolitos nisus; mox vividus impetus demisit (eum) hostem . . . (talem) Vindelici videre Drusum*, etc. Virgil calls the eagle *Jovis armiger*, A. V. 255. — **4. In** = in the case of. Cf. *in hoste*, Virg. A. II. 390. **Ganymede**. See on Virg. A. I. 28, and cf. A. V. 252 foll. **Flavo** = *pulchro*; like *ῥαβδός*. — **5. Olim**. See on C. II. 10. 17. **Patrius vigor** = hereditary strength. Some take *patrius* — *inscium* to mean that the parent bird drives him from the nest that he may learn to fly. — **10–12. Vividus impetus** = a quick instinct. **Reluctantes** = writhing. For *egit* and the other perfects see Gr. 471. 3. — **14–16. Ab — depulsum**; i. e. just weaned. *Depulsus a lacte* (Virg. E. VII. 15) and *de-*

*puerus ab ubere* are both common phrases, and Horace here combines them. Some, to get rid of the tautology, have made *ubere* an adjective with *lacte*, which seems to us much worse than the tautology. Dillenb. who had adopted this view, gives it up in his last edition (1860) for the one we have preferred. Ritter refers *fatuae* — *αἰνῆτι* to *capreae*: as the weaned goat sees the weaned lion. It is hardly possible that critical ingenuity will devise a worse rendering than that.

— 18. *Drusum*. Nero Claudius Drusus was the son of Tiberius Claudius Nero and Livia, who was divorced by Nero and married to Augustus. He was a great favorite of Augustus, and Velleius Paterculus (II. 97) says that he possessed every natural endowment carried by culture to perfection. *Quibus*. Gr. 398. 5. A. & S. 212, R. 5 (1).

— 19–21. *Unde deductus* depends on *quaerere*. The whole passage *quibus* — *omnia* is awkward and prosaic, and may, as some critics think, be an interpolation. Dillenb. thinks that, if it is bad, Horace himself should bear the blame of it, and not some innocent copyist or scholiast. Ritter says: *est digressio et lyrica sententia digna et hunc loco apte inserviens*. *Amazonia*. See on Verg. *A.* I. 490.

— 22. *Red* is commonly used after digressions to recover the thread of the subject. — 23. *Mens* refers to the head, *indolet* to the heart. — 28. *Nerones*; Drusus and his brother, Tiberius Claudius Nero. The former was not born until three months after Livia married Augustus. — 29. Horace probably had in mind the words of Euripides (Fr. Alcm. 7):

ἑσθλῶν ἀπ' ἀνδρῶν ἑσθλὰ γίγνεσθαι τέκνα,  
κακῶν δ' ὅμοια τῇ φύσει τῇ τοῦ πατρὸς.

*Fortibus et bonis* (Gr. 425. 3. 4) A. & S. 246, R. 1) corresponds to the common Greek expression, which it is so difficult to render, *καλοῖς καγαθοῖς*. Horace does not refer to the father of these youths, who was a worthless person, but generally to their family, the Claudia gens, among whom were many persons of distinction. They were divided into a patrician and a plebeian branch. To the latter belonged the Marcelli. See on C. I. 12. 46. — 33. *Doctrina* — *instans* = "Yet training quickens power inborn" (Martin). — 35. *Ut cumque* *quandocumque*, or (Dillenb.) *semel ac*. — 36. *Bene nata* *bonam indolem*. *Culpae* — *vita*. — 37. *Neronibus*. Claudius Nero, who was of the same family as Tiberius and Drusus, defeated and slew Hasdrubal, when he was coming to the help of Hannibal, B. C. 207, on the banks of the Metaurus, a river in the north of Italy. Hannibal had been nearly eleven years in Italy, and had met with few reverses, but after his brother's defeat his cause failed, and, though he remained four years longer in Italy, it was far away in the mountains of the south, and the Romans ceased to be

harassed by him. — **41. Adorea.** *Ador* was a coarse grain, called by the Greeks ζεῦα, but the name was applied to grain in general, and in the form *adorea* signified the supply of corn given to soldiers after a victory, and hence victory itself. — **42. Dirus.** This epithet is thrice applied by Horace to Hannibal, whom with reason the Romans held in greater respect than any other enemy they ever had. **Ut** = ever since; as in Ep. VII. 19. — **43. Taedas;** not torches, but a blazing forest of pines. **Eurus.** Cf. the picture in Virg. A. II. 417, 418. — **45-48. Post hoc;** i. e. after the victory of Claudius. **Usque** = continually. **Rectos** = re-established; i. e. their statues, thrown down by the enemy, were set up again. — **49-53. Perfidus** is the pet epithet for Hannibal with the Roman writers. **Sectamur — triumphus** = We are pushing on and pursuing those whom to evade and to escape is our noblest triumph. There is often some difficulty in translating *ultra*. *Uls* is an old preposition involving the same root as *ille*, and signifying "on the other side of," opposed to *cis*, *Ultra* signifies to a place beyond, as *ultra* at a place beyond. If *ultra*, therefore, ever means "voluntarily," it is not as involving the root *vol* of *volo*, but as implying forwardness to do what one is not obliged or asked to do. Cf. Livy, XXVII. 51. — **53-56. Gens — aequoribus.** Aeneas had just rounded the western promontory of Sicily, and entered the Mare Tyrrhenum, when the storm arose that drove him back to the coast of Africa. Cf. Virg. A. I. 67 foll.; III. 705 foll. **Sacra.** Aeneas brought with him to Rome the fire of Vesta and the images of the *Penates publici*, who were ever after worshipped there. They were the protectors of the city, as the *Penates domestici* or *privati* were of private houses, and like them were worshipped as *Lares, Ansonias*. See on Virg. G. II. 385, and cf. A. IV. 349, etc. — **58. Algidus** was a mountain in Latium sacred to Diana, often called *nivalis, gelidus*, etc., from its temperature. — **59. Per damna.** Cf. Livy, XXIX. 3: *Illis Romanam plebem, illis Latium juventutem prae buisse majorem semper frequentioreque pro tot caesis adolescentibus subolescentem.* — **61. Hydra.** See on *belua Lernae*, Virg. A. VI. 287, 803. — **62. Vinci dolentem** = indignant at the thought of being beaten; or, refusing to be beaten. Cf. *metuente solvi*, C. II. 2. 7. — **63, 64. Colchi.** Jason, when he went for the golden fleece, sowed at Colchis part of the teeth of the dragon which Cadmus had killed, and whose teeth he had sown at Thebes. From both sprung up armed men, to whom Hannibal here likens the Romans. Echion was one of the γηγενεῖς, earth-born, who helped Cadmus to build Thebes, which is therefore called after him. Cf. Ov. M. III. 50 foll. — **65. Merses;** subjunctive with *si* omitted. Gr. 503. 1. A. & S. 261, R. 1. So *luctere*. — **69. Karthagini** = *ad Karthaginem*. Gr. 379. 5. A. & S. 225. IV. R. 2. — **70. Superbos** = exultant; as after the

battle of Cannae. — 75, 76. *Curas sagaces*; i. e. the forethought and sagacity of Augustus. *Expediunt* = carry them through. *Acuta belli* = the perils of war. Gr. 438. 3. A. & S. 305, R. 9 (4).

ODE VII. — Who Torquatus was we have no means of deciding. The Ode bears a strong likeness to C. I. 4, and may very likely have been written about the same time, and afterwards inserted here to help out a volume. It contains an exhortation to present enjoyment, since Death is certainly at hand for all.

— 2-6. *Comae*. See on C. IV. 3. 11. *Mutat voces* = undergoes its changes. Gr. 371. 1. 3). A. & S. 232 (1). *Praeterseunt*; i. e. return within. *Gratia* — chorus. Cf. C. I. 4. 6. The Graces were sometimes represented nude, sometimes with drapery. — 7. *Sperna*. Gr. 492. 2. A. & S. 218, R. 2. *Alum*. See on Virg. G. I. 7. Cf. A. V. 64. — 9-12. *Frigora* — the cold (of winter). *Zephyria* = the breezes (of spring). Cf. C. I. 4. 1. *Proterit*. Cf. C. II. 18. 15. *Simul*; sc. *ar.* *Inera* = dull; torpid. — 13-16. *Damna* — *lunae*. *Tamen* shows that the changes and deteriorations of the seasons are meant, and *celeres lunae* are the quick revolving months. *Decidimus*; i. e. go to the lower world. *Tullus et Ancus*. See on Virg. A. VI. 814, 815. Horace means that not piety, nor wealth, nor power can bring back the dead. — 17-20. *An*. Gr. 526. II. 2) A. & S. 198. 11, R. (4). *Hodiernae summae*; i. e. to the sum (of the past) which to-day completes. *Amico* — *animo* = whatever thou givest thine own dear self; a literal version of *φίλη ψυχῇ χαρίζεσθαι*. The meaning is "in which you have indulged your inclination." — 21-22. *Splendida arbitria* = judgment august. *Minos*. See on Virg. A. VI. 432. Cf. C. II. 13. 23. — 25-28. Hippolytus was the son of Theseus and Hippolyte, queen of the Amazons. He was killed by being thrown from his chariot while riding on the sea-shore. He was a favorite of Diana, who induced Aesculapius to restore him to life, and according to Ovid (M. XV. 543 foll.) put him under the protection of the nymph Egeria, in the woods of Aricia, where he was worshipped as a god. Horace follows the earlier Greek legend. *Lethaea*. See on Virg. A. VI. 705. *Theseus*. See on A. VI. 617. *Pirithoo*. See on C. III. 4. 80. The common story of Theseus and his friend is, that, both having been consigned to their punishment together, Hercules went down and delivered Theseus, leaving Pirithous to his fate. This may be the legend Horace follows for it may be understood that Theseus pleaded for Pirithous when he was himself returning, but failed to obtain his release.

ODE XIV. — The circumstances under which this Ode was written

are given in the Introduction to C. 4 of this book. The common inscriptions, which make it an address in honor of Augustus, sufficiently describe the spirit of it, though its professed purpose is to celebrate the part which Tiberius took in the victories over the German tribes. The Ode for Drusus was probably written soon after the end of the war, but this not till Augustus returned from Gaul, two years afterwards.

4, 5. **Titulos** = inscriptions; i. e. on triumphal arches and other monuments. **Fastos**; i. e. public registers, or chronicles, called **memores** as preserving the memory of events for posterity. — 7-11. **Quem didicere . . . quid posses**. This kind of attraction is common in Greek, and not uncommon in Plautus and Terence. Cf. Gr. 445. 9. A. & S. 206 (6). **Marte**. Cf. C. II. 14. 13; III. 5. 24, 34, etc. **Milite**; used collectively. Cf. Virg. A. II. 20. The **Genauni** lived between lakes Verbanus (Maggiore) and Larius (Como). The **Breuni**, another Alpine tribe, lived near the source of the Oenus (Inn). — 13. **Plus vice simplicior** = with more than an even exchange; i. e. of blood. Cf. vv. 31, 32. Gr. 417. 3. A. & S. 256, R. 6 (a). — 14. **Major**; i. e. Tiberius. — 17-19. **Spectandus . . . quantis . . . ruinis** = worthy of admiration, with what destruction; i. e. worthy of admiration for the destruction with which. It is an imitation of the Greek idiom *θαυμαστός ὄσοις*. **Devota — liberae** = hearts devoted to a freeman's death. — 20. The fourth verse of the Alcaic stanza is often constructed with a noun and its adjective in the first and last place, and corresponding in their final syllables. See vv. 12, 16, 20, 36, 52, and cf. other Odes. **Prope** is rarely used by the poets in comparisons. Ritter joins it with *indomitas*. — 21. **Pleiadum**. See on *Atlantides*, Virg. G. I. 221. — 23, 24. **Vexare**. See on *pati*, C. I. 1. 18. **Ignes** = the flames (of war). — 25. **Tauriformis** is taken from the Greek *ταυρόμορφος*, applied to the Cephissus by Euripides (Ion. 1261). Cf. Virg. G. IV. 371: *gemina auratus taurino cornua vultu Eridanus*; and A. VIII. 77: *Corniger Fluvius*. This conception of the river-god was probably suggested by the rush and roar of the waters. Cf. C. IV. 9. 2; III. 30. 10. — 26. **Dauni**. See on C. I. 22. 14; III. 30. 11. — 30. **Ferrata** = mailed. — 31, 32. **Metendo**. Horace (like Virgil, A. X. 513, *Proxima quaeque metit gladio*) gets his metaphor from Homer (Il. XI. 67), *οἱ δ' ὥστ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν Ὀγμον ἐλαύνωσιν*. **Humum**; direct object of **stravit**. **Clade**; i. e. of his own men. — 34. **Divos**. Augustus had the *auspicium*, and his step-sons were his *legati*. See on C. I. 7. 27. **Quo die**. See C. I. 37. Introd. and C. IV. 4. Introd. — 39, 40. **Laudemque** — **arrogavit**; i. e. claimed for the wars carried on under thy command the glory thou didst desire. What follows is a compendious review of the successes of Augustus, all of which have



back the German tribes (Syga had brought a stain upon the ar  
43. Praesens. Cf. C. III. 5.  
47-51. Beluosus; like πολυκ calls the sea "the monstrous w  
III. 5. 3. Non — Gallia. *huc volunt pervenire (Druidae) mortem transire ad alios, atque h  
mors mortis neglecto. Sygamb*

## THE SECI

WHEN Augustus had complete the imperial power was at first determined to celebrate his extraordinary festival, and he took *Staurii*, which had in former times tating the infernal deities, Dis a public calamities. It does not at regular intervals, nor had the now. The Quindecimviri were books, and they reported, no doubt was come for the repetition of the tale of it were laid down as from of Greek hexameters, composed The Hymn was sung at the m



Steiner, who has been followed by Orelli, Dillenburger, and others, thinks that the Hymn was sung by the two choirs, as follows :

Stanzas 1 and 2, the *Proodus*, by the boys and girls together.

Stanza 3 by the boys		Stanza 10 by the boys
" 4 " " girls		11 " " girls
" 5 " " boys	Stanza 9, the <i>Mesodus</i> ,	12 " " boys
" 6 " " girls	Verses 1, 2 by the boys	13 " " girls
" 7 " " boys	" 3, 4 " " girls	14 " " boys
" 8 " " girls		15 " " girls

Stanzas 16-19, the *Epodus*, by the boys and girls together.

We think it more probable that, as Ritter suggests, the 9th stanza was sung by the boys and girls together. It should be stated that the editors differ widely in this assigning of the parts to the choirs, and some, like Maclean, think that no accurate division can be made.

**1, 2. Silvarum.** Gr. 399. 2. 2) (3). A. & S. 213, R. 5 (3). **Deus** applies to both deities. — **5. Sibyllini — versus.** See *Introductio*. These were oracular books written, it is conjectured, on palm-leaves, in Greek verse, which were kept in the Capitol and consulted on extraordinary occasions. The leaves taken at random were supposed to give the directions required. They were under the care of certain persons, at this time fifteen in number (*quindecimviri*, v. 70), who alone had power to consult them. The books were said originally to have been sold to Tarquinius Superbus by an old woman, and to have been three in number. They were burnt with the Capitol, B. C. 82, but collections of these verses having accumulated in various towns of Italy, they were got together and deposited in the same building, and used as before. — **6.** See *Introductio*. — **7. Colles;** the seven hills of Rome, which were Coelius, Esquilinus, Viminalis, Quirinalis, Capitolinus, Palatinus, Aventinus. — **9. Alme Sol = O Sun the nurturer.** See on Virg. G. I. 7. — **10. Aliusque et idem;** different in semblance, but in reality the same. Cf. Racine, *Poem. Relig. cant. I: Astre toujours le même, astre toujours nouveau.* — **11. Possis.** Gr. 488. 1. A. & S. 260, R. 6. — **13-16. Rite — lenis = O thou whose office it is gently to bring babes to the birth in due season. Rite = according to thy province and functions. Εἰλειθυία,** the Greek name for Here and Artemis, or more properly in the plural number for their attendants, when presiding at the delivery of women, is represented by the Latin *Lucina*, "*quae in lucem profert*," which title also was given indiscriminately to Juno and Diana. The title *Genitalis* does not occur elsewhere in this sense, but appears to be a version of the Greek Γενετυλλίς, which was applied to Aphrodite as well as Artemis and her attendants. Cf. Virg. E. IV. 10. **Probas = novis.**

—18-20. In B. C. 18, the year before this Ode was written, a law was passed which, after Augustus, was called *Lex Julia de Maritandis Ordinibus*, its object being the regulation and promotion of marriage. **Prolis**. See on *nikarum*, v. 1. —21-24. The notion that the Secular Games were celebrated every 110 years, the length of a *seculum* as measured by the Etruscans, was a fiction invented probably at this time. There is no trace or probability of their having been so celebrated either before or after Augustus. They lasted three days and nights. They were celebrated by Claudius, A. D. 47, and again by Domitian, A. D. 88. **Frequentes** — attended by crowds. —25-28. **Vosque — servat** = Ye too who are true to declare, O Parcae, that which hath been once decreed, and which the steadfast order of events is confirming (that is, the power of Rome). The orders of the oracle (see Introd.) directed a special sacrifice of lambs and goats *πρωτόγονοις Μοῖραις* (sea-born Fates), which was the Greek name of the Parcae, who, as some said, were the daughters of Oceanus and Gaia, the earth. **Semel** = once for all (*καθάραι*). The Parcae could not but be true exponents of the decrees (*fata*) of Jove, since to them their execution was intrusted. Cf. C. II. 16. 39. There may be some inconsistency in asking them to give good fates to Rome, since they could only execute ministerially *quod semel dictum est*; but such confusion is common. —31. **Fetus**; applied to the productions of the earth, as in Virg. G. I. 55; II. 390; Cicero, Or. II. 30, etc. —33. Cf. C. II. 10. 20. There was a statue of Apollo in his temple on the promontory near Actium, with bent bow and fierce aspect. See Virg. A. III. 275. To this god Augustus attributed his success in the battle with M. Antonius; and on his return to Rome he built a temple to Apollo of Actium on Mons Palatinus and set up a statue of the god, but in a different character, with the lyre in one hand and the plectrum in the other. —35. Diana, as the moon, is often represented in her chariot, drawn by two horses, and with a small crescent on her forehead. —37. **Vestrum**. Cf. Virg. A. III. 94; IV. 345; VI. 59 etc. —39. **Pars**, in apposition with *turmas*. —41-44. **Cui, sc. parti Fraude** injury. Cf. Virg. A. II. 633. **Patriae**. Gr. 391. 2. 4) (3). A. & S. 222, R. 2 (a). **Relictis**. Gr. 417. 2. A. & S. 256, R. 5 (a). —47, 48. **Remque — omne** = wealth and offspring and every honor. —49. **Veneratur** = *venerando precatur*. The oracle required that milk-white bulls should be offered by day to Zeus. —50-52. **Banguis**; i. e. Augustus. See on C. II. 20. 6. **Hellantis — hostem** = Mightier than his enemy in the fight, but merciful when he is fallen. Cf. Virg. A. VI. 853. —54. **Albanas secures**, i. e. the Roman fasces. Cf. *Albanique patres*, Virg. A. I. 7, and see A. I. 270 foll. —55. **Responsa**; i. e. to their offers of submission and petitions for friendship. —56. **Indi**. See on C. I. 12. 53. —57-60.

This group occurs nearly in the same combination in C. I. 24. 6. **Fides** represents honesty, good faith, and is called in the above place *Justitiae soror*. **Honos** has nothing to do with what we call honor in the sense of honesty (*fides*), but represents *Gloria*. **Virtus** is most usually represented in a military character, as *Fortitudo*; but the name embraced all moral courage and steadfastness in well-doing, with which military courage was closely associated in the mind of a Roman. **Pudor**, or *Pudicitia*, represents conjugal fidelity. Juvenal speaks of her especially as having left the earth at the close of the reign of Saturn. But all these virtues are said to have left the earth with Astraea at the close of the golden age, and their return is intended to represent the return of that age. **Copia**, whose horn was most properly the symbol of Fortune, but was also given to many other divinities, as *Fides*, *Felicitas*, *Concordia*, *Honos*, etc., was herself represented under the forms of *Abundantia* and *Annona*, the latter signifying the supply of corn for consumption in the city. **Cornu** limits *beata*. — 61 — 64. See on Virg. E. V. 35. **Et** — *arcu* seems to contradict the prayer in v. 33; but the bow of Apollo did not always inspire dread. He is sometimes represented with this unstrung at his back, and the lyre and plectrum in his hands; and it is uncertain whether he did not so appear in the statue above referred to. **Carmenia**. In some ancient reliefs and paintings Apollo is represented as seated in the midst of the nine Muses, who are all paying attention to him. **Qui** — *artus*. Apollo's attribute as the healer is one of the oldest that was attached to him, and is most commonly exhibited in his statues and other representations. It is symbolized by the serpent which always attends the figures of *Salus*, *Aesculapius*, and others connected with the healing art. Ovid makes him say (M. L. 321): —

*Inventum medicina meum est; opiferque per orbem  
Dicor, et herbarum subjecta potentia nobis.*

— 65 — 68. See on v. 33. **Felix** — *aevum* = May he prolong this happy age to another and another lustrum, and ever to a happier. It is common with Horace to put an adjective and its noun at the two extremes of a sentence. — 69 — 72. Diana had a temple on Mons Aventinus and on Algidus. See on C. IV. 4. 58. From this stanza it has been assumed by some that the *quindecimviri* (see on v. 5) took part in the singing, which is not very probable. Their number, originally two, was increased to ten about one hundred and fifty years after the establishment of the Republic, and raised to fifteen either by Sulla or Julius Caesar. **Puerorum**; the whole choir of boys and girls. — 73 — 76: The whole choir declare their confidence that the prayers they have offered have been heard by Jove and all the gods. The clause *haec* — *cunotos* is in apposition with *spem*. Gr. 553. II.

according to the best authorities.

EPODE II. — Horace, meaner country, put his poem into the getting usurer, who, after reciting sighing for the enjoyment of them, and persuading himself that he does and a humble life, finds habit to upon the sordid pursuits which, a Though the greater part of the sport out of keeping with the suppose beautiful, and the moral true.

2-7. Cf. Virg. G. II. 458 foll. **U** ager. **Exercent.** Cf. Virg. G. I. 9 speaking. **Classico** (sc. *signo*); i 3. 1). A. & S. 232 (2) N. 1. — 9 from the cares just mentioned. **F** Maritat. See on C. II. 15. 4. C wed her elm"; etc. **Reducta** = winding. Cf. Virg. A. I. 161. **I** G. II. 73 foll. and note *ramis* *fi* merely an ornamental epithet. **S** is here copulative, not disjunctive. have made the sentence too much exclamation, *Ut gaudet*, etc. — 2 A. & S. 223, R. 2 (b). **Priape.** S See on Virg. G. I. 20. Strictly *diminus*. — 24-26. **Tenaci** = made tough-rooted. **Queruntur**; like, **vernus annus**; i. e. the winter.

and fish; *retia rara*, those with wide meshes used only for birds. Cf. C. I. 1. 28 and Virg. A. IV. 131. *Edacibus* refers to their depredations on the corn. *Advenam* = foreign; i. e. coming from foreign lands in the winter. *Laqueo*; instrumental ablative. — 37. *Malarum . . . quas curas*. Gr. 445. 9. A. & S. 206 (3) (b). — 39. *Quodsi* is emphatic: if, therefore, etc. The conditional clause extends to v. 49. *In partem* = on her part. — 41–48. Horace often speaks of the domestic virtues of the Sabines and Apulians. See *Life*. *Pernix* = patient, steadfast; being compounded of *per* and *niter*. *Sacrum*—*focum*. The fireplace was sacred to the Lares. The wood must be old that it might not smoke, like that which plagued the travellers at Trecum (S. I. 5. 80). The *foculus* was either a fixture of stone or brick, in which case it was synonymous with *caminus*, or it was movable and made of bronze, and then it was usually called *foculus*. In either case it was a wide and shallow receptacle for wood or charcoal, the smoke of which found its way out as best it could. See on Virg. E. VII. 50. *Horna*—*dolio*, i. e. poor wine of that year, which had not been bottled for keeping, but was drawn directly from the *dolium*. Like the other parts of this description, this is meant to convey the notion of primitive simplicity. *Inemptas*. So Virg. G. IV. 133: *dapibus mensas onerabat inemptis*. — 49–55. The oysters of the Lucrine lake (see on Virg. G. II. 161) were famous. The *rhombus* was probably the turbot. The *scarus*, whatever it may have been, is said by Pliny to have abounded most in the Carpathian Sea. The storm, therefore, must come from the east that should drive it to the coast of Italy. What bird is meant by *Afra* *avis* we cannot tell. The Greeks called them *μελεαγρίδας*. Martial (III. 58. 15) speaks of *Numidicae guttatae* (i. e. speckled), which seems to be the same bird, and answers to the appearance of the guinea-fowl. The *attagen* is usually said to be the moor-fowl. Martial says it was one of their most delicious birds (XIII. 61). It is repeatedly mentioned by Aristophanes. Aristotle, in his History of Animals, numbers it among *κομιστικοὶ ὄρνιθες*, birds which do not fly high. *Jucundior*. Gr. 443. A. & S. 205, R. 15 (a). — 59, 60. The *Terminalia* took place in the early spring (February 23), and lambs were offered to Terminus, the god who protected boundaries. Plutarch says that sheep rescued from the jaws of the wolf were thought to be better flavored than others. The thrifty would eat them for economy. That is the idea Horace means to convey. — 61. *Ut* = how; as in v. 19. — 65, 66. *Vernas*; i. e. slaves born on the owner's estate. There was a hearth near which the images of the Lares were placed, in the centre of the *atrium*, the entrance-room, and round it the slaves had their supper. *Residentes* means shining by the light of the fire. — 67–70. *Alphius*. A usurer of this name is mentioned

by Columella, as an authority on the subject of bad debts. *Redigere* is the technical word for getting in money out on loan, and *ponere* for putting it out, as καταβάλλειν, βάλλειν, τιθέναι. The settling days at Rome were the Kalends, Nones, and Ides. Horace says that Alphius delivered the foregoing speech when he had made up his mind to turn farmer immediately, and that with this view he got in all his money on the Ides (the middle of the month), but when the next Kalends came (the first of the month) he could not resist the temptation to put it out again.

EPODE VII. — This Epode appears to have been written when some fresh war was breaking out. It may have been the last war between Augustus and M. Antonius, which ended in the battle of Actium and the taking of Alexandria, but it is not easy to decide.

1-3. *Dexteris*. See on *dextera*, C. I. 2. 3. *Conditis* = (safety) sheathed. *Campis* — *Neptuno* = *terra marique*. — 7-10. See C. III. 24. 1. What Horace means to say is, "The blood that has been spilt in these civil wars has been shed, not for the destruction of Carthage, as in the war that Scipio led, or that the Briton might be led in chains, as he was by Julius Caesar, but for the destruction of Rome herself." *Intactus*, i. e. untouched, till Julius Caesar invaded them and carried away prisoners, many of whom walked in his triumph. The first time after Caesar's expeditions that a Roman army invaded Britain was in the expedition of Claudius, A. D. 43. On *descenderet* — *via*, see on C. IV. 2. 35. — 11, 12. *Dispar*; sc. *gravis*. *Feris* agrees with *lupis* and *leonibus* and — fierce (though they be). — 13. *Vis acrior* seems to be absolute, not comparative with *furor*, and = some irresistible force; like θεοῦ βία. — 19, 20. *Ut* = *ex quo* (*tempore*). *Sacer*; i. e. *expianctus*, or (Dillenb.) *forniciarius*. Cf. Virg. A. III. 57. On the whole passage, cf. Virg. G. I. 501 foll.

EPODE XIII. — This Ode is like C. I. 9, a convivial song, written in winter. It is probably an imitation of some Greek lyric.

1. *Contraxit* = has shut in. — 2. *Jovem*. See on Ov. M. II. 377. *Silvae*; instead of *silvae*, for the sake of the measure. Gr. 669. III. A. & S. 306. 2. — 3. *Threicio*; because Thrace was north of Greece. — 4. *Occasionem de die*; i. e. the gifts of the present. *Die* is to-day as opposed to to-morrow, not, as some make it, "this stormy day." *Dumque* — *genna*. The strength of an active man lies very much in his legs, and so they are put for his strength, as in Psalms, cxlvii. 10. — 5. *Obduota* . . . *fronte* = clouded brow. *Senectus* is nowhere else used as — melancholy, though *senectus* sometimes is. — 6. *Tu*; i. e. the feast-master. See on C. I. 4. 13.

Sextus Manlius Torquatus was consul, B. C. 55, when Horace was born. — 7. Cf. C. I. 9. 9. — 8-10. *In sedem*; i. e. *in pristinum statum*. *Achaemenio . . . nardo*. See on C. III. 1. 44. *Fide Oyllenea*. See on C. I. 10. 6 and Virg. G. I. 337. *Sollicitudinibus*. Gr. 425. 2. 2). A. & S. 251 and N. — 11-14. *Centaurus*; i. e. Cheiron, the instructor of Achilles (*alumno*) and other heroes. Juvenal (VII. 210) describes Achilles as a big boy at school: *Metuens virgae jam grandis Achilles Cantabat patriis in montibus*; but *grandis* has not that meaning here, though some have supposed it has. *The-tide*. See on Virg. E. IV. 32; G. I. 399. *Assaraci*. See on Virg. A. I. 284. *Scamandri*. See on *Xanthus*, Virg. A. I. 473. Homer took a more heroic view of the dimensions of the river Scamander, which was μέγας ποταμός βαθυδίνης (Il. XX. 73). *Simola*. See on Virg. A. I. 100. — 15-18. *Tibi*. Gr. 398. 5. A. & S. 211, R. 5 and N. *Certo subtemine*; i. e. by an unalterable destiny. *Parcae*. See on Virg. E. IV. 47. *Mater*; i. e. Thetis. *Alloquiis* = consolations; in apposition with *vino cantuque*. There is no other instance of *alloquium* except with reference to conversation. But Horace may have imitated the use of παραμύθιον, παρηγορία, which were applied, in a derived sense, to anything that gave relief to sorrow.

EPODE XVI. — This Ode is written with great care, and was very likely one of those compositions by which Horace brought himself into public notice. Probably it was written at the outbreak of the Perusian war, B. C. 41. Horace mourns over the civil wars, and proposes that all good citizens shall migrate to the Fortunate Islands.

1. *Altera*; the last being that of Sulla, which ended about forty years before. — 2. *Suis et ipsa* would be *suis ipsius* in prose. — 3. *B. Marci*; in allusion to the Social or Marsic war, B. C. 90-88. See on C. II. 20. 18. *Porsena* was King of Clusium in Etruria. He espoused the cause of Tarquinius Superbus, and attacked Rome with a large army. All the modern writers on Roman history believe that he reduced the city to submission and took from her all the territory she had obtained north of the Tiber. *Aemula — Capuae*. After the battle of Cannae, Hannibal established himself in Capua, and Livy (XXIII. 6) relates a boasting speech of the Campanians, — now they expected that Hannibal, when he withdrew to Carthage, would leave Rome a wreck and the power over Italy in the hands of Capua. They also sent ambassadors to Rome, and demanded, as a condition of their assistance, that one of the consuls should always be a Campanian. Five years afterwards the Romans took the town, and dealt very severely with it. *Spartacus* was a Thracian gladiator, the leader in the Servile War, B. C. 73-71. The Allobroges, whose

rentibus abominatus; like *m* make *perituros* by our father's race of doomed (accuse *perdumus* is the antecedent of th  
 — 11. *Insistere* is followed by ticularly when it implies motion, is found in the Greek *καθίσταται* or is followed by the ablative wit passage, cf. Ezekiel, xvi. 11 a Horace does not take account of he refers, C. III. 3. 16. *Videre* III. R. 2 and R. 4 (a). *Fortis* is: *Fortis quacritus communiter (i expedit carere malis laboribus*, says that *si* is omitted. *Curere* A. & S. 271, N. 3. — 17-20. *Placens* abandoning their city w/ declaring that they would not ret the sea should float, is told by H familiar to educated men, and the verbal. *Exsecrata* is used in a under a curse, *ἐξοικιστὶς ἐξοικιστὶς profugit*, not by *exsecrata*. — 22. *Sic placet?* *Placetne?* was the the *comitia*. The poet fancies t citizens. *Habet audere* is a *ἔχει*. — 25-28. *sed — haec* = *Simul* (sc. *ac*) = as soon as. *M* The ordinary expression would l fore that etc. *Domum* — ho



→ 35-40. *Hæc . . . execrata* = this having sworn. *Quæ* = whatever else. *Mollis* = craven. *Praeter et volate*; for *et volate praeter*, or, as some say, by tmesis for *et praetervolate*. For the position of *et* cf. C. I. 12. 11; I. 31. 10; I. 37. 8; III. 24. 48; IV. 7. 15; G. S. 3; Ep. II. 20, etc. — 41-44. *Oceanus circumvagus* = the circling Ocean; according to the Homeric conception of it as a vast river flowing round the earth. *Divites insulas* = the Fortunate Islands; generally supposed to be the Canaries. *Cererem*; for *fruges*, as in Virg. A. I. 177 and elsewhere. *Inarata*. Cf. descriptions of the golden age, Ov. M. I. 101, 102; Virg. E. IV. 41. So on *imputata*, etc. — 46-50. *Suam — arborem* = and the purple (i. e. ripe) fig adorns its own tree; i. e. without grafting. Cf. Virg. G. II. 82. *Mella*. See on Virg. E. IV. 22. *Crepante desilit pede* = "comes dancing down with tinkling feet" (Martin). *Tenta*; like *distenta*, Ep. II. 46. — 51, 52. *Vespertinus*. Gr. 443. 2. A. & S. 205, R. 15. Cf. Virg. G. III. 537: *Non lupus insidias explorat ovilia circum, Nec gregibus nocturnus obambulat*. *Alta* = heaving. — 57-60. *Argoo remige* = with Argonautic oarsmen. See on Virg. E. IV. 34, and for *pinus* cf. v. 38. He means to say, that no venturous sail has reached these islands; not the Argo, in which Jason sailed for the golden fleece, nor Medea (*Colobis*), who returned with him to Greece, nor the Phoenicians (*Sidonii*), who went everywhere with their merchandise, nor the crew of Ulysses, who wandered about the seas for ten years. *Laboriosa* = toil-worn. — 62-66. *Aestus impotentia* = the burning excess; i. e. the excessive heat. *Secrevit* = set apart. *Ut — aureum* = when he alloyed the golden age with brass. *Aere — secula* = with brass and then with iron he hardened the ages. Cf. Ov. M. I. 89-127, and see on Virg. E. IV. 4, etc. *Quorum — fuga* = safe flight from which is granted to the pious, if I be prophet.

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## THE SATIRES. BOOK I.

To the Satire the Latin writers constantly assign a Roman origin. Quintilian (X. 1) says: *Satura tota nostra est*. The justice of the claim has been disputed by many critics, who assert that in this, as in other kinds of poetry, the Romans only followed the lead of the Greeks. The simple fact seems to be, that the same sentiments and modes of thinking had been common among the Greeks in what was called the Old Comedy (with which Horace, in defending his own Satires, classes them), but it was the Romans who first gave them



about the year B. C. 120, was the form to this class of poems, retaining made it a misnomer. Quintilian's distinction in Satire, and Horace's satirized vice in the persons of lively harsh in dealing with them. Horace is more playful in his style, lashing the individual fool. He is manners of the day, and only introduced by way of illustration.

For farther remarks on the Satire

**SATIRE I.**—The professed purpose which Horace seems to have begun two lines. Discontent with the common them; envy of their neighbors' ; their own; dissatisfaction in short craving for something they have no common to the great majority of men subject in the shape of a question to self to one solution of it, and that Avarice is the only reason he sees; thus he leaves many untouched w avaricious, but not in their sordid almost always does, with elegance most popular of his Satires.

1. *Quil. Gr. 187. 1. A. & S. 13* the ablative, and is only used by the as (1) *quicum* = *quocum* (m. or n.); with : and (2) as an interrogative =

carried on in the mind, so as to affect the latter. *Nemo vivit* is = *quisque non vivit*. *Diversa* = (widely) different, opposite. — 5. *Membra*. Gr. 380. A. & S. 234. II. and R. 1. — 7. *Quid enim* is used as introductory to something which illustrates or explains what has just been said. It may be an elliptical question (sc. *dicis* or some such word) but to point the words so as to indicate that meaning is no more desirable than to break up any other sentence and reduce it to its possible elements (Macleane). *Concurritur*. Gr. 195. II. 1. A. & S. 184. 2 (a) and (b). *Horae momento* is a common phrase in Livy and other writers. — 9–11. *Juris—peritus*. *Jurisperiti*, or *jurisconsulti* were persons who expounded the law. They gave their expositions (*responsa*) gratuitously. They were distinct from the professors or teachers (*advocati*) and others, who were paid for their services, and from *oratores*, though the *consultus* sometimes combined with his calling as such that of the *orator* or *patronus*. Horace here and in E. II. 1. 103 intimates that these learned persons sacrificed their own convenience to the anxiety of their clients, and received them at a very early hour in the morning. On *juris legumque*, see Virg. A. I. 507. *Sub oantum*; a hyperbole. *Datis vadibus* = having given bail; i. e. to appear at court, and now going reluctantly up to Rome for that purpose. *Ille*; as if the man were before us. — 13, 14. *Adeo multa* is parenthetical. *Delassare* is not found elsewhere: the *de* is intensive. *Valent*; not found with the infin. in prose till after the Augustan age. Cf. C. I. 34. 12. Nothing is known of the loquacious *Fabius*. — 15–19. Suppose some god were to offer them their wish, and bid them change places, — they would refuse it. *En ego*; not joined with *faciam*, but absolute = Here am I. *Partibus*; a metaphor taken from the theatre. *Eia* expresses haste and impatience = Away with you! *Nolint* is the apodosis to *si quis deus dicat*. Gr. 504. 1. A. & S. 261, R. 3. *Beatia*. Gr. 547. II. 1. A. & S. 269, R. 5. — 20–22. *Causae*. Gr. 396. III. 2. 3) (3). A. & S. 212, R. 3 and N. 1 (b). *Ambas* — inflet; an obvious, but not very reverential, representation of passion. *Illis* limits *iratus*. — 23. *Qui*; sc. *percurrit*. — 25. *Ut* = as. *Olim*. See on C. II. 10. 17. — 27. *Sed tamen*; like *sed*, C. IV. 4. 22, on which see note. — 28–32. The cause of that discontent which was spoken of at the beginning is here traced to the love of money, each man thinking that his neighbor is getting it faster than he is, and wishing therefore to change places with him. But Horace does not mean that to be the only solution of the universal discontent. That would be absurd, and one at least of his own examples would contradict his theory, the *jurisconsultus*, who did not pursue his laborious vocation for pay. He therefore shifts or limits his ground a little, and dwells upon that which he supposes to be the most prevalent cause of discontent; and with his ground he

changes his examples. *Menta* and *mercator* here are the same person, the trader navigating his own ship. *Perfidus caupo*. Cf. S. I. 5. 4. *Per*—*current*. Cf. C. I. 3. 9 foll. *Senes*—*recedant* explains *menta*. *Cibaria*; properly, the rations of soldiers or slaves; here, ironically, the humblest provision that can be made for the latter years of life, as if that was all that these men set before their minds. — 33. *Nam*—*est*—for this is their example; the one they quote. Gr. 390. II. 2. A. & S. 227, R. 2; 210, N. 3. *Laboria*. Gr. 396. IV.; 397. 1. A. & S. 211, R. 8 (5). — 35. See on Virg. G. I. 186, and cf. A. IV. 402. — 36. *Quae* (= *bat she*) is opposed to *quum* &c. It begins the poet's reply. *Stimul*; sc. *ac*. *Inversum annum*; Cowper's "inverted year." The sun enters *Aquarius* in January. — 40. *Obstat*, like *deponere*, depends on *quum*. *Sit*. Gr. 505. A. & S. 263. 2 (1) and N. — 42. *Purtim*, according to Heindorf and Orelli, goes with *defossa*, but Dillenb. and Maclean join it to *deponere*. — 43. *Quod*—*assem*—but if you take from it, it would soon dwindle to a paltry *as*. The miser is supposed to say this. — 44. But what charms has the heap of coin, if you don't use it? is the poet's reply. *Fulchri*. See on *ardui*, C. I. 4. 37. — 45—49. *Milla*; sc. *mediorum*. Gr. 178. A. & S. 118. 6 (a). *Triverit*; concessive subjunctive. Gr. 516. II. 1, 4th line. A. & S. 260, R. 3. *Area*. See on C. I. 1. 9. *Hoc*—for that, on that account. *Ac*. Gr. 417. 4. A. & S. 256, R. 15. The scene that follows is that of a rich man's household preceding him to the country, the slaves (*venales*), some carrying provisions and particularly town-made bread in netted bags (*reticula*), others with different burdens, and others with none at all. The one who earned the bread would not get any more of it on that account, when the rations were given out. *Nihilo*. Gr. 418. A. & S. 256, R. 16. — 50. *Viventi*. Gr. 408. 1. 3). A. & S. 289, R. 3. — 51—60. *At*—*acervo* is the supposed answer to the preceding question. The poet rejoins to this effect. You might as well say, if you wanted a pitcher of water, that you had rather draw it from a river, like the Aufidus, than from the little spring by your side, the consequence of which might be that you would be drowned. *Tantundem*; *quantum tu ex magno acervo*. *Haurire*. Gr. 550. A. & S. 270. The *cumera* was a large basket or earthen jar in which the poorer people kept their wheat. *Tibi*. Gr. 419. V. 3. A. & S. 226. The *urna* was strictly half an *amphora*, or twenty-four *sextarii*; the *cyathus*, one-twelfth of a *sextarius*, or somewhat less than our pint. *Aufidus*. Cf. C. I. 30. 10. *Tantuli*. Gr. 409. 1. A. & S. 220. 3. — 61, 62. *Bona pars*—"a good many." Cf. A. P. 297. *Quia*—*nis*; i. e. you are esteemed according to your wealth. *Nili*. Gr. 380. 2. A. & S. 277, R. 2 (6). *Tanti*. Gr. 402. 2. 2). A. & S. 214, R. 1 (1). — 63—67. *Illi*—such a man. Gr. 434. 2. Z. 491. *Quatenus*—*que*

miser. "Bid him be miserable, since he likes to be so." The story that follows may have been picked up by Horace at Athens or invented by him. *Sibilat* and *plando* are taken from the theatre — 68-72. *Tantalum*. See on *Od. N. VI.* 172. *Quid rides?* The miser is supposed to laugh at the trite illustration. Horace goes on to show its bearing. *Cogoris* = you force yourself. *Tamquam . . . sacris*; and therefore not to be touched. *So pictis tabellis*, pictures, only to be looked at. — 74, 75. A *sextarius* of wine (see on *v.* 54) would be a day's supply for a temperate man. *Quis -- puerum* — 78. *Compilant fugientes* = rob you and run away. (*Gr.* 570. *A. & S.* 274. 3. *N.* 2 (*b*). *Horum* = such. — 79. *Bonorum*. Cf. *aquae*, *C. III.* 30. 11. — 80-87. But, says the miser, if you have money, you will have anxious friends to nurse you in sickness. Nay, Horace replies, even your nearest relatives wish you dead; and no wonder they have no love for you, when you love nothing but money. *Post omnia ponas*; for *postponas omnia*. — 88-91. But say, if you seek to retain and keep the affection of those relations whom nature gives you without any trouble of your own, would you lose your labor, like the luckless fool that tries to turn an ass into a racer? *Amicos* goes with *cognatos*, as we have rendered it. Training an ass to run in the Campus Martius among the thorough-bred horses was perhaps a proverbial way of expressing lost labor. — 91-100. *Quaerendi* = of money-getting. *Quumque minus* = and since you have more (than others) you should fear poverty less. *Ne facias* = lest you fare, *μὴ πράσῃς*. All that we know of *Ummidius* is what Horace here tells us, that he was very rich (so that he measured his money instead of counting it) and very mean, and that he was murdered by one of his freedwomen, who, Horace says, was as stout-hearted as Clytemnestra, the bravest of her family, who killed her husband Agamemnon. *Tyndaridarum* is masculine: *Tyndaridium* would be the feminine form. Cf. *Virg. A. II.* 569. *Adusque* is only an inversion of *usque ad*. — 101-105. What, says the miser, would you have me become a spendthrift like some we know? Nay, Horace replies, when I bid you shun one extreme I do not urge you to the other. *Magnus* and *Momentanus* are names used by *Lucilius* for characters of the same kind. *Frontibus* — *componere*; i. e. to bring face to face, and compare. *Tanais* . . . *socerumque Viselli*. What the distinction between them may have been, is unknown. — 108. *Illuc* = *avatus* = I come back then to the point from which I started, — that no covetous man, etc. The reading is not certain, and the line is none at all unusual. — 114-117. Cf. *Virg. G. I.* 512-514, and *var. lect. Lat. Class.* *Tamensis*; very rare is *prince*. Cf. *Virg. E. VI.* 600 — 119. Cf. the words of *Lucilius* (*III.* 951) which Horace may have had in mind:

*Cur cum ad fluvium vides crevissimam rivos,  
Aequo animoque capis securam, stalle, quidam?*

—120. Of Crispinus we know nothing. Of the much that he wrote no line has come down to us. Lippi is an epithet which Horace applies to himself, S. I. 5. 30. He may use it here good-naturedly in its literal sense, or, as some think, for mental blindness.

SATIRE V.—This satire is a humorous account of a journey from Rome to Brundisium, which Horace made in company with Maecenas, and other friends. The date is probably B. C. 37, when Maecenas was sent by Octavianus to negotiate terms of reconciliation with Antonius, as he had been once before, in B. C. 40, when the alliance called the *foedus Brundisium* was formed.

The shortest and easiest route lay through Venusia and Tarentum, but the party took the northeastern road, which strikes across the country from Beneventum to Bannum, and thence along the shore to Brundisium. They were evidently not pressed for time and probably took that road because it passed through Canusium, whether one of the party (Varus) was bound.

The whole distance was 312 Dillenb. makes it 361) Roman miles, which are a little shorter than ours, and the time taken for the journey was fifteen or, as Oreili thinks, seventeen) days.

1. They left Rome by the Porta Capena in the southern quarter of the city. *Aricia* (now *La Rancia*) was an ancient town of Latium, sixteen miles from Rome, on the Appian Way. Cicero calls it *municipium*. . . . *salvum municipium, splendore municipum honestissimum*.

—2. *Hospitio modico*—an indifferent inn. The inns on the great roads were never very good, chiefly because travellers of any importance usually found friends at the principal towns who entertained them. Of *Heliodorus* we know nothing from other sources.

—3-5. *Appii Forum* (now *Borgo Lucani*) was thirty-nine miles from Rome and was so called by Appius Claudius, surnamed *Cæcus*, who in the consulship of A. U. C. 441 constructed the Via Appia and the great stone bridge bore his name. The participle *differtus* is not in the *Formæ*, whence verb is not found. *Malignis* belongs to *cauponibus* in the same sense as *perpallus*, S. I. 1. 20. *Nautæ* were the rowers who sailed on the canal mentioned on v. 7. It was to Appii Forum that some of the Christians, when they heard of St. Paul's arrival, went from Rome to meet him. Others met him at a place called *Tabernæ* (or *Taberna*), which was about seven miles from Appii and sixteen from Appii Forum. Horace must have passed between this town without stopping. —5, 6. *Hoc—divinusus* i. e. the journey from Rome to Appii Forum, which was usually made in one day, they took two to accomplish. *Præ-*

**cinctus** is opposed to *discinctus* and = one well girt, *εὐζωρος*, and ready for active exertion, running, etc. *Succinctus*, tucked up, is the more usual word. See on *accingunt*, Virg. A. I. 210. **Minus** — **tardis**; i. e. the Via Appia was less fatiguing to the slow traveller than to the quick, since it was a rough road. Cf. E. I. 11. 11. Lucilius calls it *iter laborum atque lentum*. For **ac**, see on S. I. 1. 46. — **7-10**. At Appii Forum they were to embark at night in a boat that was to carry them by canal to Tarracina. A party were waiting at the same inn to go with them, and Horace waited with impatience till they had done supper. These he means by **comites**. This canal was constructed by Augustus. It was nineteen miles long, and was called in consequence Decennovium. The road may have been defective hereabouts, as it was the general practice of travellers to exchange it for the canal, and to make the journey by night. **Jam** — **parabat** seems to be a parody of the heroic style. **Signa** = constellations. — **12-24**. **Ingerere**. Gr. 545. 1. A. & S. 209, R. 5. **Huc appelle!** "Put in here, and take us on board!" cries a servant. "How many more? — you'll swamp the boat!" says another to the boatman, who wants to get as many as he can. The bank is crowded; the passengers all want to be attended to at once. The collection of the fare and harnessing the mule being accomplished, Horace goes on board. The boat starts, and he lies down to sleep, disturbed much by the mosquitos and the croaking of frogs. The boatman and one of the passengers, half drunk, sing songs till the one drops off to sleep, and the other, having a mind to do the same, stops the boat, turns the mule out to graze, lays himself down, and snores till daybreak, when one of the passengers wakes, starts up in a passion, and falls to beating the boatman and the poor mule. They get started again, and a little after the fourth hour they reach their destination, a temple of Feronia, about seventeen miles from where they embarked. **Cerebrosus** = choleric. **Dolat** = "trims," as we say. **Lavinus**; present from *lavēre*. Gr. 263. A. & S. 185. 2. — **25-29**. Three miles farther, on the top of a steep hill (hence **repimus**) was the town of Tarracina (*Terracina*) or Anxur, as the Volscians and the poets called it. It was an ancient and an important place. **Lato candelentibus**; from the buildings of white marble. Cf. C. I. 14. 19. Here the party lunched before they proceeded. The *prandium* was a light meal, usually eaten about noon, but sometimes earlier, as probably in this instance. **Cocceius**. L. Cocceius Nerva was a friend of M. Antonius, and had been taken prisoner by Augustus. He seems to have become especially intimate with the latter without betraying his friendship for the former. **Aversos** — **amicos** alludes to the treaty made between Augustus and Antonius, B. C. 41, through Maecenas on the part of the former, and Cocceius and Pollio of the latter. —

**30. Oculis**; dat. with *illinere*. — **31-36.** Here Horace and Heliodorus are joined by the official members of the party. Little is known of C. Fonteius Capito, except that he was a particular friend of Ausonius, for which reason he was deputed by Augustus on this occasion. **Ad unguem factus**; a metaphor taken from the craft of the sculptor, who tries the surface of his statue by passing his nail over it. Cf. A. P. 294. **Non — alter** = *quam qui maxime* in prose. At Tarracina they slept and proceeded next morning to Fundi (*Fondi*), sixteen miles farther to the northeast of Tarracina. It was one of that class of towns called *praefectura*, which, instead of having the administration of its own affairs, was governed by a *praefectus* sent annually from Rome by the Praetor Urbanus. At this time the *praefectus* was one Aufidius Luscius (not otherwise known), an upstart whom Horace calls Praetor by way of ridicule. The officers of the other municipal towns were allowed to wear the *toga praetexta*, the toga with a purple border, but the *praefects* were not, and yet Luscius wore it. For the *latus clavus* see on Ov. Trist. IV. 10. 29. **Prunae batillum** was a pan of hot coals, which may have been used for burning incense. Aufidius, it appears, had been a *scriba* or clerk, probably in the praetor's office, — such a situation as Horace held at this time in the quaestor's, — and his honors are spoken of as *praemia*, rewards of service rendered to his master. — **37, 38.** The party move on, in the course of the day, to Formiae (*Mola di Gaeta*), about twelve miles farther, at the head of the Sinus Caletanus. See on C. III. 16. 34. As the scene of Cicero's frequent retirement, and of his death, it is a place of much interest. Horace here calls it the city of the *Mamurrae*, — a family of respectability in this town. When the party got to Formiae, having travelled upwards of twenty-five miles, they were tired, and resolved to pass the night there. They supped with Capito, who seems to have had a house there, and slept at Murena's. See C. II. 10. Introd. — **39-44.** Leaving Formiae next day, the party set out for Sinuessa (*Bagnoli*), eighteen miles distant. The road crossed the Liris (C. I. 31. 7) at Minturnae, and went down the coast till it reached Sinuessa, the most southerly of the Latin towns. It was on the sea, and said to have been founded on the ruins of the Greek city Sinope. — Plotius Tucca appears to have been a native of Cisalpine Gaul. He was associated with L. Varius Rufus by Virgil, who loved them both, as the executor of his will. See *Life of Virgil*. L. Varius was an epic and tragic poet, but, with the exception of a few verses, his works have all perished. **Quales.** A. & S. 256, R. 10 (6). **Quis** = *quisbus*; with *delectator*. **Me** = than I (am). **Contulerim.** Gr. 486. I A & S. 260, R. 4. **Sanus** = while in my right mind. — **45, 46.** From Sinuessa the Appia Via continued to take a southerly direction, and crossed the Savo (*Savone*) about three miles from



that town, and just within the borders of Campania. That river was crossed by a bridge bearing the name Pons Campanus, near which was a small house erected for the accommodation of persons travelling on public business, where there were officers appointed to supply them with ordinary necessities. Hence they were called *parochi*, from the Greek *παρόχαι*. In this house the party passed the night. — 47-49. When it reached the right bank of the Volturnus, four miles below the Savo, the Appia Via turned, striking inland along that bank of the river, which it crossed at the town of Casilinum, where Hannibal met with stout resistance from the Romans who garrisoned it after the battle of Cannae (Liv. XXIII. 17). This is perhaps the site of the modern Capua. About two miles further on the road, which now took a southeasterly direction, lay Capua, on the site of which is the modern village *Santa Maria di Capoa*. There the party arrived betimes (*tempore*)—in time probably for dinner, after which meal Maecenas and others of the party went to play at ball, while Horace, whose sight, and Virgil, whose digestion, interfered with that amusement, went early to bed. *Crudis* = dyspeptics. — 50. The next halting-place was Caudium, the first Samnite town on the Via Appia, at the head of the famous pass called the Furcae (or Fances) Caudinae, twenty-one miles southeast of Capua. Here Cocceius had a handsome villa, situated beyond the public tavern. — 51-57. The scene that follows represents a scurrilous contest between two parasites whom Maecenas carried with him for the entertainment of himself and his party. The description begins with an invocation of the Muse in mock-heroic style. Sarmentus was an Etrurian, formerly a slave of M. Favonius, on the sale of whose confiscated property he had been bought by Maecenas, who gave him his liberty. He then obtained the office of scribe, a place which he appears to have held at this time. When Horace says that Messius was of the noble blood of the Osci, he means by way of joke to say that he was of old and high descent. *Cloirrhus* is a nickname from *κόκρρος*, meaning, according to Hesychius, “a cock.” *Memores*. Gr. 493. 2. A. & S. 262, R. 4. *Exstat* = is still living. *Equi*; i. e. the unicorn. Gr. 391. 2. 4). A. & S. 222, R. 2 (b). — 58-61. Messius accepts the joke as a challenge, and shakes his head fiercely at Sarmentus, who pretends to be alarmed thereat. *Cornu*. Gr. 428. 1. 2). A. & S. 211, R. 6 and (7). *Ill.* Gr. 398. 5. A. & S. 211, R. 5 (1). — 62-64. The “Campanian disease” is said to have consisted of horn-like excrescences over the temples, which used to be cut off, leaving a scar. *Saltaret uti Cyclopa*; i. e. that he should dance the Cyclops dance, in which the uncouth gestures of Polyphemus courting Galatea were represented. Cf. E. II. 2. 125. *Saltare* with an accus. is not found before the Augustan age. Ovid



...or sometimes daily.  
a day, which Messius says w  
mentus could eat; so he could  
That two persons above the con  
ing on any man, great or othe  
him with such low buffoonery;  
know that there was no person  
people, called "parasites," wou  
ure of a good dinner and the  
Appia Via took a northeast tu  
came to Beneventum (*Beneven*  
been founded by Diomed, and t  
the Samnites had it, Maleventu  
Maleventum to a Latin ear that  
(for good luck) to Beneventum  
day, and put up at an inn, whe  
(*hospes paene arsit*. Cf. Virg.  
roasting some indifferent thrus  
*macras* is a little careless. **Vid**  
—77-81. **Notos**; since he w  
cold wind, said to be peculiar  
as well as heat. **Erepaemus**  
taking the accus. **quos**. Hor  
got out of these hills (the range  
it from Apulia), had they not fi  
(*Treuco*), at which they were  
means that the next stage, whi  
would have been too long a jou  
—82-88. **Rhedis** = carriage  
S. II. 6. 42. It is difficult to id  
name, but is

1. The bread of Canosa is said to be as bad as ever. A modern traveller expresses his regret at not having followed Horace's example in bringing a supply from another place, "for what we got ere," he says, "was as brown as mahogany, and so gritty that it set our teeth on edge to crunch it." It is accounted for by the friable nature of the millstones. *Aquae — olim* = which place, being not richer in water (than the last) by a single pitcher, was built by brave Nomed. This is awkward, but it is the best the critics can make of it. — 90-95. Rubi (*Ruvo*) was a town of the Peucetii, thirty miles from Canusium. Barium (*Bari*), an important town on the coast, was twenty-two miles farther on. The modern road is as bad as the ancient, it is said. Gnatia, or Egnatia, was another seaport town, thirty-seven miles from Barium. Horace says it was built under the name of the Nymphs because the water was so bad, and travellers describe it as no better now. *Lymphae* and *Nymphae* are essentially the same word. The Naiads are here meant. See on Virg. E. V. 75. *Luna — Huesoere*. Pliny relates that a stone was shown at Egnatia which was said to have the power of setting fire to wood touched with it. — 96-100. The majority of the Jews at Rome were freedmen, and *Apella* was a common name for *libertini*. Their creed was a superstition of the most contemptible kind, in the eyes of a Roman; and a Jew was only another name for a credulous fool. Horace intimates that he had learnt from the school of Epicurus that the gods were too happy to mind the small affairs of this world, which he expresses in the words of Lucretius (VI. 57): *Nam bene qui didicere nos securum agere aevum*. Cf. Virg. A. IV. 379. *Miri limits quid*. *Brundisium*, or Brundisium (*Brindisi*), was for centuries the most important town on the eastern coast of Italy, chiefly through the convenience of its position for communicating with Greece, and the excellence of its harbor. Its distance from Egnatia was thirty-five miles. There was a station named *Speluncae* (now *Grotta Rosa*) midway, where the party may have halted one night, and which Horace, having nothing he cared to tell us about it, has passed over in silence.

SATIRE VI. — In addition to the obloquy brought upon him by his Satires, Horace, after his intimacy with Maecenas began to be known, had to meet the envy such good fortune was sure to excite. In this Satire, which is an epistle to Maecenas, he spurns the idea that his birth is any objection to him, while, at the same time, he argues sensibly against trying to get beyond one's own legitimate sphere, and aiming at honors which are only attended with inconvenience, fatigue, and ill-will. This Satire, besides the good sense and good feeling it contains, is valuable as bearing upon Horace's life. His introduction

to Maecenas is told concisely, but fully, and with much propriety and modesty; and nothing can be more pleasing than the filial affection and gratitude shown in those parts that relate to his father, and the education he gave him. See *Life*.

1-6. The order of translation is: *O Maecenas, non suspendo adunco naso, ut plerique solent, ignotas, nil me natum libertine parva, quia nemo (eorum), quidquam Lydorum incoluit Etruscoque finis, est generosior te, nec quod fuit tibi maternus atque paternus oras, quo dum imperitarent magnis legibus.* For Maecenas's connection with Etruria, see on C. I. 1. 1. There was a legend that the Lydians colonized Etruria. Cf. Virg. A. II. 781. The second *ut* is = *as for instance*. *Naso suspendere adunco* = to turn up the nose at. — 7-11. *Cum — negas* = when you say that it matters not. *Dum* = provided that. *Tulli*. Horace follows the legend which made Servius Tullius the son of a slave-girl. On this account his reign was ignoble, while in true nobility it was surpassed by none of the others. *Nullis — ortos*. Livy (IV. 3) calls Servius Tullius *nullo patre natus*, and the Greeks called a man of ignoble birth *ἀγενής, fatherless*. *Vixisse*. Gr. 553. II. — 12-17. The Valerian *gens* was one of the most ancient in Rome, and the family of Laevinus was a distinguished branch of it. The Laevinus here mentioned was so bad a man that even the populace, though they often conferred their honors on the vicious, could not be prevailed upon by admiration of his high ancestry to advance him beyond the quaestorship, that is to say, he never held a curule office. *Genus*. Cf. C. I. 3. 27. *Unde* *agros*. See on C. I. 12. 17. Valerius Publicola was the colleague of Brutus after the expulsion of the Tarquins. *Fugit*. Gr. 467. III. A. & S. 259. 1 (a) *Lucere* = to be put up for sale, hence, to be valued. *Fluris*; gen. of price. *Judice quo nosti* = and you know what judges they are, said contemptuously. *Quo*, for *quem*, by attraction. *Titulis et insignibus*; inscriptions and waxen busts in honor of ancestors, kept in the *atrium* of a Roman house. — 18-21. *Longe longeque* is not an uncommon phrase. It is analogous to *clam* *atque clam*, *magis magisque*, etc. *Mallet*. Gr. 495 2; 496. 1. A. & S. 262, R 3, N 1 and R 4. Horace goes on to show that, though the value set on titles and birth by the populace might be exaggerated, yet the other extreme is not to be allowed, and that he who seeks to push himself beyond his sphere, might be justly rebuked for his presumption. *Decio*. P. Decius Mus, who devoted himself to death for his country at the battle of Vesuvius, in the Latin war, B. C. 340, was the first consul of his family. After the curule magistracies were opened to the plebeians, an order of nobility sprung up among themselves, based upon the holding of these offices. Those families of which any member had ever held a curule office were *nobiles*, the rest

*ignobiles*, and he in whose person such dignity was first attained was called, originally no doubt through the contempt of the patricians, but afterwards conventionally by all, *novus homo*. The *Decia gens* was plebeian. **Appius**. The Appius who is here taken as the type of severe censorship is Appius Claudius Caecus, the constructor of the road and aqueduct that bore his name (see S. 5. 2). He was made Censor B. C. 312. It was the province of the Censors, till that office was merged in the imperial power, to supply vacancies in the senate from the list of those who were eligible. But they could also, in revising the list of senators at the beginning of their censorship, degrade (*movere*) those who had previously been in the senate, as well as exclude such as by their official rank were entitled to be senators. Horace, therefore, means that if he, through the favor of Maecenas or other means, sought as a freedman's son to reach the dignity of a senator, and succeeded, the censors, if they did their duty strictly, would degrade him. — 22. **Vel merito**; sc. *me moveret*. **Pelle**; in allusion to the fable of the ass in the lion's skin. — 23. This verse may or may not be taken from some heroic poem. It is introduced humorously, and yet with a serious meaning. "Let the populace set their hearts upon rank and descent, and let the censors make that their standard for the senate, yet the humbly born may have their honors as well"; that is, the honors that arise from virtue and genius. Cf. E. II. 1. 177. — 24. **Quo tibi** (sc. *profuit*) = how has it profited you? Gr. 367. 3. A. & S. 209, R. 4. Tillius is said to have been a senator, degraded by Julius Caesar, but reinstated after Caesar's death, and made a military tribune. Whether he is the person mentioned in v. 107 is doubtful. **Tribuno**. Gr. 547. II. A similar construction is explained in A. & S. 269, R. 5. For *clavum* (sc. *latum*) see on S. L. 5. 34. — 27–29. **Ut** = *simul ac*. A. & S. 259 (2) (d). The senator's *calceus* was fastened by four thongs (*nigris pellibus*), two on each side, which went spirally up to the calf of the leg (*medium crus*). These were black, but the shoe itself appears to have varied in color. — 30–33. **Ut cupiat**, etc. explains *morbo*, the "weakness" of Barrus. **Puellis** — *quaerendi*; i. e. makes the girls curious to know. **Facile**, etc.; abl. of characteristic. — 34, 35. The reference is to the promises of candidates for office, and the three principal magistracies are implied: the city praetorship, in *urbem sibi curae*; the consulship, in *imperium et Italiam*; and the aedileship, in *delubra deorum*, because the aedile had the care of the temples. — 38, 39. A question from one of the people to one of these official upstarts. **Syri**, etc., were common names of slaves. Criminals were sometimes executed by throwing them from the Tarpeian rock, which was part of Mons Capitolinus. **Cadmo**; a public executioner of that day. — 40–44. **At** — *meus* is the reply of the plebeian tribune,

who says that, if his birth is low, that of his colleague is still lower. **Gradu** — **uno** may be a metaphor taken from the theatre, where the first fourteen rows of seats were assigned to the Equites. **Hoc tibi** — **hoc nos** is the rejoinder of the speaker in vv. 38, 39. "Does that make you a Paullus or a Messalla? He at any rate has stout lungs, and that's what we like." *Hoc* = *propter hoc*, as in S. I. 1. 46. The names mentioned are those of distinguished Roman families. **Funera**; public funerals, which were attended by bands of musicians and women (*praeficae*) singing dirges. The procession went to the Forum, where a funeral oration was delivered, and thence, with the same noisy accompaniments; to the place without the city (intramural burials were forbidden by the laws of the Twelve Tables) where the body was first to be burnt, and then buried. **Magna**; adverbially with **sonabit**. Gr. 335. 4. 1). A. & S. 205, R. 10. — 45 — 48. See *Life of Horace*. **Tibi**. Gr. 392. A. & S. 222, R. 8. — 49 — 53. **Porsit** (*fors sit*) is not found elsewhere. Horace says it might be that people had cause to grudge him the honorable post of military tribune, because he was not qualified for it; but no one could deny that he deserved the friendship of Maecenas, because he was so particular in choosing only the deserving. *Prava ambitione* means low flattery, to which Maecenas would not listen. For **assumere**, see on *patri*, C. I. 1. 18. **Ambitione**. Gr. 437. 2. A. & S. 245, R. 2. **Felicem** = lucky. Horace means that he did not owe his introduction to Maecenas to his luck, but to his friends. For **hoc**, see on v. 41. — 55 — 59. **Varius**. See S. I. 5. 40. **Quid** = *qualis*. Cf. v. 60. **Singultim**; catching his breath, as a nervous man might. **Saturiano** . . . **caballo**. Saturium in Calabria near Tarentum, was very famous for its breed of horses. — 64. **Non** — **puro** = not as being the son of a distinguished father, but because my life and heart were pure. See on *dirac*, C. I. 2. 1. — 65, 66. The order is: *Atqui (= jam vero) si mea natura est mendosa mediocribus et paucis vitiis*, etc. — 68. **Mala lustra** = bad haunts. Horace repeatedly introduces *aut* after *neque* . . . *neque*. Cf. S. I. 9. 31, etc. — 72 — 75. See *Life*. **Flavius** was a provincial schoolmaster. Ovid in like manner was sent from Sulmo to Rome. See Trist. IV. 10. 16. **Magni, magnis** may be = big, coarse, (contemptuously); or = important, as centurions and their sons might be in a country town. **Laevo** — **lacerto**. Each boy went to school with a bag, in which he carried his books and pens, and perhaps his *calculi*, or pebbles used in calculation. **Tabulam** probably signifies the wooden tablet covered with wax, for writing upon. **Loculos**. Gr. 380. A. & S. 234. II. Z. 458. Hermann, Dillenb., and others make **octonis Idibus** mean the Ides of the eight school months of the year, October to June. This is perhaps the best of many explanations of the passage. **Aera**; the monthly

fee for tuition. — 77. In the earlier days of Roman history, the education of a boy was of the simplest kind, consisting chiefly of reading, writing, and arithmetic. *Calculator* and *notarius* continued until the time of Martial to be names for a schoolmaster; and Horace complains that even in his day the teaching was chiefly in figures and the pursuits of a practical life. Cf. E. II. 1. 103 foll; A. P. 325 foll. — 79. *In* — *populo* = so far as one could see me in such a busy crowd. Dillenb. makes it = *ut in magno populo (in magna urbe) decet*. — 81 — 85. The *paedagogus* (*custos*), had the same functions as the *paideiagós* among the Greeks, and was a slave, as there. He was the constant attendant of the boy and went with him to his masters. This task Horace's father performed himself. On this portion of the Satire generally, see *Life*. *Quid multa?* Gr. 367. 3; 380. 2. A. & S. 229, R. 3. 2. *Qui* Gr. 445. 4. A. & S. 206 (8). *Non solum . . . verum*. A. & S. 277, R. 10. *Sibi . . . vitio*. Gr. 390. 1. 2). A. & S. 227, R. 1. — 86. *Præco*; a crier, either at auctions (A. P. 419), or in courts of justice, or the public assemblies. *Coactor*. See *Life*. — 87. *Hoc*. See on v. 41. — 89. *Nil* — *sanum* = Never while I have my senses let me be ashamed. Cf. S. I. 5. 44. — 90. *Non*. Gr. 602. IV. Cf. v. 1. *Dolo suo* = by his own fault. — 92. *Istia*. Gr. 450. 4. A. & S. 207, R. 25. — 93. *Et vox et ratio* = both my language and my judgment. — 94 — 99. *A* — *annis* = from any given period. *Legere ad fastum* = to choose according to ambition. *Contentus* — *sumere* = contented with mine, I would not care to take those honored with the fasces and the curule chair; i. e. who have filled high offices, like those of consul, praetor, etc. — 101 — 104. *Salutandi plures*; i. e. in order to preserve his position he must sell his independence, bowing to persons he would not otherwise notice, and paying visits of ceremony early in the morning, — a trouble that Horace would feel more than most men. He must also, he says, hire one or two persons to go about with him in the character of clients; he must buy a number of horses and slaves of the lower sort. *Petorrita* were four-wheeled carriages, said to have been introduced from Gaul. *Curto* = docked, probably; but some make it = cheap. — 105 — 109. *Usque Tarentum*; i. e. along the most frequented of all the roads, the Via Appia, and to the farthest part of Italy, carrying his portmanteau behind him. Public officers could not go beyond a certain distance from Rome without the permission of the senate. *Tilli*. See on v. 24. He appears to have been a parsimonious person, going into the country with no company of friends, but only five slaves to attend him, carrying a jar of their master's cheap wine and a portable kitchen. The Via Tiburtina left Rome by the Esquiline gate, and bore that name as far as Tibur, whence the Via Valeria completed the communication with Aternum

on the Hadriatic. — **111–115.** *Milibus . . . aliis* = *quam mille aliis*. Some make *atque* connect *hoc* and *milibus aliis*: “*in hac re et mille aliis rebus.*” In either case, the expression is unusual. **Quanti**; gen. of price. Horace means that he lounges in the market and talks freely to the market people, without fear of lowering his dignity or being remarked. **Circum**; the Circus Maximus, which was a resort for fortune-tellers and other impostors. When there were no races or games going on, it was probably frequented as a lounge by all manner of people; but probably men of consequence did not care to be seen there among the vulgar at such times. The Forum was not frequented in the evening by the richer class of people, who were then eating their dinner. Horace liked to stroll out at that hour, and take his light meal afterwards, and to stop and hear what the fortune-tellers had to say for themselves. See C. I. 11. Introd. **Vespertinum**. Gr. 443. 2. A. & S. 205, R. 15 (a). So *domesticus*, v. 128. **Ad-oatinum**. This Pythagorean meal of leeks, pulse, and fritters, was partly perhaps matter of choice, and partly of necessity. Horace was poor at this time, and his health was indifferent. A dish of *cicer*, ready boiled, was sold in the streets for an *as*, in the time of Martial (I. 104. 10). *Laganus* is described by the Scholiasts as a flat, thin cake, fried and eaten with condiments. It was sometimes fried under roast meat or fowls, so as to get their dripping, like the English “Yorkshire pudding.” — **116–118.** **Pueris tribus**; probably the fewest that waited on anybody who had slaves at all. Gr. 414. 5. 1). A. & S. 247. 3, R. 4. **Lapis albus**; a small side-table of white marble. The wealthy Romans had a great variety of tables of the handsomest sort in their dining-rooms for exhibiting their plate. All the plate Horace had to show was two cups and a *cyathus*, and these it is probable were usually empty. The *echinus* is a vessel nowhere else mentioned by that name, and is variously interpreted as a saltcellar (in the shape of an *echinus* or sea-hedgehog), a glass bottle, a leather bottle, and a wooden bowl in which to wash the cups. *Pateræ* were broad, flat cups, much used in libations. *Guttus* was a long bottle, from which wine or oil was poured slowly, drop by drop. It was also used in libations, and these two vessels, as here joined, have reference to the practice of offering a libation at every meal to the Lares. These were of the commonest earthenware, which came from Campania. — **119–124.** Horace says he goes to bed without the nervous feeling that he must be up early to go to the Forum, where a statue of Marsyas (or **Marsya**, who was flayed alive by Apollo, with whom he had dared to contend in music) was erected near the Rostra. The “younger Novius” is said to have been an usurer, who had a stand near the statue, which, with uplifted hand, seemed to be driving him away. **Vagor** = I take a stroll. **Lecto aut scripto**. Gr. 431



and 5. A. & S. 257, R. 5 (a) and R. 9. 1 (b), where "things" should be included as well as "persons." *Tacitum*; i. e. by myself. *Ungorotivo*; i. e. I anoint myself, and go to the Campus Martius to get some exercise. The parsimonious Natta, who robbed the lamps to oil himself, was probably a person of good family, that being the cognomen of the *Pinaria gens*, one of the oldest patrician families in Rome. — 125 — 131. When the sun began to get hot about noon, and Horace was tired with his game, he went to the public baths to bathe, which was usual after playing, and then took a light luncheon (cf. S. I. 5. 25), after which he lounged at home till evening, when he went out for his stroll perhaps, and came home again to his supper, as he told us before. *Lusum trigonem* was a game of ball only mentioned elsewhere by Martial. The players, as the name implies, were three in number, and stood in a triangle. Their skill appears to have been shown in throwing and catching the ball with the left hand. *Quantum — durare* = as much as would prevent me from going all day on an empty stomach. The prose construction would be *interpellet quin*, or *quominus*, or *ne durent*. The office of *quaestor*, which was once a high magistracy, when the *quaestores* had charge of the *aerarium* or public treasury, was at this time one of little weight. Horace was a *scriba* in the quaestor's office, which perhaps leads him to speak of a quaestor. The office was high enough for the occasion.

SATIRE IX. — This Satire, which is justly popular for its humor and great dramatic power, has an historical value as showing, undesignedly, but more clearly than almost any description could do, the character of Horace. It puts the man before us as in a picture.

He represents himself as sauntering alone and early on the Sacra Via, when a person he knew no more than by name, a forward coxcomb, comes up familiarly and falls into conversation with him, to his great annoyance, for he wanted to be alone, and knew the fellow's character, which was probably notorious. Horace does his best to shake him off, but he is too amiable to cope with the effrontery of his companion, whose object is to get, through Horace, an introduction to Maecenas. The man's vulgarity and want of tact are conspicuous throughout the scene, while Horace exhibits in every part good breeding and an amiable temper; and though he is tried to the utmost by reflections on his patron and his friends, he is incapable of saying a rude word, is taken off his guard continually, and is amusingly conscious of his inferiority to the man of insolence on his own ground. The effect of this picture is heightened by the introduction, towards the end of the scene, of Aristius Fuscus, an old friend of the poet, and a man of the world, who, like Horace, understood character, but

had that sort of moral courage and promptitude which his friend lacked. The readiness with which he takes up the joke and enters into Horace's absurd position, and the despair to which his desertion reduces the poet, are highly ludicrous. After various ineffectual attempts to get rid of the man, Horace is at last delivered by one who seizes upon the intruder and carries him off to appear before the prætor on some suit he has against him.

1. Horace does not mean that it was his custom to stroll on the *Sacra Via*, especially at eight o'clock in the morning (see v. 35); but that, when he walked, his mind generally diverted itself with trifles. The *Sacra Via*, as it is ordinarily written, led from the *Porta Triumphalis* to the Forum, and thence along the north side of the Forum to the foot of Mons Capitolinus. It was crowded with public buildings, and was a favorite promenade. *Quid agis?* = how do you do? *Horum*; with *dulcissime*, not with *agis*, as some explain it. Cf. *pulcherrime rerum*, Ov. M. VIII. 49, etc. — 5. *Suaviter* — est = pretty well, as times go. *Cupio* — *vis* is a common formula of politeness. — 6. *Numquid vis quam ahas?* (= Is there anything else I can do for you before I go? Terence, Ad. II. 2. 39) of which *numquid vis?* was a shorter form, was a civil mode of saying good by. *Occupo* = I anticipate him before he has time to speak. — 7-10. *Pluris*; gen. of estimation. *Hoc* = on that account. *Misere* — *quaerens* — wanting sadly to get away. *Ire* . . . *consistere*; historical infinitive, so called. *Puero*; i. e. the slave who attended him. A Roman rarely walked abroad without one or more of them. — 11. *Cerebri* is explained by *cerebrosus*, S. I. 5. 21. Horace envies him the irritability which would make short work with such a fellow. — 14-16. Here the man, feeling his power, puts on the familiarity of an intimate friend, and insists on offering his services and attendance. *Huic* — *tibi*; i. e. where are you going next? — 18. *Cubat*; i. e. is lying sick. Julius Caesar had some pleasure-grounds, which he bequeathed to the Roman people, on the right bank of the Tiber, a long way from the *Sacra Via*. — 21. *Dorso*. Gr. 391. 1. A & S. 222, R. 1. *Sublit*; final syllable long. See on Ov. M. I. 114. *Onus*; object of *sublit*. — 22. Nothing is known of *Viscus*. *Pluris*; as in v. 7. — 23. *Varium*. See on S. I. 5. 40. — 24, 25. *Quis* — *canto* = who can dance more gracefully? and Hermogenes himself would envy my singing. Hermogenes was a famous singer of that day. — 27-34. *Quis* (= *quis*) — *opus* = who need thee safe; i. e. are interested in your welfare. The question involves a sneer, but the fellow does not mind it. For the construction, cf. S. I. 1. 54. *Composui* — I have buried. *Felices* — *astus* is the mental response of the poet. *Confice* = finish me! *Divina, mota, urna*; all ablatives. On *urna*, cf. II. 3. 26; C. III. 1. 16; Virg. A. VI. 22. For

the elision of a long vowel, cf. S. I. l. 101; E. I. 2. 29; Virg. A. II. 182, etc. — 35-37. *Ventura erat*. Gr. 301. 3. A. & S. 184. 2 (a) and (A). *Ventus*; i. e. the temple of Vesta, not far from the Tiber, to the west of Mons Palatinus. Gr. 397. 1 (1). A. & S. 211, R. 7 (1). *Vadito*; i. e. the plaintiff in a suit, in which this fellow was defendant, and, if he failed to appear, would forfeit his bail and lose his cause. *Perdere*; sc. *deridit*. — 38. *Ma*. Gr. 669. IV. A. & S. 305. 1 (2). *Ades*; the technical word for giving a person aid and advice in court. *Hic* shows that they were within sight of the court, to which he points. — 39-41. *Stare* = to stop. *Quo scia*. See v. 18. *Tene*... an. Gr. 526. II. 1. A. & S. 265, R. 2. *Soden*. Gr. 590. A. & S. 183, R. 3. Key (L. Gr. 1361) says that "*sodes* must be for *si sodes*, *i* and *d* being interchanged"; as in *ader* and *ader*, *Ulixes* and *Ulixes*, etc. — 42. *Ut* = since. — 43-48. He asks abruptly: How do you and Maecenas get on together? A shrewd man, and does n't make himself common. No man ever made a better use of his opportunities. Could n't you introduce me to him? I should be happy to play into your hands, and, if I am not very much mistaken, we should soon push aside our rivals. *Paucorum hominum* = of few acquaintances; as in Terence (Eun. III. 1. 18): *Immo sic homo est perpaucorum hominum*. *Adjuvorem* and *ferre secundas* (sc. *partes*) are terms taken from the stage. *Hunc hominem* = me, like the Greek *τόνδ' ἄνθρωπον*. *Tradere* is a conventional term for introductions, and *submovere* (cf. C. II. 16. 10) for the duty of the lictor in clearing the way. — 49-52. Horace indignantly declares that these are not the terms on which they live with Maecenas, intriguing to get the first place in his favor. — 53-60. *Sic habet*; a literal translation of *οὕτως ἔχει*. *Velle* — *habet* is ironical, but the man does not see it. *Quae* — *virtus*. Gr. 453. 4. A. & S. 206 (18). *Possit*. Gr. 501. I. A. & S. 264. 1 and (b). So *nasset*, v. 62. *Boque* = and for that very reason; i. e. because he likes to be won over. — 61-66. *Fuscus*. See Introd. and C. I. 22. *Unde venis? et Quo tendis?* This was a common mode of salutation. Cf. Virg. E. IX. 1. *Lentissima* = unfeeling. *Fuscus* pretends not to understand his friend's hints, nods, etc. *Male salsus* = "the wicked wag." *Dissimulare*... *urere*. See on S. I. 5. 12. — 67-74. *Certe* — *oppedere*. "I think you had something to say to me in private, had you not?" "True; I remember; but I'll take a better opportunity. To-day is the Jews' thirtieth Sabbath, you know. You would n't think of offending those good people." It is probable that Aristius Fuscus knew very little about the Jews, and invented the thirtieth Sabbath on the spot, to tantalize his friend (and modern critics). There is no reason to suppose that the Jews had any Sabbath that they called the thirtieth. The plural *σάββατα* is commonly

used by the writers of the New Testament for the Sabbath day. **Vin.** Gr. 293. 2 (1). **Curtis** = circumcised. **At mi** (dat. of possession) = but I have. **Huncine.** Gr. 186. 1. A. & S. 134. R. 4. **Solem tam nigrum** = *diem tam infaustum*. **Surrexo.** Gr. 234. 3: 553. III. A. & S. 162. 7 (c); 270. R. 2 (a). — **76-78. Licet antestari?** is the formal way of calling a bystander to witness that there was nothing illegal in the conduct of the plaintiff in such a case as the above, and that the defendant had resisted, and that force was necessary. The process was by touching the ear of the person whose testimony was asked, who could not be compelled to be a witness; but after he had consented, he was bound to appear and give evidence if required. Horace was only too glad to help in the forcible removal of his persecutor, and gave his ear with all readiness. The parties begin to wrangle: a crowd of idlers of course forms round them, and Horace makes his escape. **Vero** = in good earnest.

## THE SATIRES. BOOK II.

**SATIRE VI.**—In this Satire, Horace dwells upon the inconveniences of a town life and the delights of the country, the former as connected with the unportunity of people asking for his influence with Maecenas, or for information upon public affairs of which he knows nothing, though they will not believe it.

Whenever Horace touches on matters personal to himself, he does it with humor and feeling. He is also very skilful in telling a story or representing a dramatic tableau. The fable of the town and country mouse could hardly have been better told than it is here. The apostrophe to the country beginning *O rus, quando te aspeximus*, and the contrast between a town and country life, are among his most natural touches; and the allusion to his intimacy with Maecenas and the envy it had brought upon him, is managed with delicacy towards his patron, while it shows in a very few words the mixture of pride and annoyance which the feeling against him caused.

**1-5. Non ita** not so (very). **Jugis**; adj. with *aguar*. **Super his** besides these. It would be *super haec* in prose. **Bene est.** Gr. 353. 2. A. & S. 210. R. 3 (b). **Maia nata**; i. e. Mercury, the god of gain, and also the protector of poets. Cf. C. I. 10. 6, C. II. 17. 29, etc. **Propria** = permanent. — **8-13. Veneror** = I pray for. Cf. C. S. 49. **Denormat** = disfigures. **Thesaurο** — aravit. The order is: *Qui thesauro invento mercatus est illum ipsum agrum*

(*quem*) *mercenarius aravit* (i. e. *arari solitus erat*). He has the field he was formerly hired to plough. Hercules was associated with Mercury in various ways; among others as the god of gain, as he is here. There are representations of the two gods in one, which combined form is called *Ερμηνεύς*, and appears to have been very common. The notion seems to be that of combining strength and cunning. **Quod adest**; as in C. III. 29. 32. **Gratum juvat** either = satisfies me, for I am grateful; or = is welcome and satisfies me. — 15-19. **Pingue** as applied to *ingenium* means heavy, dull. **Arceam**; i. e. his house on the Sabine hills. Cf. C. III. 4. 21. **Quid — illustrem** = what subject should I take in preference to this; i. e. the country to which he retires. **Satiris** and **musa** are instrumental ablatives. **Pedestri** = plain, familiar; distinguished from prose only by the measure. **Plumbens** = leaden; i. e. depressing the spirits. Cf. C. II. 14. 15. **Gravis** = sickly. **Libitinae**. See on C. III. 30. 7. A register of funerals was kept in her temple, and a fee was paid for the registration; hence **quaestua**. — 20-24. Janus was peculiarly a Latin divinity, and one of the oldest. Sacrifices were offered to him on the first of every month, as well as of his own (January), and prayer in the morning of every day. Hence he is called *Matutinus pater*; and hence he is confounded with the Sun. *Pater* was the title by which he was commonly addressed, and the two words were sometimes joined thus: *Januspater*. See E. I. 16. 59. *Jane* is put in the vocative case by a sort of attraction. Cf. C. II. 20. 6. *Audire* is here used in the sense of *appellari*, like *ἀκούειν*. **Unde** = from whom; as in C. I. 12. 17, etc. **Sponsorem**; one who became security for another. **Eja . . . urge**; like *Eja age, rumpe moras*, Virg. A. IV. 569. These are the words of Janus. — 25-28. **Radit** = sweeps. **Interiore — trahit**. Cf. Virg. G. II. 481, 482. **Postmodo — locuto** = after having spoken, with a clear and distinct voice, what may cost me trouble afterwards. **Luctandum**; sc. *mihi est*. — 30-35. **Precibus** = curses. **Tu — recurras** = must you knock down everything in your way, to get back in all haste to Maecenas? **Pulsea**. Gr. 486. II. *Si . . . recurras* = to see if you can get back. The use of *si* (and *si forte*) in indirect questions is very rare, except in phrases where *hope* or *expectation* is expressed or implied. Cf. Virg. A. I. 181, etc. There is sarcasm in *memori*, as if he was not likely to forget his duty to the great man. **Hoc — est**; i. e. he feels an inward pleasure at the testimony thus borne to his intimacy with Maecenas; not, he is delighted to get back to Maecenas, as some critics explain it. **Melli**. Gr. 390. 2. A. & S. 227, R. 2. **Atras** = (formerly) gloomy; having been a burying-ground before it came into the possession of Maecenas. He says that as soon as he gets near Maecenas's house he begins to remember



... sed ad finem vergens, propior  
(Dillenb.) Some make it mean :  
eighth, has passed. **Fugerit.**  
**Dumtaxat ad hoc** = at least :  
A. & S. 234. II. R. 3. **Thrax** ;  
with a short sword and round shield  
**Mecenas** asks **Horace** whether  
gladiator. **Mordent** ; said of  
leaky. **Bene** = safely. — 47-4  
expression. Some join it with the  
acc. of Gr. 503. 1. A. & S. 261, R.  
Some give *spectaverit, inscribit*, but :  
The meaning is : if I go with him  
"Son of Fortune !" they all cry  
some bad news has been pub-  
lished in the streets. The *rostra*, w.  
of considerable length, with steps  
separated the *comitium*, where the  
the plebeian assemblies were held  
though that name was popularly  
of all ranks met, and from this  
their rise. **Deos** ; *factis de magni*  
**Dantis** ; against whom M. Crassus  
C. I. 35. 9. **Quid**, etc. The votes  
been sent back to Italy, were dis-  
because they had no reward. **Aug**  
minty, and gave money to some  
distributed lands in those parts the  
**Triquetra**, triangular, is a name :  
... — how — ...

beans, which he connected somehow or other with the human species, in his doctrine of metempsychosis. Hence *cognata*. *Satis*; with *unota*. — 66–70. *Libatis dapibus*; i. e. the master and his friends dined lightly, leaving the greater part of the dishes to the slaves. The dinner is in the *atrium*, where the images of the Lares were placed. *Prout* is here a monosyllable. *Legibus*; the rules laid down by the symposiarch (see on C. I. 4. 18) in regard to the quantity of wine to be drunk by each guest at each round. Horace's guests are free to drink as much or as little as they please: hence *inaequales calices*. — 72–76. For the various forms of double indirect questions, see Gr. 526. II. A. & S. 265, R. 2. *Summum* = the end proposed; like *τέλος*. — 77–79. *Cervius* was an old neighbor of Horace's, and *Arellius* must have been a rich man and careful of his money. *Olim* = "once upon a time." — 82–89. *Asper* = frugal. *Ut tamen* = *ita tamen ut*. *Hospitia*. Gr. 384. II. A. & S. 223. Some make it the ablative. *Quid multa*? See on S. I. 6. 82. *Ciceris . . . avenae*. Gr. 409. 2. A. & S. 220. 1. *Avenae* is the cultivated oat, and *longa* describes the size of its grain. Virgil calls the wild-oat *sterilis* (G. I. 153), and couples it with the *lolium*, or tare, with which the host here satisfies himself. *Male* (= *vix*); with *tangentia*. *Superbo* = dainty, fastidious. *Esset*. Gr. 291, A. & S. 181. *Ador*. See on C. IV. 4. 41. — 93. *Mihi crede* is parenthetical. — 94. *Animas*; accusative after *sortita*. — 95. *Quo . . . circo*; tmesis. — 98. *Repulere* = *movere*. — 100. *Nooturni*. See on *vespertinus*, Ep. XVI. 51. — 103–105. The sides of the couches were sometimes veneered with ivory. Fire is said *candere*, and the flaming drapery of the couch is here described by the same word, which is not applied in this sense elsewhere. *Fercula* was the name for the different courses, of which the *coena* usually consisted of three, called *prima*, *secunda*, *tertia coena*. The word, like *feretrum*, contains the root *fer* of *fero*, and so its first meaning may have been the tray or dish on which the viands were brought. It here means the viands themselves. For *procul* see on Virg. A. III. 13. The remains of the *coena* had been collected and put into baskets, and left in the *triclinium* till the morning, and the purple coverings were still exposed, waiting till the servants should cover them. — 107–115. *Succinctus* = tucked up; as the slaves when on duty. See on S. I. 5. 5. The duties of the *structor* are those the host here performs. It was his province to arrange the dishes, and see that they were properly served up. He runs about, puts one course after another on the table (*continuatque dapēs*), and tastes the dishes, to see if they are properly seasoned. *Praegustatores* were regularly employed only at the tables of the emperors. The custom was imitated from Eastern courts. *Quum subito*, etc. The servants coming in early to clean

## THE EPIST

THE EPISTLES were the latest was published, according to the and the two pieces which make u written in 743 and 744.

For further remarks upon the E

EPISTLE II. — The person t was probably the son of M. Lollius When this Epistle was written, he tion, and Horace was at Praene Homer, and from the examples c occasion to derive some advice f study of philosophy.

1, 2. *Maxime* may be = elder and good-humored way of address noble. *Declamans*. Boys attend masters before they put on the ag declaim upon subjects given then studying declamation long after ti home, who taught them the higher See on C. III. 4. 21. — 4. *Chrysis* Academic philosopher. They we *Barbariae* (sc. *terrae*) = Phrygia. the ebbing and the flowing of the t 9-13. *Antenor*. See on Virg. Trojan chiefs after the combat of H to restore Helen to the Greeks, whi



ly consents to restore Chryseis, whom he loved above Clytemnestra, his wife (Il. I. 113 foll). — 16. **Peccatur**. See on *concurritur*, S. I. 1. 7. — 19, 20. This is almost a translation of the opening verses of the Odyssey. Cf. A. P. 142. — 22. **Immersabilia**. Cf. C. IV. 4. 65. — 23 - 26. How by the directions of Circe, Ulysses eluded the charming voices of the Sirens, is related in the twelfth book of the Odyssey, and how Circe changed his companions into swine, in the tenth book. Cf. on Virg. A. V. 864 and III. 386. — 27 - 31. **Nos — sumus** = we are mere ciphers. *Nos* means the common sort of men, among whom Horace places himself, and all but the sage, who is like Ulysses, while the rest are no better than his wife's suitors, gluttons, wine-drinkers, and lazy; or the subjects of Alcinous, king of Phaeacia, the host of Ulysses, to whom he relates his adventures. The king describes his people thus (Od. VIII. 248) : —

αἰεὶ δ' ἡμῶν δαῖς τε φίλη, κίθαρίς τε, χοροί τε,  
εἵματα τ' ἐξημοιβὰ, λοετρά τε θερμὰ, καὶ εὐναί.

They were proverbial for good living. *In cute curanda* = *in corpore curando*. **Cessatum — curam** = to lull care to sleep. — 32 - 43. From the above examples of virtue, especially Ulysses, Horace urges his friend to the pursuit of it, and asks whether, if the robber can rise before daylight to take away other men's lives, he will not wake up to save his own. 31 — **hydropicus**. The ancient physicians prescribed active exercise for the dropsical. **Vigil**; with the subject of **torquebere**. **Est**; from *edere*. See on S. II. 6. 89. **In annum** = till next year. Cf. E. I. 11. 23. **Dimidium — habet** is the Greek saying, ἀρχὴ δέ τοι ἡμῶν παντός, attributed variously to Hesiod and Pythagoras. Cf. the English proverb: Well begun is half done. **Rusticus**; sc. *sicut*. — 44 - 54. Men put off the day of reformation, because they are anxious to make themselves comfortable and rich. **Pueris creandis**; with *quaeritur*, not with *beata* (= rich). **Domus** = a house in town, since **fundus** is a landed estate with buildings on it. Cf. C. II. 16. 9. **Deduxit**; aoristic perfect. **Valeat . . . oportet** = must be sound (both in body and mind). **Quodcumque**. Gr. 475. 3. A. & S. 259, R. 4 (3). — 55. This is part of the same subject. The pursuit of sensual pleasure is connected with the pursuit of money, which is wanted for it. The pursuit of money leads on to envy, and envy to wrath, so that all these pithy sayings hang together. — 58. **Siculi — tormentum** probably alludes to the bull of Phalaris, tyrant of Agrigentum in Sicily. It was made of bronze. Persons were put inside, and the metal was gradually heated till they were roasted to death. But the tyrants of Sicily were proverbial. — 60. **Mens** = passion, μένος. — 61. **Poenas festinat** = hurries after its revenge; like σπεύδειν,

ne shall go his own way in the  
he hints that young persons are  
mistake their own powers and a  
as Horace's conclusions often a

EPISTLE X. — This Epis  
whose name appears in C. I. 22  
habits inclined him to a town lif  
and shows that it is natural for  
with a few miscellaneous rema  
blinds the eyes to the distincti  
how prosperity only makes adv  
ment more bitter, and subjects

5. This comparison of the dov  
some of the critics take it serio  
i. e. to each other. — 8. Quid t  
"in short," "in a word." — 10.  
ran away from the priest his ma  
the sweet cakes offered in sacrific  
plainer food. These cakes, *liba*  
were made of flour sweetened,  
made in the shape of animals a  
sces. — 11. *Placentia*. Gr. 41  
Horace considers the artificial  
large towns, as all must, to be a v  
dition of man than a country life  
328. 1. — 15-17. *Tepeant*. A.  
star. *Leonis*. See on C. III. 29.  
of the heat when the sun is in th  
*motus, circuitus coelestis*. *Acutu*  
sake whether the C. 11.

small pieces of different marbles with which the floors were laid, *tesellae* or *crustulae*, as they were called. Such pavements, which are now so costly as only to be found in the richest houses, were formerly very common in Italy. They were wrought in colored marbles, or the more ordinary ones in white and black. — 20. **Plumbum** means leaden pipes, which were called *fistulae*. Cf. Ov. M. IV. 122. Cisterns were called *castella*, and there were three sorts: *publica*, which received the water intended for public purposes; *privata*, which were the common property of several persons who clubbed together to build them, and laid pipes to conduct the water to the *castella domestica*, the cisterns they had in their own houses. There were also *lacus*, or public tanks, for the convenience of those who could not afford to have the water brought into their houses. — 21. Cf. C. II. 3. 11. — 22. Shrubs and flowers were planted in the *impluvium*, but more largely in the *peristylum*, which was an open space at the back of the house, surrounded by colonnades. — 23. **Mala fastidia** = morbid disgusts; i. e. which the rich come to feel in regard to the simple pleasures of the country, but which Nature, silently recovering her ground, contrives to supplant. — 26 – 29. **Non — falsum** = Not he who knows not skilfully to compare with Sidonian purple the wool which drinks the dye of Aquinum, shall suffer harm more certain or more deep than he who cannot tell truth from falsehood. The foreign purples (see on C. II. 16. 36) were most esteemed, and these were imitated by the Italians. See E. II. 1. 207. The *fucus* was a marine plant from which one of these counterfeit dyes was made. Aquinum was a large town of Latium, noted as the birth-place of Juvenal. — 30. **Plus nimio**. Gr. 417. 6. A. & S. 256, R. 9. — 34 – 38. Stesichorus is said to have spoken this fable to the citizens of Himera, when they were preparing to confer absolute power on Phalaris. **Violens** expresses the struggle with which the horse won his victory and his servitude. — 42. **Olim** = sometimes. See on C. II. 10. 17. — 43. **Uret** = will gall. — 48. The meaning is obvious, whether the metaphor be taken from machines, or towing-cables, or rope-dancing, or halters, or dog-chains, or boys pulling at the two ends of a rope, or any other of the ingenious explanations of scholiasts and commentators. — 49, 50. **Diotabam**. Gr. 469. II. 1. A. & S. 145. II. 3. The **Fanum Vacunae** was about three miles from the confluence of the Digentia and the Anio, near the modern town *Rocca Giovane*. *Vacuna* was a Sabine goddess, probably identical with *Victoria*. **Excepto**. Gr. 431. 4. A. & S. 257, R. 8.

**EPISTLE XI.** — This Epistle is addressed to one Bullatius, of whom nothing is known. He was travelling in the Aegean and in Asia Minor, and was absent longer than Horace wished, or thought

good for him ; and the object of this letter is to induce him to return.

1-4. The island of Chios in the Aegean was rugged and mountainous, but had an excellent climate, and was famous for its wine and its beautiful women. Lesbos; an island in the Aegean, famous for its vineyards and its climate, its cities and works of art, and also for its poets and musicians and statesmen, and the important part it played in the history of Greece. Samos (the island) is rough, but the town is called *concernna* from its buildings, among which the temple of Juno was conspicuous. See on Virg. A. I. 16. Bards (see on Ov. M. XI. 152) was the capital of the Lydian king Croesus, whose palace became the residence of the Persian Satraps and was beautified by them. Smyrna was one of the most magnificent cities of Ionia. Colophon was also in Ionia, on the Hales, near the celebrated temple and oracle of the Clarian Apollo. See on Virg. A. III. 360. *Majora* — *sordent*? = whether greater or less than report makes them, are they not all tame compared with the Campus Martius and the Tiber? Some read *minorant*, and put an interrogative mark after *fama*. — 5-10. *Attalids* — *una*; i. e. one of the towns of the kingdom of Pergamum, bequeathed by Attalus III. to the Roman people (see on C. I. 1. 12), the principal cities of which (*μητροπόλεις*) were Ephesus, Pergamum, Sardes, Smyrna, Lampsaes, Cyzicus. Lebedus, in Ionia, was destroyed by Lysimachus, after the battle of Ipsus, B. C. 301. It never recovered its former importance, and the ruins of the old town probably helped to cause the desolate appearance described by Horace. *Gabii*. Juvenal mentions it as a place of resort for people in humble circumstances. For this town and *Fidenae* see on Virg. A. VI. 773. Horace seems to mean that he himself could live contented even in a place like Lebedus, and that he should enjoy the fine sea view there. It can hardly mean, as some say, that he would like to live there for the sake of the view, even though he were cut off from all his friends. — 11-21. "But," he goes on to say, "there is a time for all things. The traveller, when he gets splashed, may be glad of a tavern to retire to and clean himself, but he would not wish to stay there all his life, and the man who has got chilled may be glad of a fire or hot bath, but he does not reckon fires and hot baths the chief good of life, and though you may have been glad to get on shore in a foreign land, to escape from a storm, you will surely not think it necessary to stay there forever. If a man is in health, Rhodes and Mytilene are not the places for him, so come back again while you may, and if you must praise those distant parts, praise them at home." It would appear that Bullatius had been a good while absent, and meant to remain much longer. For the condition of the Appian Way, see on S. I. 5. 6. etc. For Rhodes et

**Mytilene** see on C. I. 7. 1. The **paenula** was a thick outer mantle worn in bad weather over the toga. The **campestre** was a linen cloth worn round the loins, in games or exercises in which the body was otherwise stripped, as also in swimming. — 23 – 30. **In annum.** See on E. I. 2. 38. **Effusi** — **arbiter**; i. e. a place which commands (as we say) a wide prospect over the sea (cf. v. 10). **Strenua...inertia** is a very happy expression, and has become proverbial for a do-nothing activity, such exertions as tend to no point and produce no fruits. *Navibus atque quadrigis*; i. e. running about by sea and land. *Quadriga* is any carriage drawn by four horses (abreast, two under the yoke attached to the pole, and two outside, *funales*, fastened by traces), though the word is more generally used for a triumphal or racing chariot than for a travelling carriage. **Ulubris**; a small town of Latium, said to have been in a disagreeable marshy locality.

EPISTLE XVI. — Nothing is known of the Quintius to whom this Epistle is addressed. After a short description of his residence, Horace turns rather abruptly to a discourse upon the liability of men to be deceived in respect to their own goodness and that of others by the judgment of the multitude.

2, 3. **Arvo** — **ulmo**; i. e. whether I cultivate it as an arable farm or an orchard, a sheep farm or a vineyard. Some take it as an indirect description of his farm. **Opulentet** is found in no earlier writer. — 5 – 7. The valley of the Licenza is the only one which cuts the range of mountains extending from the Campagna above Tibur to Carseoli, about forty-five miles from Rome. Hence **continui montes**. The valley lies nearly north and south, as here described. — 8 – 11. **Temperiem laudes**; since it is cool in summer and warm in winter, both the Sirocco (*plumbeus Auster*, S. II. 6. 18) and the north wind (*Tramontana*) being excluded. **Quid** — **Tarentum** = Why, if I tell you that my thorns bear abundantly the red cornel and the plum, that my oaks and ilexes delight my pigs with plenty of acorns, and their master with plenty of shade, you may say that it is the woods of Tarentum brought nearer to Rome. **Fruge** is nowhere else used for acorns. — 13. **Hebrum**. See on Virg. A. I. 317. — 14. **Infirmo** — **alvo**; referring to *douche* baths on the head and stomach, which were recommended by ancient physicians. — 15. A place may be *dulcis* from association; it can only be *amoenus* from its climate, its beauties, etc. — 17. **Tu** — **audis** = your life is what it should be, if you are careful to be what you are accounted. On *audis*, cf. S. II. 6. 20. — 18 – 23. **Roma**; in apposition with the subject of *jactamus*. All Rome, he says, has long spoken of you as a happy man: but I am afraid lest you should trust the judgment of others about you, rather than your own. **Sapiente**.

Gr. 417. 5. A. & S. 256, R. 14. *Ocultam* — *anotia*. The *stultus* man conceals his fever that he may not lose his dinner, but he is betrayed by the trembling of his hands (Dillenb.). *Unctis*; because the ancients used their fingers instead of knives and forks. Some understand it to mean, more greasy than usual because of the *trimer*. — 24. *Stultorum* is emphatic: they are fools, whose, etc. *Pudor malus* = a false shame. — 25 — 32. *Tibi*; with *pugnat*. Gr. 353. 4. A. & S. 225. II. Quintus had no doubt seen service; but, says Horace, if any one were to speak of your campaigning in such language as this (then he quotes two lines, said to be taken from a panegyric of Varius on Augustus), you would recognize it as meant, not for you, but for Caesar. But if you allow yourself to be called wise and correct, does your life correspond to that name any more than your military exploits to the above encomium? Literally, "Do you answer in your own name," or "on your own account?" *Varni auris* are ears which, being unoccupied, are ready to receive what is spoken. *Tene* — *Juppiter* = Whether thy people care for thy safety more, or thou for theirs, may Jove ever doubtful keep, he who watches over both thee and Rome; i. e. May thy country ever care for thee, and thou for thy country, with an equal affection. *Pateris vocari*, a Grecism, as in C. I. 2. 43. *Sodes*. See on S. I. 9. 41. *Nempe*, etc. Quintus is supposed to answer: Yes, surely, I like to be called good and wise, and so do you. — 34 — 45. Nay, replies Horace, such praise as this is given one day, and may be withdrawn the next, and you are obliged to resign your claim, because you know you do not deserve it. But if a man attacks me with charges I know I am innocent of, is that to affect me and make me blush? *Vir* — *quis*? The answer is to this effect: In the eyes of the people the good man is he who never transgresses the laws, who is seen acting as *iudex* in important causes, and has never been known to be corrupt, whom men choose as their *sponsor*, and whose testimony carries weight in court; but all the while the man's own neighborhood and family may know him to be foul within, though fair enough without. *Consulta patrum* = *senatus consulta*, *leges* = laws, properly so called; *jura* = legal rights and rules of law. *Quo* . . . *judice*; abl. abs. — 46 — 56. These verses are a dialogue between a slave and his master; the application, being easily made, is not expressed. Not to be very wicked does not make a man good; nor is it sufficient to abstain from crime through fear of punishment: our motive should be the love of virtue for her own sake. *Sabellus* may mean the *villanus*, or it may be taken for any plain judging man. Many suppose Horace means himself. — 57 — 62. *Vir* — *tribunal*; i. e. he whom the people believe to be good, whom everybody turns to look at as he walks through the Forum, and looks up to when he

speaks in the courts. **Vel porco vel bove.** The animals most commonly sacrificed by the Romans were sheep, pigs, and oxen. On public occasions these three were sacrificed together, and the sacrifice was called *suovetaurilia*, being a combination of the three names. **Jane pater.** See on S. II. 6. 20. Silent devotion was not practised or understood by the ancients, any more than it is by the heathen or Mahometans now: *μετὰ φωνῆς εὐχεσθαι δεῖ* is reported to have been a saying of Pythagoras. Silent prayers were supposed to be a veil either for improper petitions, or magical incantations, or something wrong. **Laverna** was a goddess, who, like Mercury, presided over thieving. **Justo.** Gr. 547. II. A. & S. 205, R. 6. — **63, 64. Qui** = how. **In — assem.** Persius, speaking of a man who was above sordid ways, says (V. 110): *Inque luto fixum possis transcendere nummum*, where there is a Scholium which says that boys used to fasten an *as* to the pavement, and amuse themselves with watching people stop to pick it up. Horace may refer to this trick, or he may mean no more than stooping to pick up an *as* from the mud. — **67–72.** The man who is ever hurrying after money, and swallowed up in love of it, has cast away his arms, and run away from the ranks of virtue. If you catch him, do not put him to death, but sell him for a slave, which is all he is fit for. He may do good service in keeping cattle, or ploughing, or going with his master, the *mercator*, to sea, replenishing the market, and so forth. The law-writers derive *servus* from *servare*, as prisoners kept for slavery were not put to death. *Annona* properly signifies the year's supply of provisions from the harvest. *Penus* signifies provisions of all sorts; here it means all sorts of imported provisions. — **73–79.** The virtuous and wise man can speak to Fortune as Dionysus (Bacchus) did to Pentheus. The scene alluded to is that in the *Bacchae* of Euripides, vv. 489 foll. Vv. 495, 496 are almost literally translated in vv. 77, 78. Pentheus, king of Thebes, hearing that a young stranger has come to his country, giving himself out to be Dionysus, and has tempted all the women to go out and do honor to him, sends his servants to apprehend him. The god allows himself to be taken, and, when brought before the king, describes himself as the servant of Dionysus. Then follows a dialogue, of which the verses above referred to form part. The application is obvious. The good man can bid defiance to the reverses of Fortune, since at any time he wishes he can call death to his assistance, — a bad doctrine for good men. Cicero did not approve of it. He says: *vetat Pythagoras injussu imperatoris, id est Dei, de praesidio et statione vitae decedere* (Cat. Maj. c. 20). **Ultima linea**; a metaphor from the line in the Circus which marked both the starting-point and the goal of the race.

**EPISTLE XX.** — With this composition addressed to his book (which can hardly be any other than this collection of *Epistles*) Horace sends it forth to take its chance in the world. He addresses it as a young and wanton maiden, eager to escape from the retirement of her home and to rush into dangers she knows nothing of. He tells her it will be too late to repair her error when she discovers it, that she will be caressed for a time and then thrown away, and, when her youth and the freshness of her beauty are gone, she will end her days in miserable drudgery and obscurity. He concludes with a description of himself, his person, his character, and his age.

**1, 2.** The *Sosii* were Horace's booksellers (see A. P. 345), and their shop may have stood near temples of *Vertumnus* and *Janus*, at which Horace says his book is casting longing glances. The Scholiasts say they were brothers. The outside skin of the parchment rolls was polished with pumice-stone, to make them look well. — **3-8.** The *capsae* or *scrinia*, in which manuscripts were kept, were locked, or sealed, or both; and women and young persons were locked or sealed up in their chambers, that they might not get into mischief, which restraint Horace says they liked, if they were chaste. He professes to reproach his book for being tired of staying at home, and being shown only to his friends, and wanting to go out to be exposed for sale, to which purpose he had not tramed it. — **8.** As applied to the book, this means that it will be rolled up and put into a case, and not taken out again. The metaphorical language is kept up in the following words, in *peccantia*, and in the notion of its being thrown aside when the freshness of youth shall have left it. — **9, 10.** *Quodam — augur* — But if the prophet is not blinded by his aversion to the offender; i. e. if I am not led by my aversion to your wantonness to prophesy too harshly of your fate. *Actus* is used for any time of life, according to the context; but more frequently for old age than youth. — **13-16.** You will be shipped off to *Utica* (in Libya), or to *Iberia* (Lerdia) in Spain, or anywhere else in the remote provinces, tied up as a bundle of goods (*in matris*), and I shall laugh, for what is the use of trying to save such a wretched thing? as the driver said, when his ass would go too near the edge of the precipice, and he drove him over in a passion. Compare A. P. 467. — **18, 19.** This keeps up the image in v. 10. Horace says his book will be reduced in its old age to the poor people's schools in the back streets. His writings soon took their place with *Homer* and *Virgil* in all the schools. *Juvenal* says (VII. 226) — *Quot stabant fuerit, quum lotus decolor esset Flaccus, et haerere meo fuligo Maroni.* — **19, 20.** *Quum — aures*, i. e. in the heat of the day, and before dinner in the baths, when people read to themselves or to one another. The poet supposes that his book may be popular for a time. Cf. v. 10. *Me — re.* Cf. S. I. 6. 6, 46,



47. — 23. **Belii**; i. e. in his campaigning with Brutus. — 24. **Solibus aptum**; i. e. fond of warm weather. — 27, 28. **Decembres**; since he was born in that month. See *Life*. He completed his forty-fourth year in December, B. C. 21, and in that year M. Lollius (see C. IV. 9) and Q. Aemilius Lepidus were consuls. **Duxit** means, had him for a colleague. Some think it refers to the fact that Lepidus was elected after Lollius, to fill the vacancy caused by the declination of Augustus.

## THE EPISTLES. BOOK II.

EPISTLE I. — Suetonius, in his *Life of Horace*, says that Augustus, after reading the *Epistles*, complained that none had been addressed to him, whereupon the poet wrote the following *Epistle* to the Emperor.

After introducing compliments to Augustus, Horace discourses upon the condition of Roman poetry. He remonstrates against the undue admiration of the old poets then prevalent; shows that the Greeks were more just and discriminating in their appreciation of their own poets than the Romans; ridicules the fashionable mania for verse-making; sets forth the exalted mission of the true poet; sketches the history of poetry in Italy; dwells upon the degradation of the drama occasioned by the capricious and depraved taste of the day; and finally appeals to Augustus to protect and encourage poets, even though the best of them, as he goes on to show, have their faults and weaknesses.

5. Cf. C. III. 3. 9 foll. — 10. **Qui — hydram**. See C. IV. 4. 61 foll. and cf. Virg. A. VI. 803. — 11, 12. **Fatales**. Virgil (A. VIII. 291) says that Hercules performed his labors *fatis Junonis iniquae*. **Comperit — domari**. Cf. C. III. 24. 31, 32. — 13, 14. **Urit, — positas** = for that man scorches with his brightness who overpowers capacities inferior to his own; i. e. inferior minds are galled by the consciousness of their inferiority, and extinguished by his greatness. *Artes* here probably means attainments of any kind. — 15–17. Cf. C. III. 5. 1 foll. Augustus during his life refused to receive the honor of a temple at Rome, and in the provinces he would only have them if the name of Rome was coupled with his own. He had two of this sort in Asia Minor, and one built by Herod the Great in Caesarea. After his death, several temples were erected to him, and his worship was regularly established, but the altars Horace speaks of were those which were raised in the provinces. **Jurandasque — aras**. Cf.

Ov. M. II. 46. The person who swore by the altar laid his hand upon it, and invoked the name of the divinity to whom it was consecrated. **Nil—fatentor.** Cf. C. IV. 2. 37. — **18—22.** But, continues Horace, they who are wise in honoring you while among them, are not wise in their excessive admiration for all other things that are old and gone, and contempt for things modern. **In uno**—in this alone; opposed to *cetera*. — **23—27. Veterum**; neuter. **Tabulas—sanxerunt.** In B. C. 452 ten patricians were appointed, with absolute powers for one year, to draw up a code of laws, of which the greater part was finished in that year, and engraved upon ten tables of ivory or bronze. In the following year the decemvirate was renewed, and two more tables were added. These tables contained the fundamental principles of Roman law to the latest times. Down to Cicero's time they were committed to memory by boys at school. **Gabius.** Cf. E. I. 11. 7. How Gabius came into the hands of the Romans is told by Livy, I. 53 foll. *Gabius* and *Sabinus* are both governed by *cons.* The *Sabines* were noted for the strictness of their morals. Cf. Virg. G. II. 532. **Aequata**—made on equal terms. The college of Pontiffs had books (*libros*) on matters pertaining to their office, which were said to date back to the days of Numa. **Annosa—vatum**; old books of Sibylline oracles and other prophecies. **Dictitet—locutas**—would persist in affirming that the Muses themselves had uttered them (not on Parnassus, but) on the Alban Mount, as if the Muses had left their favorite haunt for Latium. — **30. Loquamur.** Gr. 501. I. 1. A. & S. 264, N. 3 — **31—33. Nil intra—duri**; i. e. we may believe any absurdity, or disbelieve our senses: we are at the height of good fortune; we paint, we sing, we wrestle, better than the Greeks (which every one knows is not the case). — **34. Dies—vetustas** — **36—40. Decidit** = *mortuus est*. Cf. C. IV. 7. 14. **Excludat—finis**—let some limit shut out dispute; i. e. let us draw a line somewhere. **Mense.** Gr. 418. A. & S. 257, R. 16 (1). — **45.** The allusion is to the story of Sertorius, who, to show his soldiers the policy he chose to pursue, set a large strong man to pull out the tail of an old and infirm horse, by one effort, and on the other hand a small, weak man to pull out the tail of a young and vigorous horse, hair by hair. Of course, the former failed, while the latter soon finished his task. — **47—49. Cadat.** Gr. 522. II. A. & S. 263 4. **Ratione—acervi** seems to be an allusion to what Cicero (de Div. II. 4) calls *argumentatio acervata*, from the Greek *συνπύρρις* (from *συνπός*—*acervus*), a series of syllogisms, in which the conclusion of each forms the premise of the next. **Fastos**; *sc. consulares*. **Libitina.** See on C. III. 30. 7.

**50—54. Ennius** was born at Rudiae, in Calabria, B. C. 239. He followed the opinions of Pythagoras, holding the doctrine of the

transmigration of souls ; and in his epic poem, called *Annales*, he declared that the spirit of Homer had passed into his body, having meanwhile inhabited, among others, that of a peacock. This is what Horace alludes to in *somnia Pythagorea*. He says, however, that Ennius need not mind what was thought of his professions and his dreams, since he was certainly worshipped as if he were a second Homer. **Fortis** ; not for his personal bravery (though he saw some service), but for the boldness of his style. **Naevius**. Cn. Naevius was born about the middle of the third century B. C. and wrote plays and an epic poem on the first Punic war, in which he served. Cicero often has *non est* in interrogative sentences. **Paene recens** = as if he were almost modern. — **56. Pacuvius** ; nephew to Ennius, born in Calabria, about B. C. 220. His chief compositions were tragedies, mostly translations from the Greek. Cicero places him at the head of Roman tragedians. **Accius**, born B. C. 170, was another tragic writer, praised by Cicero and Quintilian. **Alti** = lofty, sublime. — **57.** Comedies written after a Greek model, with Greek scenes and characters, were called *palliatae* ; those of which the incidents and persons were Roman were called *togatae*, from the dress of the actors, the Greek *pallium* corresponding to the Roman *toga*. Afranius wrote principally *togatae*, and Horace says that, according to the judgment of the critics, his toga would have suited Menander ; that is, Menander need not have been ashamed of his plays. Afranius was some years younger than Caecilius and Terence. Menander flourished at Athens in the latter part of the fourth century B. C. — **58. Plautus** ; a native of Sarsina, in Umbria, who flourished about 200 B. C. See v. 170 foll. **Properare** may refer to the rapid movement and spirited action of his plays. Epicharmus, a native of Cos, lived from B. C. 540 to the age of ninety. He is commonly called the inventor of comedy. — **59. Caecilius** ; a comic poet born at Mediolanum (Milan). He died B. C. 168, the year after Ennius. P. Terentius Afer, who flourished a little later, was a slave in the family of P. Terentius Lucanus, whose praenomen and gentile name he took, on his manumission, retaining as a cognomen the name which he derived from his place of birth, Carthage. **Arte** may refer either to the style or to the structure of his plays. — **62. Livi**. T. Livius Andronicus is spoken of by Quintilian as the first Roman poet. He died about B. C. 221. — **63. Peccat**. Gr. 501. I. 1 (for the *principle*). A. & S. 264, R. 3 and R. 4. — **66 - 68. Dure** = harshly. **Ignave** = carelessly. Cf. A. P. 445. Some make it = *frigide, languide*. **Mecum** = with me, as I do. **Jove aequo** is the opposite of *Jove non probante*, C. I. 2. 19. — **70. Orbilius** (see *Life of Horace*) was a native of Beneventum, who came to Rome in his fiftieth year (B. C. 63) and set up a school. He lived in great poverty, in a garret, to nearly a

hundred years of age, having long lost his memory. His townsmen were proud of him and erected a marble statue in his honor. — **72. Ex-actis** = *perfectis*. Gr. 385. 4. A. & S. 224, R. 3. — **73. Emicutt** = *ex insperato apparuit*. — **75. Ducti venditque** = it brings forward and sells; i. e. gives a value to it. — **79. Crocum**. The stage was often strown with flowers and sprinkled with a perfume extracted from the crocus. Cf. Lucretius, II. 416: *Et quum scema croco Cilici perfusa recens est*; and Ov. Art. Am. 105: *Non fuerant liquido pulchra rubra croco*. **Atta** was a writer of comedies, who died B. C. 78. — **81 - 85. Patres** = *seniores*. All the old men, Horace says, cry out against my impudence for venturing to find fault with that which Aesopus and Roscius acted: but the real reason is that they consider that nothing can be right but what satisfies them, or they cannot bear to throw away as men what they got by heart as boys. \* Claudius Aesopus, the tragic actor, and Q. Roscius, the comic actor, were both intimate friends of Cicero. **Doctus** refers probably to the study he gave to his profession. — **86 - 89**. He who praises the songs of the Sallii, which he understands no better than I do, does so not from love of them, but envy of us. These songs in honor of Mars were very old and very obscure. — **93. Positis . . . bellis**; i. e. after the Persian war, B. C. 480. **Nugari**; i. e. to devote itself to arts which are *nugae* in comparison with war: not said contemptuously. — **94 - 100. Vitium** = *luxury*. **Labier**. Gr. 239. 6. A. & S. 162. 6. **Suspendit vultum mentemque** = *attentissimè spectavit*. **Petit . . . reliquit**; with *Græcia*, not *puella*. The meaning is like a spoiled child, what eagerly she sought soon satiated she left. — **101**. Horace introduces the example of Athens to show that greatness was reached by their love, not of what was old, but what was new. Peace and prosperity brought with it tastes and elegances of a high order; and though, no doubt, there was fickleness in the pursuit of these things, this was to be expected, he says, and may be excused, seeing what human nature is. **Odio**. Gr. 390. 2. A. & S. 227, R. 2. — **103**. Horace goes on to compare the change which had come upon the character of the Romans through their new taste for poetry, with that which passed upon the Athenians when they turned from arms to the arts of peace, and he justifies the change (103 - 167). — **104, 105. Mane** = *vigilare*. Cf. S. I. i. 10. **Cautos** = *nummos*, i. e. to lend money on good security. Some make *nomimbus* dative, some ablative. — **110 - 113. Comas**; accusative of specification. **Dic-tant**; i. e. dictate to the slave who writes them down. **Scribere**; pres. for fut. inf. A. & S. 268, R. 3. The Parthians were proverbially false and treacherous. **Prius** = *sole*. Gr. 431. 3. A. & S. 257, N. 4, which is true of *prius* and *nisi* as well as *non prius*, *non nisi*. — **117. Indocti doctique**. Cf. C. I. i. 29. — **118, 119. Avarus** —

**est** = is not readily given to avarice. Cf. E. II. 2. 13. — **121 - 123.** **Ridet** = laughs at; transitive. **Socio.** Cf. C. III. 24. 60. **Siliquis**; the pods or husks of any leguminous vegetable, particularly the *siliqua Graeca*, a plant which produces long pods filled with a sweetish pulp. It has no English name. **Pane secundo**; bread made of inferior flour. — **126 - 131.** The poet forms the speech and chastens the minds of the young; he records great deeds, furnishes great examples, consoles the poor and sick. **Format.** Cf. C. III. 24. 54; A. P. 307, etc. **Orientia tempora** = the dawn of life. — **132 - 138.** **Castis** — **preces.** See C. S. Introd. **Praesentia** — **sentit.** Cf. C. I. 35. 2 and Virg. E. I. 42. **Coelestes aquas** = rain from heaven. Cf. C. S. 31. **Doota prece**; i. e. *quam docuit poeta.* **Avertit morbos.** Cf. C. S. 64. **Manes**; worshipped at the Lemuria, a great annual festival celebrated on the 9th, 11th, and 13th of May. Here the name seems to embrace all the infernal deities (*dī inferi* as opposed to *dī superi*) as well as the spirits of the dead. — **139.** **Fortes.** Cf. Virg. G. II. 472. — **143.** **Tellurem**; worshipped among the *dī inferi*, or *Manes*. **Poroo.** See on E. I. 16. 38. **Silvanum.** Cf. C. III. 29. 23; Ep. II. 22; Virg. G. I. 20, etc. — **144.** **Genium.** See on Virg. G. I. 302, and cf. E. II. 2. 187; A. P. 210. — **145.** The *Fescennina carmina* were a sort of rude jesting dialogue carried on in extempore verse at these rustic festivals. They were so called from the Faliscan town *Fescennia* or *Fescennium*. From these verses, which were harmless enough (cf. Virg. G. II. 386), others took their name which were more licentious and scurrilous. — **152.** The writing of scurrilous verses was one of the few offences made capital by the XII. Tables (Cic. Repub. IV. 10). — **154.** **Fustis** = *fustuarii*; putting to death by beating with clubs. — **155.** **Redacti**; sc. *poetae*. — **156.** **Graecia** — **cepit** = conquered Greece enslaved her savage conqueror. The taking of Syracuse by Marcellus, B. C. 212, led to the introduction into Rome of a taste for Greek art. In B. C. 146, Corinth was taken by Mummius, and Southern Greece was formed into the Roman province of Achaia. Horace had probably both these periods in his mind, as well as the conquest of Southern Italy, in the towns of which were some of the finest works of Grecian art. The first play copied from the Greek was not exhibited at Rome till after the first Punic war, which ended in B. C. 241. — **158.** **Defluxit** = ceased to flow. It was the most ancient Roman measure, and, according to Niebuhr, continued in use till about B. C. 100. Horace says traces of the old rudeness remained in his day, probably in the less polished *mimi*, and in the *Fescennina carmina*, which were not extinct. — **161.** **Serus**; sc. *Romanus*. — **162.** **Post** — **bella**; with quietus. — **163.** **Thespis** is introduced as the reputed founder of Greek tragedy. It is doubtful whether any of his plays were translated by

or known to the Roman tragedians. Cf. A. P. 275, 276. — **164. Si** — **posset** = whether he could translate (their works) as they deserved. For the construction, see on S. II. 6. 31. Dilemma makes **res** depend on both *tentavit* and *vertere*; but it seems better, with Orelli, to take it only with the former. — **167. Sed** — **lituram** = but ignorantly thinks an erasure discreditable, and shuns it. That is, they were bold enough in their style, and had the spirit of tragedy in them, but they did not look sufficiently to the correction and polishing of their language. — **168. Ex medio** = from common life. Horace says comedy is supposed to be very easy, because the matter is common; but, in fact, it gives more trouble in proportion to the readiness with which it is criticised and faults are detected and condemned. The following remarks on the stage are introduced for the purpose of deprecating the excessive admiration and support bestowed on the drama at the expense of other poetry (168–213). — **170–176.** It would appear that Horace had no great opinion of Plautus, all whose greatness, he says, lay in the drawing of small parts. **Dossennus**, who is not mentioned elsewhere, must have been a comic writer of the day. **Pulpita**; the front part of the stage where the actors spoke. **Socco**, the low shoe worn by comic actors. Cf. Milton (*L'Allegro*) "Jonson's learned sock." Horace means that Dossennus was careless in composition, which he expresses by his running about the stage with loose slippers. His only care, he says, is to make money. — **177. Gloria**. Cf. S. I. 6. 23. — **180, 181. Valeat opimum**; i. e. farewell the stage for me, if applause is to make me fat and the loss of it lean. — **182–188.** The interruptions to the regular drama which Horace here mentions were of common occurrence. The people sometimes insisted on having a bear bait or a boxing match to amuse them, in spite of the remonstrances of the equites in the front rows, who, however, Horace says, were themselves taken too much with processions and shows that appealed more to the eye than to the ear. **Incertos** = erring, i. e. easily dazzled and deluded. — **189. Aulaea**. See on Ov. M. III. 111. — **191–193. Regum fortuna**; i. e. *reges infelices*. **Ebur**; i. e. works of art in ivory. **Corinthus** = *casa Corinthia*. See on *Phrygæque æra*, Virg. G. II. 464. — **194. Democritus**; a celebrated Greek philosopher, born at Abdera in Thrace, about B. C. 460. Juvenal (X. 33) says: *Perpetuo risu pulmonem agitare solebat Democritus*. He was known as "the laughing philosopher." — **195, 196. Diversum** — **camelo**, i. e. the camelopard or giraffe. **Genus**, in apposition with *feather*. White elephants are not common, being *lusus naturæ*, not a distinct species. — **198–200. Mimo** here *histrione*. **Scriptores surdo** — he would think that the writers (of the play) were telling the story to a deaf ass. — **202. Garganum**. See on C. II. 97.

—204. **Divitiae**; i. e. *splendidae vestes*. Cf. A. P. 215. —207. **Lana—veneno**; i. e. his fine clothes. The different shades of purple dye were obtained by different mixtures of the juices of the *murex* and the *purpura*, two kinds of shellfish common on the coasts of Italy. The violet color was much in fashion at this time, together with the scarlet peculiar to Tarentum. The Tarentines imitated all the foreign varieties. But these imitations, whether made from the fish or the *fucus*, never came up to the original dyes, and were easily detected. See on E. I. 10. 26. —208–213. **Quae recusem**; i. e. what his nature refuses to do, what he has no capacity for. **Laudare maligne** = “damn with faint praise.” Horace denies that he is disposed to detract from the merits of good dramatic poets; on the contrary, he considers that he who could succeed in exciting his feelings with fictitious griefs and fears, and transport him in imagination to distant places, could do anything he chose to try, dance on a tight rope if he pleased; in which there is a little jocular irony perhaps. —215, 216. **Quam**; depending on the *magis* in *malunt*. **Curam—brevem** = pay a passing attention. **Munus—dignum**; the library mentioned in C. I. 31. Introd. —220. The man who damages his own vines hurts himself more than any one else, and this is the meaning of the proverb. Horace goes on jocularly to relate many offences of poets arising out of their want of tact and knowledge of the world. —223. **Loca**; for *locos*. Gr. 141. A. & S. 92. 2. **Revolvimus** = we read again. —225. **Tenui deducta filo**; a metaphor from spinning: fine-spun, elegant. —229–231. **Aedituos**. The word means the keeper of a temple. Horace says, it is worth while to see what kind of persons should be intrusted with the keeping of the fame of Augustus, what poets should be allowed to tell of it,—and with this subject he concludes. —233, 234. **Choerilus** of Iasos was a poet who accompanied Alexander and wrote verses on his battles. Cf. A. P. 357. *Male natis versibus* means verses made by a poet who was not born such, seeing that *poëta nascitur non fit*. **Versibus**; dative with *rettulit*: owed to his verses. **Philippos**; gold coins with Philip’s head on them, the Macedonian *stater*. Its value is reckoned at about \$ 5.67. —236. **Atramenta**. Ink was used by the ancients. The Greeks called it *μέλαν*, the Romans *atramentum scriptorium* or *librarium*, to distinguish it from shoemaker’s dye, also called *atramentum*, and a paint which had the same name. Horace says it is a common thing for poets to defile great deeds with bad verses, as the fingers are defiled when they handle ink. —239, 240. This story—that Alexander would not suffer himself to be painted by any but Apelles—is referred to by Cicero, Pliny, and Plutarch. **Lysippo**. For the ablative see on E. I. 16. 20. He was a younger contemporary of Apelles, and wrought almost entirely in

bronze. — 242. *Videndis* = *dijudicandis*. Döderlein makes *videndas artes* = *res quas visu percipiuntur, ut pingendi, etc.* — 244. The dulness of the Boeotians was proverbial. — 246. *Varius*. See on S. I. 5. 40. — 248. *Signa*; carved or cast figures in general, *statues* being limited to a full-length figure. — 251. *Repentea per humum* is explained by *Musa pedestri*, S. II. 6. 17. — 254-256. *Auspicia*. See on C. I. 7. 27. *Janum*. See on Virg. A. I. 294. *Parthia*. See on C. I. 2. 22, and cf. C. III. 5. 4; C. S. 53, etc. — 262. *Quis*; with both *discoit* and *deridet*. Horace says men are more apt to remember what is ridiculous than what is good and serious; and therefore it is not pleasant to have one's name associated with silly verses or an ugly wax image such as the admirers of public men might think to honor them with. — 267. *Pingue*. See on S. II. 6. 14. — 268-270. Horace speaks of being stretched out in an open box (the *sandapila*, or bier used for the poor) as if he were a corpse being carried to the common burial ground, that is, to the grocer's shop. *Vitium*; probably the *vincus Thurarius*. Horace means that the paeogyric will probably be sold for wrapping-paper, and both he and the author go to oblivion together.

EPISTLE II — This is one of the most finished and most agreeable of the Epistles. It is addressed to Julius Florus, in reply to his friend's complaint that he had not sent him any verses. It furnishes materials for a considerable part of Horace's biography, his poetical career in particular.

1-3. *Neroni*; i. e. Tiberius Claudius Nero. See C. IV. 4. *Introd.* *Natum* — *Gabiis*; i. e. anywhere you please. For *Gabu* see on E. I. 11. 7. — 5. *Nummorum*; i. e. sesterces. Gr. 713. A & S. 327. The sum was about \$300. Much larger sums were given for handsome slaves, and this boy's accomplishments, if they were real, would make him worth a good price. There would be reason, therefore, to suspect, in such a case, that the owner was anxious to get rid of him. — 7-11. The *literati* were a separate class in the slave family, and were subdivided into *anagnostae* or *lectores* (who read to their masters, chiefly at their meals, or, if their masters were authors, they read their productions aloud for the benefit of the guests), and *librarii* or *scribae*, used for writing from dictation, taking care of the library, keeping accounts, etc., and hence called *pueri* or *servi a studiis, ab epistolis, a bibliotheca, notarii*, etc. There were also architects, sculptors, painters, engravers, and other artists, who all came under the same general head of *literati*. The boy in this place might also be put among the *cantores* or *symphoniaci*, the choir or band who sang and played to their master at meals. In short, he was fit for any of the above employments, according to his owner's estimate, which he



professes to put in a modest way (hence the diminutive, *literulis*), for fear he should seem to be puffing his property, and so depreciate its value. **Argilla** — **uda**; i. e. you can mould him like moist clay. — **12-15. Meo** — **aere** = I am poor, (but live) on my own means; i. e. what I have is my own. *Aes proprium, suum*, etc., is opposed to *aes alienum*, other people's money, i. e. a debt. **Nemo** — **idem**. He professes to deal as a friend. The *manrones* were slave-dealers, a class in no favor, but often very rich. The name is derived from the Greek μάγανον, μαγανεύω, to juggle, cheat. **Semel** — **habenae** = once he was in fault, and hid himself under the stairs for fear of a flogging. It would appear that a whip was hung up in some conspicuous place *in terrorem*. — **16.** Maclean prefers to make this line the conclusion of the dealer's speech, but Orelli, Dillenb., and others give it to Horace. — **17.** Among the faults the seller of a slave was bound to tell was running away. — **21-25. Mea**; with *epistola*. **Jurgares**; intransitive. Do not be cruel, and complain because I sent you no letter in reply. **Mecum** = in my favor. **Attentas** = you attack, try to overthrow. It is doubtful whether **super his** is = besides this, as in S. II. 6. 3, or = about this, as in A. P. 429. — **26. Luculli**; i. e. L. Licinius Lucullus, who carried on the war against Mithridates and Tigranes, A. U. C. 680-688. **Viaticis** would include money as well as baggage. — **30. Praesidium regale**; a fortress in which Mithridates kept a part of his treasures. — **33. Bis dena sestertia** = 20,000 sesterces. See on v. 5. — **40. Zonam**; the girdle which held up the tunic, and in which the purse was often carried. — **41.** On this and the following verses see *Life of Horace*. **Iratus** — **Achilles**; referring to the Iliad. — **43-45.** Horace refers here only to his dialectical studies which he pursued in the school of the Academy. *Academus* was an old Attic hero, and there was a grove near the city on the banks of the Cephissus, which was dedicated to him and called *Academia*. Here Plato taught, and hence his school was named. **Curvo** is here = wrong, as opposed to *rectum*, right. — **47, 48.** Join *civilis aestus* and *rudem belli*. Some put *civilis* with *belli*: the tide of civil war: **Caesaris** — **laoertis** = not destined to match the strength of Augustus. — **51. Laris** = *domus*. **Fundi**; the estate, in distinction from the *domus*. — **53. Cloutae** = hemlock, κώνιον, which was used as an antifebrile medicine. Horace asks what amount of *cicuta* would be sufficient to cool his veins, if he were so feverishly bent upon writing as to do so when he could live without it. — **59, 60. Carmine**; sc. *lyrico*. **Bionis sermonibus**; i. e. satires. Bion was born on the Borysthenes, and was hence called Borysthenites. He flourished about the middle of the third century, B. C. He studied philosophy at Athens, and wrote certain books on the follies of mankind of a very bitter character.

**Sale nigro** = coarse wit. Some make it = bitter raillery. — **61**. He treats his friends, all asking him for different sorts of verse, as guests at a dinner, each liking different fare, so that he does not know what to give them. — **67**. Cf. S. II. 6. 23. **Sponsum** . . . **audium**; supines. — **70, 71. Humane commoda** = pretty convenient; ironical. **Verum** — **obstat**. This is a supposed answer, the rejoinder to which is in v. 72. **Platea** is a less general name than **forum**. It applies only to the broader streets. The word, being derived from the Greek *πλατεία*, would properly have its penult long. **Puræ** = unobstructed. — **72. Calidus** strengthens **festinat**: he is in hot haste. **Redemptor**. See on C. II. 18. 18; C. III. 1. 35. **Cura** is to be supplied with the ablatives. — **73-75. Machina**; probably raising a large stone or beam for the upper part of a building. **Funera**. See on S. I. 6. 43. — **77**. Cf. C. I. 1. 30. — **80. Contracta** — **vatum** = to follow the confined steps of the poets. He means that the poets walk in a path narrowed by strict rules, and that it is not easy to tread in their steps. Cf. Propertius (III. 1. 14): *Nam datur ad Musas currere lata via*. The next best of the many readings is *contracta*, which Dillenb. adopts. — **81-86. Vacuas** = *quiritas, otiosas*. Horace says: "The man who has studied many years in all the advantage of seclusion often turns out unfit for authorship and even for society; how much less can I deem myself fit to compose lyric poetry, amid the tumults and conflicts of city life?" — **87-90**. The lawyer said the rhetorician was a perfect Gracchus for eloquence, and he returned the compliment by declaring that his brother was a second Scaevola for legal learning. And this sort of flattery, Horace says, goes on among poets, and he cannot keep pace with their passion for praise. The Gracchus may be either Tiberius or Caius: both were great orators. There were two distinguished jurists named Q. Mucius Scaevola. **Meros honores** = *nil nisi laudes*. — **91-94. Mirabile** — **opus**. This is what one of the poets says to the other. **Quanto molimine** expresses the pompous strut with which they enter the library of Apollo (see C. I. 31. *Introd.*), in which they take it for granted a place is reserved for them. — **95-99. Procul**. See on Virg. A. III. 13. **Ferat** = says. **Caedimur** — **duello**; i. e. the contest of mutual flattery is like that of two gladiators, each trying to get the better of the other. **Samnites**; a class of gladiators so called from the arms they used. Fights of gladiators (with blunt weapons) were common amusements at Roman dinners. Here the contest continues till the lights are brought in. **Puncto illius** = by his vote. At elections, certain persons called *custodes* received the votes and checked off by points on a tablet the number given to each candidate. Cf. A. P. 343. — **100-105. Alcaeus**. See on C. II. 13. 27. **Callimachus**; a celebrated Alexan-

drine poet of the third century, B. C. **Mimnermus**; an elegiac poet of Colophon (or Smyrna, some say) in the sixth century, B. C. **Optivo** = desired. **Idem** — **aures**. He says when he has done writing and recovered his senses (which was the same thing) he shall stop his ears and they may recite without fear of retaliation (*impune*). — **113, 114. Verba** — **loco**; keeping up the figure of the censor. See on S. I. 6. 20. **Quamvis** — **Vestae**; i. e. although it is hard to expunge them, and although, having never left the author's desk, nobody else has found fault with them. The sanctuary of Vesta could only be entered by her own priestesses; hence *penetralia Vestae* expresses strict privacy. — **116. Specioso** — **rerum** = expressive terms; words which are intelligible at once. Cf. A. P. 319. — **117. Catonibus** . . . **Cethegis**; the plural by a usage common in all languages. Cf. Virg. G. II. 169. M. Porcius Cato Censorius was born about B. C. 234, and was therefore contemporary with Ennius, with whom he is associated, A. P. 56, as successfully importing new words into the language. Cicero had the highest opinion of Cato, and complains that he was not studied enough even in his day. M. Cornelius Cethegus was older than Cato, since he was curule aedile when Cato was no more than twenty. Ennius called Cethegus *Suadæ medulla, orator suaviloquenti ore*. Horace names him twice as an authority on the language (see A. P. 50). — **119. Usus**. Cf. A. P. 70 foll. — **120. Vehemens**; a dissyllable. Cf. S. I. 5. 67. — **123 - 125. Tollet** = *delebit*. Dillenb. and Orelli make it = *extollet*, like Quintilian's *premere tumentia, humilia extollere* (X. 4. 1). **Ludentis** — **movetur**; i. e. he will work hard to produce a result which shall appear playful and easy, the turns being as easy as those of the *mimus*, who dances either the light measure of the nimble Satyr, or the clumsy dance of the Cyclops (see on S. I. 5. 63). The poet's art is to conceal his art. On *Satyrum* see A. & S. 232 (2). — **126 - 128. Praetulerim** — **ringi**. This is supposed to be the remark of one who would be a poet without the necessary trouble. He would rather be pleased with his own bad verses, even though he might be deceiving himself, than be so learned and be perpetually vexed with himself. — **129 - 135. Sir Henry Halford** furnishes a parallel story (Essays, p. 61): "One case, that of the gentleman of Argos, whose delusion led him to suppose that he was attending the representation of a play, as he sat in his bedchamber, is so exact, that I saw a person of exalted rank (George III.) under those very circumstances of delusion, and heard him call upon Mr. Garrick to exert himself in the performance of Hamlet." **Signo laeso**. Cf. C. III. 8. 10 - 12. Horace says that the man was not one who would get furious if he found the slaves had opened a *lagena*, and drunk the contents. — **137. Hellebore** was a common medicine for madness. Cf. A. P. 300. — **139. Cul** Gr. 385. 4.

A. & S. 224, R. 2. — **141, 142.** But after all it is best to give up child's play and verse-making, and to take to philosophy. The dative *pueris* depends on both *tempestivum* and *concedere*. — **148. Faterier.** See on E. II. 1. 94. So *cuarier*, v. 151. — **152 III.** Gr. 386. 2. A. & S. 224, R. 1. — **153. Ex quo;** sc. *tempore*. — **158-160.** There was a mode of sale which was called *per aes et libram*. A third person held a pair of scales (*libra*), which the purchaser touched with a piece of money, at the same time laying his hand on the thing purchased. According to a set form of words he claimed the thing as his own, and handed the money to the seller as a token of the sum agreed upon. This form of purchase was called *mancipatio*. The seller was said *mancipio dare* (to which *mancipare* in this place is equivalent), and the purchaser was said *mancipio accipere*. A man might become owner of *res mancipii* by having been in possession for a certain time. Hence *usus* is said *mancipare*, because the effect is the same whether a man got his ownership by *usus*, that is, possession, or by *mancipatio*. Repeat *si* before *quaedam*. **Orbi;** the owner of the land, whoever he may have been. — **165-168. Nummorum.** See on v. 5. **Vivaa.** Gr. 526. II. 2. A. & S. 265, R. 2. **Numerato;** sc. *nummo*. **Emptor quondam** = *is qui quondam emit*. Gr. 352. 4. A. & S. 205, R. 11 (*b*). **Aricini.** See on S. I. 5. 1. **Veientis.** Veii was an ancient city of Etruria, which after having been long in ruins was restored by Augustus. **Coenat;** here transitive. — **170, 171. Usque . . . qua** = *usque ad eum locum ubi*. **Limitibus;** with *adsita*. **Vicina — jurgia** = prevents the neighbors from quarrelling. *Vicina* = *vicinorum*, as *altera*, v. 174, = *alterius*. **Refugit;** aoristic perfect. — **177-179. Vici** = *villas*. **Saltibus;** pastures, wooded or otherwise, on hills or in valleys and plains. Those of Calabria were low and without wood; those of Lucania were among the hills. **Orcus.** Cf. C. II. 3. 4; II. 14. 5. — **180-182. Tyrrhena sigilla;** small bronze images of the gods, of Etrurian workmanship. **Gaetulo murice.** See on C. II. 16. 35. **Sunt — habeant.** See on C. I. 1. 3. — **184.** Herod the Great derived a large revenue from the woods of palm which abounded in Judea, especially about Jericho (Deut. xxxiv. 3). — **187. Genius.** See on E. II. 1. 144. — **189. Albus et ater** = cheerful and gloomy. — **193. Nepoti** = the spendthrift. Gr. 385. 4. A. & S. 225, R. 3. So *avaro*. — **195. Spargas.** See on *vivus*, v. 166. — **197. Quinquatribus.** See on Ov. Trist. IV. 10. 13. Cf. also Ov. Fast. III. 809: *Paerunt hi dies pueris gratissimi jucundissimique, quia donec quinquatria durabant, feriae in scholis erant*. **Olim.** Cf. S. I. 1. 25. — **198. Raptim.** Cf. Ep. XIII. 3, 4. — **199. Domus** has no meaning here. The MSS. vary, and the best critics have failed to make out what Horace really wrote. Of the many conjectural read-

ings *mado* and *procul* (cf. Virg. A. VI. 258) are perhaps the best, but neither is satisfactory. — 201. Cf. C. II. 10. 23, 24. — 202. *Duolimus* = *agimus*. Cf. Virg. A. II. 641; IV. 340. — 205–210. *Non — fugere*. “You are no miser: go to; what, do all your faults vanish with that?” *Tibi*. Gr. 398. 5. A. & S. 211, R. 5 (1). *Lemures*. The belief in ghosts was as common with the ancients as with the superstitious among ourselves. The spirits of the dead were worshipped as *Manes*, *Lares*, *Lemures*, and *Larvae*. Under the two former names were recognized the spirits of the good (see on E. II. 1. 138); the other two represented cruel spirits coming up to terrify and torment the living. The Thessalians had the credit of extraordinary power in magic and drugs. *Natales — numeras* = Are you happy when you count up your birthdays? i. e. are you content to see yourself advancing in life and drawing near the end of it? — 211–216. *Senecta*. Gr. 140. A. & S. 99. 4. *Spinis*; i. e. *vitiis*. *Vivere — peritis* = If you do not know how to live properly, quit the stage and give place to those who do. *Potum*; sc. *te*. Gr. 262. 1 and 2. A. & S. 162. 16. *Aequo*. See on E. I. 2. 29. *Lasciva — aetas* = a time of life which may be wanton with less indecency; i. e. youth, to which it is more natural.

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## THE ART OF POETRY.

NOT a few able commentators have considered the *Ars Poetica* a systematic treatise on the Art of Poetry, and have traced out the poet's plan, each in his own way. It would be more amusing than edifying to give an outline of the widely different results to which they have arrived. One thinks that Horace wrote, at the request of *Piso pater*, to dissuade the elder son from the pursuit of poetry, and that, after general remarks on his theme addressed to the three *Pisos*, he proceeds to instruct the two sons in regard to the drama, its history, its rules, etc., and finally, having exhausted that subject, turns short on the elder son (v. 366) and warns him of the danger of precipitate publication and the ridicule to which the unsuccessful author exposes himself. Another thinks that it was written with a view to the regeneration of the Roman drama, and that every precept in it has reference to that one purpose. Other theories differ as much from these as these from each other.

On the other hand, many critics have viewed it as a medley of critical remarks and rules, without any attempt at order or arrange-

ment; and some have even thought that it was made up from fragments of Horace's composition clumsily put together and published after his death.

The truth probably lies between these two extremes. To find an accurate system in Horace is not to be expected: a conversational method and a "graceful negligence" are the distinguishing features of his Satires and Epistles, and it is not probable that this Epistle to the Pisos is an exception to his general style. The old Scholiast Porphyryon tells us that the poem was principally compiled from the more methodical work of Neoptolemus; and, as this account appears liable to no objections, the most probable conclusion that can be formed on the subject is that Horace intended to convey in a popular form the elements of critical science, as he had already treated those of the science of ethics.

But in a treatise, however familiar and unmethodical, on poetry, the drama would naturally claim peculiar attention; and the more so, in this instance, because of the extreme degeneracy of that province of poetry at the time when the treatise was written. Without going minutely into the causes of the disease, which were many and complicated, the literary patriot would point out to his countrymen the means of remedy, by recalling their attention to good models and well-grounded maxims. And this is exactly what Horace has done. Although all his precepts are intended for the Roman poet, he admits no other excellence (except in subject) than that which the Greeks allowed; and, whatever may be thought of the value of his canons to the modern poet, it is certain that the Romans, whose main excellence lay in imitation, succeeded precisely in proportion as they regarded the laws which, existing before in the reason of things or in the practice of the Greeks, were digested and elucidated by Horace.

It is not certain to whom this Epistle was addressed, but some of the best critics agree in selecting the L. Piso who was consul, B. C. 15. If they are right, as he was born B. C. 49, he might have a son verging upon manhood in B. C. 8, the last year of Horace's life, and the poem could hardly have been written earlier than that. Those who assume a different Piso (Cnaeus) make the date some dozen years earlier.

**1-37.** The importance of simplicity and unity is inculcated. — **1-5.** This monster with a woman's head and a fish's tail, with a horse's neck, limbs from all manner of beasts, and feathers of all sorts of birds, Horace considered a good illustration of some of the poetry of his day. **Membris**; dative. **Ut** = so that. **Spectatum**; supine. — **9-18.** **Pictoribus** — **potestas** is a supposed reply that painters and poets are privileged people, which Horace admits, but within certain limits. — **19.** **Et fortasse**, etc. The Scholiasts tell a

story of a painter who could paint nothing well but a cypress, and when a sailor wanted a picture of a shipwreck, asked him if he would n't like a cypress in it. — **22. Rota**; i. e. the potter's wheel. — **26-29. Levitas**; smoothness. **Nervi**; vigor. **Grandia**; sublimity. **Prodigialiter**; with **variare**; i. e. so as to produce startling effects. — **32. The Aemilius ludus** was a gladiators' school. **Unus** = *praeter ceteros*. Some read *imius*. — **38-72. The choice of a subject**; the arrangement; the expression. — **40-42. Potenter** = *pro suis viribus*, κατὰ δύναμιν. **Facundia** = expression. **Venus** = beauty. — **43. Nunc** adds intensity to **jam**: just now. — **46. Tenuis**; discriminating. **Serendis**; (arranging) from *serere*, *serui*, rather than *serere*, *seui*, as some make it. — **47-50. Si — novum**; i. e. if old words get a new force from their connection. **Rerum**. Gr. 438. 5. A. & S. 205, R. 9 (*b*). **Cinctus**; i. e. ancient: the *cinctus* having been worn before the introduction of the *tunica*. **Cethegis**. See on E. II. 2. 117. — **54-56. Caecilio Plautoque**. See on E. II. 1. 59, 170. **Romanus**. Cf. Virg. A. VI. 851. **Catonis et Enni**. See on E. II. 2. 117. **Ego invideor**; for *mihi invidetur*: a Grecism. — **59-61. Signatum — producere** = to give currency to a word stamped with a modern mark: a metaphor from the mint. **Ut — cadunt** = as woods in respect to their leaves at the close of the year are changed, yea they are the first to fall. The construction is irregular, but the meaning is clear. — **63-69. Receptus — arcet**. See on Virg. G. II. 161 foll. **Regis**; i. e. worthy of a king. **Sterilisve — aratrum** may refer to the draining of the Pomptine marshes, in Campania. **Cursum — melius**; referring, perhaps, to clearing out the bed of the Tiber, to put an end to inundations (Suetonius, Octav. 30). **Stet**. Gr. 493. 4. A. & S. 262, N. 5. — **71. Usus** = usage. Cf. E. II. 2. 119. — **73-85. The different kinds of poetry and their appropriate measures**. — **75. Versibus — junctis**; i. e. elegiac measure, of which the extract from Ovid's *Tristia*, p. 61, is an example. Gr. 676. 2. A. & S. 311, R. 2. **Querimonia**; mourning for the dead. — **76. Post — compos**; i. e. afterwards the elegiac measure came to be used for amatory poetry. — **79-82. Archilochum**; one of the earliest Ionian lyric poets (B. C. 714-676). **Socci . . . cothurni**; i. e. comedy . . . tragedy. See on E. II. 1. 174. **Alternis sermonibus**; i. e. dialogue. The iambus overcomes the noise of the theatre (*populares strepitus*) by the clear intonation it admits of. — **83-85. Fidibus** = to the lyre. The leading kinds of lyric poetry are briefly mentioned: poems on mythological subjects; hymns in honor of the victors at public games (*ἐπινίκια*); love-songs and drinking-songs. — **86-135. Style**, as modified by the subject. Illustrations are drawn from tragedy and comedy, involving the consideration of the language, the characters, the plot,

and the subjects handled. — 86 — 88. **Descriptas vires**; i. e. the parts assigned to each class of poetry. **Operum colores**; the *coloring* of poems. **Pudens prave** = through a false shame. — 90 — 91. **Privatis**; the language of everyday life. **Coena Thyestae**. The murder of the children of Thyestes by Atreus and the serving them up at their father's table was a favorite subject with the ancient tragedians. — 94 — 98. **Chremes**; one of Terence's characters, put for comic characters generally; as **Telephus** and **Poleus** for tragic characters. **Sesquipedalia** = a foot and a half long. — 99. **Dulcia**; i. e. affecting. The next verse explains it. — 104. **Male**; with **mandata**: improperly assigned you, not suited to your character. — 108. **Prius** corresponds to *past*, v. 111: *first*, the feeling; *afterwards*, the expression. — 113. **Equites pedestresque**; i. e. all the citizens of Rome, with reference to their division by Servius Tullius (Livy, I. 44). — 119. The poet should follow tradition and common belief, or, if he invents, his inventions should be consistent with themselves. — 120. **Honoratus** = renowned, κλυτός. **Reponis** = put upon the stage again. — 122. **Nihil — armis** = let him claim everything for arms; i. e. make arms his one appeal. — 123, 124. **Ino**. See on Virg. G. I. 437. **Ixion**. See on Virg. A. VI. 601. **Io**; the daughter of Inachus, king of Argos, whose wanderings in the form of a cow are related in many ways. **Orestes**. See on Virg. A. III. 331; IV. 471. — 128. **Proprie — dicere**. Of the various explanations of this much disputed passage, only two deserve notice. The one makes *communis* = what everybody knows, or what is common property, as opposed to fictions of one's own creating, and *proprie dicere* = to tell it so as to make it one's own. The other makes *communis* = abstract ideas, general conceptions, and *proprie dicere* = to individualize; the whole being = from general ideas to form individual characters. If we adopt the former, we must either make *tuque*, etc., mean: "and yet you had better do this, by dramatizing the Iliad, than to be the first to handle new subjects"; or, if we do not thus strain the meaning of the *-que*, we must give a forced rendering to the rest of the sentence. On the whole, we prefer the other explanation. It is both illustrated and supported by Quintilian (Inst. Or. VII. 1): *Non dissimile huic est illud praeceptum ut a communibus ad propria veniamus. Fere enim communia generalia sunt. Commune est, tyrannum occidit; proprium, Viriatum tyrannum occidit.* Cicero and Tacitus also use the words in the same way. For a very full and able discussion of the passage see Lincoln *ad loc.* — 131. **Publica — erit** = public materials will become private property. Dillenb. explains *publica* as *jā saepius tractata et ita quasi publici juris facta*. — 132. What Horace means is, the hackneyed round of subjects, phrases, and illustrations, ground which anybody may tread.



and many have trod already. **Patulum** is opposed to **arctum**, "a strait," i. e. narrow ground, in which you must tread precisely in the steps of him whom you follow, "out of which diffidence or the plan of the work forbids you to move" (v. 135); i. e. prevents you from showing any originality. — **136 – 152**. The proper *beginning* of a poem. — **136**. A class of Epic poets arose some time after Homer, who adopted subjects akin to his, and connected their poems with his; their design being to form their poems and Homer's into one *cycle*, embracing the whole history of the Trojan times, whence they came to be called *Cyclic* poets. — **139**. Athenaeus (XIV. 6) quotes a proverb: ὠδὺν ὄρος, Ζεὺς δ' ἐφοβεῖτο, τὸ δ' ἔτεκεν μῦθον. — **141, 142**. A version of the first lines of the *Odyssey*. Cf. E. I. 2. 19 foll. — **143 – 145**. Horace says of Homer, that he does not begin with a flash which ends in smoke, but with him out of smoke comes a bright light; that is, out of a modest beginning the reader is led on to beauties and objects of interest; and he is carried rapidly forward, instead of being detained over matters preliminary and irrelevant. The stories referred to are all in the *Odyssey*. Antiphates was king of the Laestrygonians, a gigantic race in Sicily, who devoured three of the companions of Ulysses, and destroyed his ships (X. 80 foll.). The adventure with Polyphemus, the Cyclops, forms the leading event of the ninth book. The description of Scylla and Charybdis is contained in the twelfth book (vv. 85 foll.). Cf. Virg. A. III. 420, 613 foll. — **146, 147**. Meleager was uncle to Diomed, being brother to Tydeus. The cause of his death is variously related. According to Homer, he was cursed by his mother, Althaea, for the slaughter of her two brothers (II. IX. 567 foll.), and her Erinnys pursued him to his death. But as this was before the Trojan war, and had nothing to do with it, to begin an account of Diomed's return with an account of his uncle's death would be absurd enough. **Gemino . . . ab ovo**; i. e. from the birth of Helen, who was born from one of the eggs brought forth by Leda, while Castor and Pollux issued from the other. — **151, 152**. **Mentitur** = invents. **Ita . . . sic . . . ne** = so . . . so . . . that not. — **153 – 284**. Rules of dramatic poetry, interspersed with historical notices. — **154 – 157**. **Aulaea**. See on (v. M. III. 111 and cf. E. II. I. 189. **Cantor** = *histrion*. **Vos plaudite**; the words with which a play usually concluded. **Mobilibus — annis**; i. e. men's characters change with the different stages of life, and these changes must be attended to. With the passage that follows compare Shakespeare's "Seven Ages"; Boileau, *Art Poétique*, III. 373 foll.; Delille, *Imagination*, VI. 24 foll. — **161 – 165**. **Custode**; the *paedagogus*. See on S. I. 6. 81. **Campi**; sc. *Martii*. **Sublimis** = high-spirited. — **172**. **Spe longus** = slow to hope. So Orelli, Dillenb., Maclean, and others. Some translate: indulging in distant expectations. **Avi-**

**duo futuri** = greedy of life, eager to live longer. — 176. **Ne** = lest, that not. — 178. **Aevo**; with both **adjunctis** and **aptis**. — 184. **Facundia praesens**; i. e. an eye-witness who tells the story before the audience. — 185–187. **Medea**. Cf. v. 123. When deserted by Jason, Medea murdered the two children she had borne to him. **Atreus**. See on v. 91. **Avem**; a swallow (Ov.) or a nightingale (Virg., Propertius, etc.). **Cadmus**. See on Ov. M. III. 98. — 191, 192. **Nec** — **inciderit**; i. e. do not make a god interpose unless the exigency demands it. **Nec** — **laboret**. Thespis introduced a single actor, Aeschylus a second, Sophocles a third, and with the Greeks it was ever after the rule that only three should take part in the dialogue. — 193–195. The chorus should sustain the part of an actor; that is, what it sings ought to carry on the action. **Officium virile** = a strenuous part. — 196–201. The office here ascribed to the chorus is “a general expression of moral sympathy, exhortation, instruction and warning” (Schlegel). The chorus is “the ideal spectator; . . . a personified reflection upon the action that is going on.” **Mensae brevia**. Cf. C. II. 16. 14. **Otia** = peace. Cf. C. III. 5. 23. **Tegat commissa** = let it keep the secrets intrusted to it. Being present through the whole play, it was necessarily the confidant of all the actors. — 202–207. Horace says that in simpler days the *tibia* served for an accompaniment to the chorus, but afterwards it came to drown it. In those days the population of the city was smaller, the theatres less crowded, and the audience more reverential and attentive. — 210. **Genius**. Cf. E. II. 1. 144; II. 2. 187. foll. — 215. The *palla* worn by tragic actors had a train which swept the stage. **Pulpita**. See on E. II. 1. 174. — 216–219. Horace says that in the course of time the grave style of music to which the choruses were once sung gave way to a more vehement style, as the eloquence of the chorus grew more impetuous, and it began to speak in language obscure, prophetic, and oracular. — 220–229. Horace here passes on to the Satyric Drama of the Greeks. A goat was the prize contended for in the composition of the choral songs or dithyrambs to which the name *τραγῳδία* first belonged. The name may have been derived from the prize. The chorus appeared in the character of Satyrs as attendants on Dionysus (Bacchus), at whose festival they performed. Their subjects were originally confined to the adventures, serious and sportive, of that god, and therefore were a mixture of mirth and gravity. **Nudavit** = *nudos induxit in scenam*. **Ludo**. See on C. I. 35. 4. **Regali** — **tabernis**; i. e. let not him who but now came forward in gold and purple (the garb of a god or hero) descend to the low language of a frequenter of taverns. **Obscuras**; because they were often vaults or cellars. — 231–233. Tragedy should move like a modest and stately matron among the

Satyrs. **Moveri** = *saltare*, as in E. II. 2. 125. — **234. Inornata** = literal, as opposed to figurative. **Dominantia** = prevalent, in common use ; but some make it = literal, like κίρτα. — **236. Colori**. Gr. 385. 4. A. & S. 224, R. 3. — **238. Pythias** seems to be the name of a slave-girl who cheated her master, Simo, out of some money. — **239. Silenus**. See on Ov. M. XI. 90. — **240. Ex noto** ; referring to the style, or, as some say, to the subject. — **244-250.** Horace says that rough Fauns from the woods should not talk as if they had been born in the city, or languish in love verses like a silly youth ; neither should their language be low, for this is sure to offend the refined in the audience, even if the vulgar applaud it. — **252-262. Unde — sibi** ; i. e. it caused the verse to take the form of a trimeter. See Gr. 683. A. & S. 314. The admission of the spondee, Horace says, was an after invention. **Non ita pridem** = not so (very) long ago. **In — recepit** = gave a share of its patrimony. **Socialiter** = "like a good comrade," in a friendly way. **Hio** ; sc. *pes*, i. e. the iambus. **Acci . . . Enni**. See on E. II. 1. 50, 56. **Nobilibus** = famous ; perhaps ironical. Note the five spondees in v. 260. Gr. 672. 2. A. & S. 310. 2. — **263-268.** Not every critic can detect an unrhythmical verse, and so an indulgence they do not deserve is accorded to our poets. "But am I on this account to take all manner of liberties ? Or, on the other hand, am I to suppose that every one will see my faults, and keep safely and cautiously within the limits of forgiveness ? Why, if I do this, I may have avoided a fault, but I shall have earned no praise." — **270-274.** But your fathers admired both the rhythm and the wit of Plautus. Yes, stupidly enough, if we know the difference between coarseness and wit, and can scan a verse. See on E. II. 1. 170. **Sales**. Gr. 132. A. & S. 97. — **276-280.** Thespis is said to have invented Tragedy, travelling about with his wagon and his actors smeared with wine-lees. Then came Aeschylus with mask, robe, buskin, and stage, and taught them to speak grandly. See on v. 192 and E. II. 1. 163, 174. Horace confounds the early history of Tragedy with that of Comedy. — **281-284.** The period of the old Greek Comedy was B. C. 458-404. Its earliest poet was Cratinus. — **285-476.** After alluding to the aversion of Roman poets to careful composition, and their absurd notions of poetic inspiration (285-303), Horace goes on to explain critically what is necessary for the formation and the guidance of the poet (304-476). — **288. Praetextas.** *Fibulae praetextae*, or *praetextatae*, were tragedies, as *togatae* were comedies. See on E. II. 1. 57. — **290. Si non**, etc. Cf. E. II. 1. 167. — **292. Pompilius.** Gr. 369. 2. A. & S. 105, R. 3. The family of the *Pisones* claimed descent from Numa Pompilius. — **294. Ad unguem.** See on S. I. 5. 32. — **295-298.** Because genius is above art, and all poets, according to Democritus (see on

E. II. i. 194), are mad, many neglect their persons, let their nails and their beards grow, and affect insanity. **Heliconæ.** Cf. E. II. i. 218. — **300. Anticyra.** There were three places of this name, but **tribus** here is a mere hyperbole. — **301, 302 O ego laevus.** Gr. 669. I. 2; 381. 3. 2). A. & S. 305 (1); 209, R. 13. Cf. Virg. A. II. 54. Horace says he must be a fool, since madness makes the poet, for taking medicines to keep his stomach in order. Cf. E. II. 2. 137. — **309.** Philosophy (**aspera**) is the foundation of good writing. — **310, 311. Rem** = subject-matter. **Socraticæ**; referring to the disciples of Socrates, as Plato, Xenophon, etc. **Verbaque — inqueritur.** Cf. Boileau (A. P. I. 153): *Ce que l'on conçoit bien s'énonce clairement, Et les mots pour le dire s'arrivent aisément.* — **314. Conscripsi** = *senatoris*: nowhere else so used. — **318. Vivas** = vivid, life-like. — **319 — 322.** Sometimes commonplaces strikingly put commend a play of no great merit more than empty verses and melodious nonsense. — **323, 324. Ore rotundo**; i. e. perfect expression, eloquence. **Nullus**; *sc. rei*. — **325 — 330.** Horace is representing a scene in a boys' school. **Master.** Let the son of Albinus tell me: if you take an *uncia* from a *quincunx*, how much remains? (The boy hesitates.) You used to know. **Boy.** A *triens*. **Master.** Very well. You will know how to take care of your money. Now add an *uncia* what is the sum? **Boy.** A *semis*. Gr. 712. I. A. & S. 327. — **332.** Books were smeared with oil of cedar to keep them from the insects. *Capsæ cupressinæ*, book-cases of cypress-wood, were costly, and would be used only for valuable books. — **337. Omne — manat**; i. e. when the mind is full it has no room for superfluities; as what you pour into a full vessel overflows and is lost. — **340. Lamiae**, hags, or ogresses, who were said to devour children. — **341, 342.** The *centuriæ* are those of Servius Tullius. Those who were older than forty five were classed with the *seniores*. The grave seniors like no poetry that has not something profitable and instructive in it. The *Ramnes* were the highest of the three centuries of equites which Romulus is said to have formed. They were patricians, and Horace calls them *celsi*, "proud." He opposes them to *seniores*, as young to old. — **343. Punctum.** See on E. II. 2. 99. — **345. Soeilla.** See on E. I. 20. 2. — **347. Ignovisse.** See on *collegisse*, C. I. i. 4. — **353. Quid — est** = what are we to say then? — **354. Idem.** Gr. 371. I. 3) (2). A. & S. 232 (3). **Scriptor librarius**; the slave who acts as copyist. — **357. Cessat.** Cf. E. II. 2. 14. **Choerilus.** See on E. II. i. 233. — **358. Idem.** See on C. II. 10. 22. — **359. Homerus**; i. e. any great poet. — **361. Erit quæ.** See on C. I. i. 3. — **366 — 373.** Horace goes on to say that mediocrity, though tolerable in some things, is intolerable in poetry. **Tolle memor** Cf. Virg. A. VI. 377. **Messallæ**; M. Valerius Messalla Corvinus.

who was distinguished as an orator. A. Cascellius was a *jurisconsultus*. **Mediocribus**. Gr. 547. II. and 1. Cf. A. & S. 269, R. 5. **Columnae**; i. e. the booksellers' shops. — 375. Sardinian honey was bitter. Cf. Virg. E. VII. 41. Poppy-seeds roasted and mixed with honey were a Roman delicacy. — 377, 378. **Sic** — **imum** = so poetry, which was born and invented only to give pleasure to the soul, if it fail but a little of the highest point, inclines to the lowest. — 379. **Campestribus**; i. e. of the Campus Martius. — 381. **Coronae**; the ring of spectators. — 382-384. **Quidni?** Ironical. He is a free man, and born free, and has a good property, and is a good man: why then should he not write? **Census** = rated: a participle. **Summam**; i. e. 400 *sestertia* (about \$15,000), the property qualification for admission to the equestrian order. Gr. 380. A. & S. 234. II. — 385. **Tu**; emphatic. **Invita Minera**; i. e., Cicero says, *adversante et repugnante natura*. — 386. **Olim** = ever. See on C. II. 10. 17. — 387. **Maeci**; Sp. Maecius Tarpa, a celebrated critic. — 388, 389. Cf. E. II. 2. 114. **Intus** = *in scrinia*. 391. Horace goes on to ascribe the noblest results to the cultivation of true poetry; the civilization of mankind (represented under the legend of Orpheus taming wild beasts), the building of cities, the origin of law and social order. **Sacer** — **deorum**. Cf. Virg. A. VI. 645. — 394. **Amphion**. See on Ov. M. VI. 178. — 399. Laws in very early times were written in verse, and those of Solon, according to Plutarch, were cut on wooden tables. — 402. **Tyrtaeus**; a native of Attica, who took up his abode at Sparta during the second Messenian war, which began B. C. 685. His verses were chiefly exhortations to bravery addressed to the Spartans. — 403. **Sortes**; oracular responses, which were in verse. — 404. **Vitae** — **est**; referring to the didactic poetry of Hesiod, Theognis, and others. — 405-407. **Pieris**. See on C. III. 4. 40. **Ludusque**, etc. refers to the origin of dramatic poetry in the rural Dionysia. This festival was at the end of the year, when the labors of the vintage were over. See E. II. 1. 140 foll. Cf. Virg. G. II. 380 foll. **Pudori**. Gr. 390. I. A. & S. 227. — 408-411. It is questioned, Horace says, whether poetry comes by nature or by teaching. He thinks both must be combined. **Rude** = *incultum*. — 412. **Metam**. See on C. I. 1. 4. — 413. **Puer** is emphatic: he takes great pains when he is young. Cf. C. I. 9. 16. 414. **Pythia cantat**; sings in the Pythian games, at which there was a musical contest. — 417. **Ocupet** — **scabies** = plague take the hindmost! The Scholiasts say this expression was used by boys in their races. — 419. **Praeco**. See on S. I. 6. 86. As the crier calls buyers to an auction, so the rich poet attracts a crowd of venal flatterers. — 422-425. **Unctum** — **possit** = who can serve up a good dinner handsomely. **Spondere**. See on S. II. 6. 23. **Levi**; i. e.

whose credit is as poor as his purse is light. *Atria*. Cf. *atra Cura*, C. III. l. 40. *Beatus*; wealthy. — 426 — 433. If you have made a man a present, or are going to do so, don't invite him to hear your verses. He will be sure to applaud and weep, or laugh or dance with pretended pleasure. Flatterers are like the hired mourners at a funeral, who make more fuss than the friends. See on S. I. 6. 43. *Derisor* = *falsus laudator*. — 435. *Torquere mero* = to ply with wine, which brings out the truth as torture might. — 436, 437. *Si* — *latentes*; i. e. if you ever write poetry, do not be taken in by flatterers, who have a bad heart under a cunning face. — 438. *Quintilio*. See C. I. 24. *Introd.* *Soden*. See on S. I. 9. 41. — 439 — 441. *Negares*; sc. *si*. Gr. 512. 1. The metaphors of the lathe and the anvil are common enough for the composition of verses. The lathe was used by the ancients in turning metals, as well as wood and ivory. — 444. *Quil amares* depends on the idea of *hundering* involved in *operam insumebat* (Dillenb.). Orelli explains the subj. by the *oratio obliqua*. — 450. *Aristarchus*, whose name was proverbial as a critic, was born in Samothracia about B. C. 230. He passed the greater part of his life at Alexandria, and was the tutor of Ptolemaeus Epiphanes. — 453. *Morbus regius*, otherwise called *jaundus* or *jaundus*, *auriga*, and by the Greeks *icteros*, is the jaundice. *Celsus* says it is so called because the remedies resorted to were chiefly amusements and indulgences to keep up the spirits, such as none but the rich could afford. Horace appears to have thought it ridiculous. — 454. *Fanaticus error*, i. e. frenzy like that of the priests of Bellona. The influence of the moon (*iracunda Diana*) in producing an *error* is one of the earliest talismans in medicine. The Greeks called these *lunatici* *σεληνιακοί*. — 455, 456. The wise avoid him, as if he were infectious, and shun after him, like boys after a crazy man in the streets. — 460. *Non sit*. Gr. 488. 3. A. & S. 266, R. 6 (1). — 462. *Qui* how. *Prudens* on purpose. — 463 — 466. *Empedocles* was a philosopher of Agrigentum, who flourished about 450 B. C. This story of his death is rejected by the critics as a mere fable. — 467. *Occidenti*. Gr. 391. 3. A. & S. 222, R. 7. This is the only *spondaic* hexameter in Horace. — 469. He keeps up the allusion to Empedocles, saying that the frenzied poet is as resolved to rush to his fate (that is, into verse) as the philosopher was, and if you save him he will not drop his pretension to inspiration. — 470 — 472. The crime for which he has been made thus mad does not appear, whether it be for a flinging his father's grave, or setting foot upon polluted ground. *Bidental* was a spot struck by lightning, so called from the sacrifice offered upon it for expiation. *Moverit* *volvaverat*. Some take it to mean the removal of the mark placed on the spot.

THE END.



